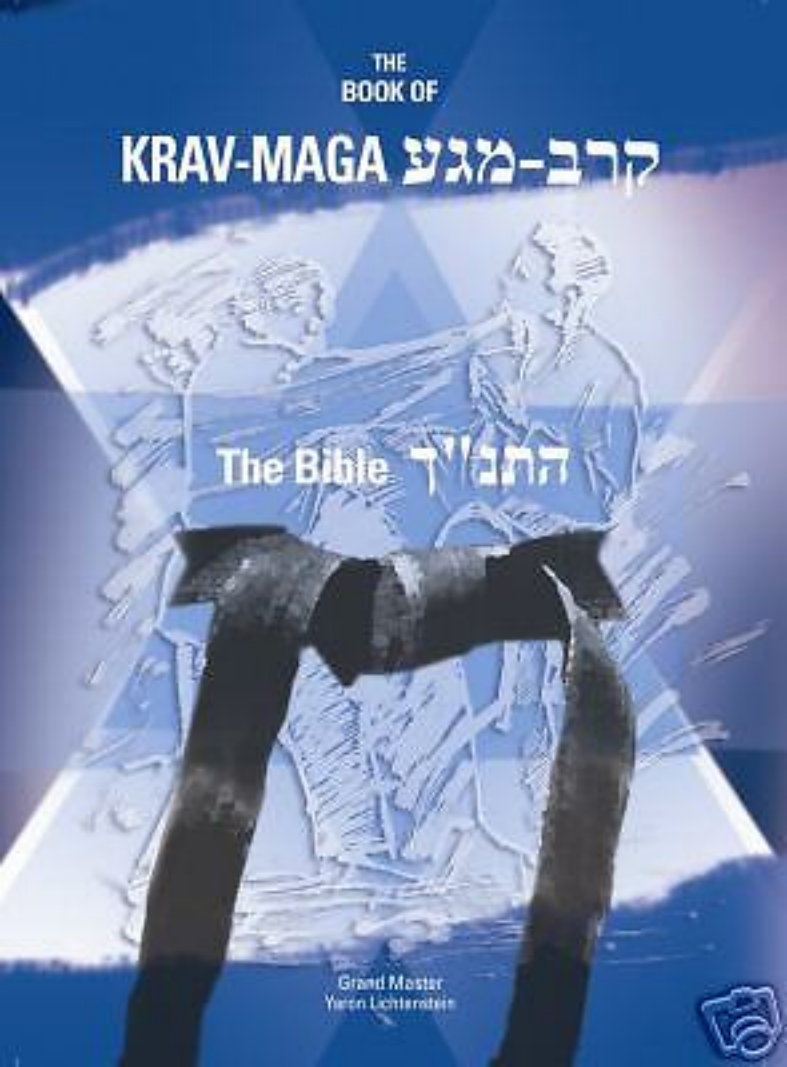
THE
BOOK OF

KRAV-MAGA קרב-מגע

The Bible התנ"ך



Grand Master
Yaron Lichtenstein

The

Book of

Krav-Maga קרב-מגע

Written by:
Grand Master Yaron A. Lichtenstein,
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The Book that can save your life

The secret source of the Israeli force

For the first time ever, the Israeli Krav-Maga special techniques of defenses and attacks in various situations: hijackings, inside a bus or a subway, urban situation etc.

Advanced techniques – Beyond the Black Belt.

The

Bible התנ"ך

Rio de Janeiro, 2007

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Warning:

This book contains the secrets of the Krav-Maga, a martial art for self-defense. Many parts of it can be dangerous; therefore it is necessary to take all measures of caution in all the learning, training and using of the exercises and techniques which appear in this book.
The writer, the publisher and all of those who took part in the making of this book, are not in anyway responsible for anything which may happen as a result of using, in any form, the techniques and exercises in this book.

לאימי

תודה : לשמיים שהפגישו בינינו.

תודה : על כל השנים בהם הייתי תלמידך.

תודה: על הדלת שפתחת לפני לעולם
שמעטים עוברים בו. דלת להבנת
הגוף והרוח שהעוברים בה
חשים את הקיים מעבר לחומות
לגבולות המגבילים את האדם

תודה : על שהיית לי חבר, אח, ידיד
אדם לאהוב ולהעריץ, כאב וכאם כאחד
תקוה אני שספר זה יאיר עיני דורות
רבים של העוסקים בקרב-מגע כפי
שהיית רוצה

ירון ליכטנשטיין

To Imi

Thanks: For the sky that got us together

Thanks: For all the years I was your Student.

Thanks: For the door you opened for me into a world that only a few know, a door to the understanding of the body and the mind, which those who pass through it can feel what exists behind the walls and the boundaries which limit the human being.

Thanks: For being a friend and a brother, a man to love and to admire, a father and a mother as one.

I hope this book will iluminate the eyes of many generations of Krav-Maga students, as you would have wanted.

Yaron Lichtenstein

For those who helped and participated in the publishing of this book, and fulfilled the founder's wish of spreading his complete art around the world:

Japan: To Boaz Hagai, a student, a friend and much more. My first Black Belt student and the first one to represent the Krav-Maga in Japan

New-York: To Onn Chen – students such as yourself give their teachers the desire to teach.

Canada: To Iris Marco-Segal (Polo) – thank you for your sketches and all the rest.

Israel: To my Black Belts students Ovad Somech and Dudi Bar-Tanchum – Loyalty is something you cannot buy. Thank you for everything.

To Dafna Gur – for your lovely sketches.

Poland: To Machiek – for the beautiful series of kicks' photos.

Mexico: To Jose Barcenas, Julian, Pedro Moran and Jaime, for your help and dedication

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To Sandoval, for all his efforts

To Marcos who made the pictures so real.

To Aguinaldo, to whom I owe many thanks.

To Mauricio and Oki from Brasilia, thank you for the pictures that were never shown before in the Krav-Maga.

To Marcio Barros, for all you have done for this book, especially the amazing cover design and the art direction.

Special thanks to Dr. Marcelo Martins Teixeira, without him Goiania is not Goiania.

Germany: To Heiko, wherever you are, Danke!

כל אחד חייב תודה למישהו
יש כאלו החייבים תודה לאלוהים
אני חייב תודה למשפחתי.
לכל אחד יש משפחה, אבא אמא, אולי אח או אחות,
לי אין !
לי יש רק : את תמי, אשתי
ויחידה מכולם ואין שום אחת שתדמה לה. סליחה !!!
רותם, בני, לכולם יש בנים, אבל רק לי יש אותו.
בלעדיו לא הייתם קוראים ספר זה והוא היחיד, חוץ ממני, שיודע קרב-מגע.
שחף, ביתי, שדרוש ספר נפרד רק בשבילה וזה מה שאני עושה עכשיו בעצם.
וכדי לא להרגיז אף אחד חלילה,
תודה גם לך אלוהים על שנתת לי אותם
ולכל שאר האלים באשר הם

ת ו ד ה

Everyone must thanks someone
There are those who must thank God
I have to say thanks to my family
Everyone has a family, a mother and a father, maybe a brother or a sister
I do not have!
I only have Tami, my wife
She is one of a kind; no other woman can be like her. Sorry!!!
Rotem, my son, everyone can have a son, but only I have him
Without him this book would have never been published, and he is the only one, besides me, who knows Krav-Maga
shahaf, my daughter, which requires a book of her own, which is exactly what I am doing now
And since I do not wish to upset anyone
Thank you also God for giving me them
And for all the other Gods as well

Thanks

The first manual of the Krav-Maga, written by Imi in 1971.
In the picture, Imi and his student Zvulon.

PROLOGUE

My private cellular number was known only to a few people, which were well aware of how much I despise this device; and that is why each time my cell phone ringed, something important had probably happened.

"Hello Lichtenstein" Only one man had such a deep and worm voice, that even before you talk to him you already feel like you miss him. "Hello Master" I answered him. Of course I was a little surprised His physical condition and health became worst on a daily bases and he spent most of his time in bed. It was getting difficult to talk with him, since he stopped answering the phone as well; others were doing it for him. As a mighty king that his illness and oldness have opened the door for the vultures to gather around him and to try and to "receive" from him the title of the "heir" and that is why his next lines had astonished me even more. Unlike his usual manner, he talked rapidly and shortly. "Lichtenstein, come to see me in two days at nine o'clock at the morning, we need to talk" This was always his style – he knew that even if I was busy, he always comes first.

Two days later I was in his house drinking a cup of coffee. In spite of his weakness that made him loose a considerable amount of kilograms of his weight, in his eyes I could still see this enormous energy that he always had

Our meeting was short The founder did not want anyone to know about it, so he had already prepared everything in advance. He gave me his last three requests / missions, and I cannot decide which one of them is the most difficult one "Yaron", he said to me, surprisingly using my first name, "everybody knows how much you did in order to spread the Krav-Maga, I doubt if someone would have done that better than you From the moment we met for the first time, more than thirty years ago, I knew you will be the last one to stay." For a moment I became very uncomfortable, does he want me to be his successor? But he had more to say. "Beginning from today you are a Black Belt ninth Dan of Krav-Maga, the highest rank I ever awarded to anyone" and then he gave me a big envelop, however from all the excitement I could not even opened it. He continued: "the two books and all the academic articles you wrote for the Jerusalem University, you must translate them to English and other languages as well, the world must know the truth and our complete way. Write everything, everything I taught you" At this point I felt like I was loosing my conscience. Of course I will do any request of the old Master, but this one seemed impossible, both from the practical and from the financial sides. But he knew I will do it. Deep inside, without to say a word, we both knew.

I used all my internal force to comeback to reality and to concentrate on his words. His voice became lower due to his illness and weariness. "Additionally, from this moment forwards, you will be using a title nobody before in the Krav-Maga had ever used – Grand Master Everyone will accept it, and if not you will show them how little they know about the Krav-Maga. And that was the end of it.

When we got out of his apartment and entered the elevator, I opened the envelop he gave me and there indeed I saw the diploma, from the special kind of paper he used to give to ranks above Black Belt, signed by him and indicating me as ninth Dan. And of course, in the envelop there was also a latter of qualification, signed by him, as always.

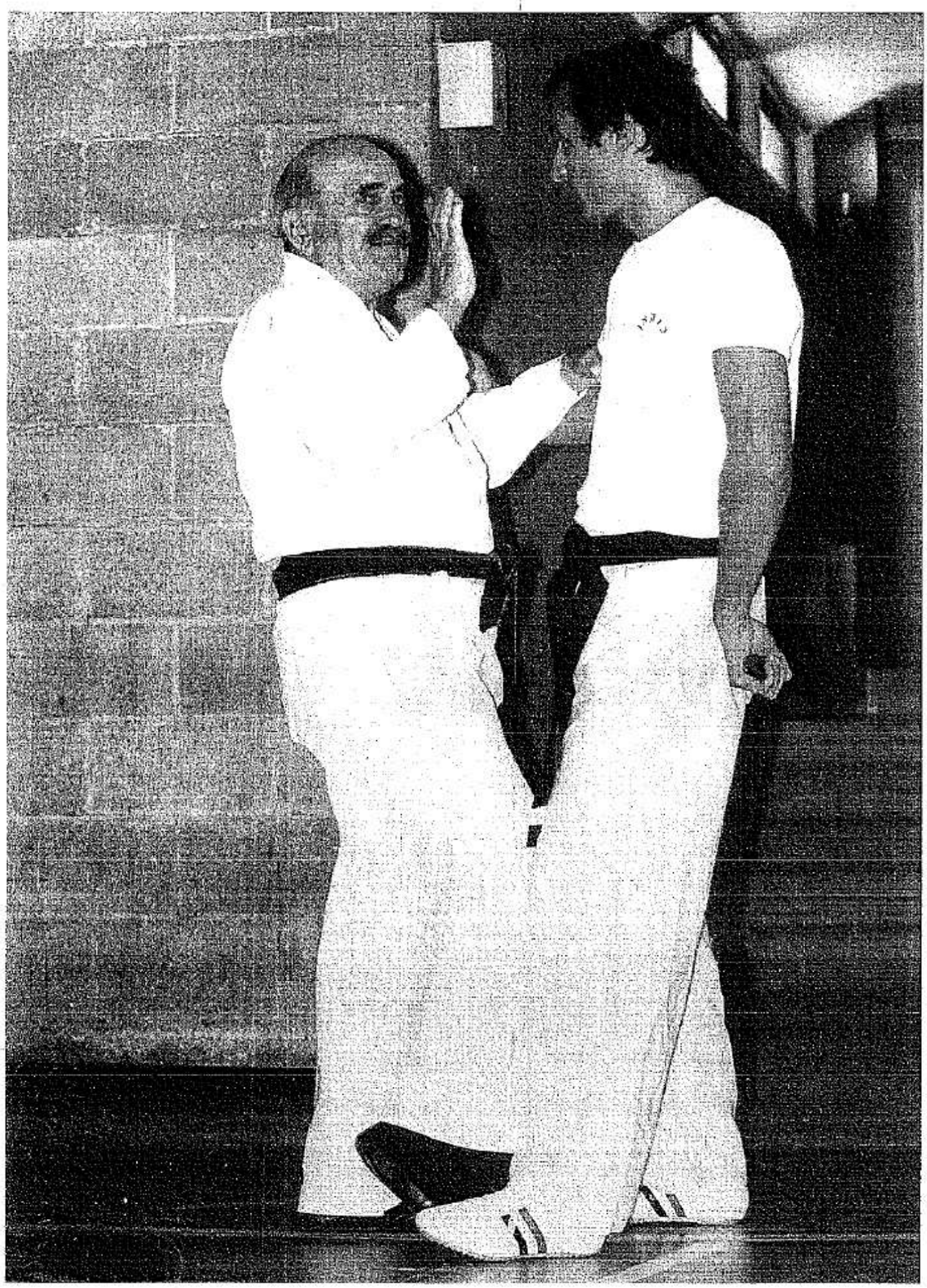
Five years after his death I decided that the time had come to fulfill his last request and to spread the true way of the Krav-Maga in the entire world. After the founder's death, and without a guiding hand, each one has invented his own story Suddenly everyone has sixth Dan – in the USA, in Brazil Each one is doing what he sees best However I know each and everyone of them.

This book was not written by me, even if it was my hand who held the pan. It was the founder's spirit that had guided me in this long and hard journey. It took me almost four years to complete my work and now, you the reader, when reading this bible, I hope you will enjoy it and will learn to know the original ways of the Krav-Maga as a unique Israeli martial art for self-defense, the founder himself and the way of life in the state of Israel, the only place in the world that could had given the founder the inspiration to develop his art.

And I... I am just a student of Imi for the last forty years.

The domination over the Foot in the different kicking techniques is the biggest challenge standing in front of us

Yellow belt



Grand Masters' small talk
Wingate Institute

BLIMOT

Blima Leachor is the first exercise in the Krav-Maga Already in the first lesson the student is learning Blima Leachor. A complete control over the technique of the falls is not less important than any other movement in the Krav-Maga Every training must include the different types of falls, as a comprehensive part of the warm-up before each practice. We have to train the body an endless number of times in order to achieve a high level of performance in all the types and techniques of the falls.
The purpose of this exercise is to avoid damage to the body in case of a fall, whether the fall is a consequence of a deliberate push or whether it is a result of an accidental stumble
One way or another, falling on our back would cause a hard hit that will leave us neutralize and out of action However, doing Blima will move and divide the strength of the hit along the entire body and will minimize the impact in the back. The fall is done with the entire arm, when the main hit in the Tatami / ground is done with the palms, which are striking strongly the Tatami.
The technique of the fall creates a certain philosophical dilemma. However, it is not in my intention to deal with it, but just to give the explanation of the Krav-Maga to the principle of the fall and nothing more
The art of Judo is also based on falls to the side and to the back. However, this martial art owns one advantage which the Krav-Maga does not have The Krav-Maga is built mainly as a martial art for self-defense and this principle is taking place beginning from the first exercise – Blima Leachor Learning, training and exercising falls on the Tatami is not similar to the reality of the street The Tatami is soft and flexible and it absorbs and softens the fall (which is in fact its purpose and because of that we are bowing when entering or leaving it). However, falling in a street covered with asphalt or stone would cause the hitting hands an impact a few times harder than the Tatami And this is exactly the guiding principle in self-defense. If we will not hit with the hands, the entire impact will centralized in the back's vertebras. The answer, therefore, is very simple; it is better to have hurting hands than a broken back. Furthermore, the principle of the fall shows that also when we are lying on the back, we can still come out winning because in a situation of a deliberate push by an attacker, when he will see us lying on the ground, he will advance towards us in order to finish his attack and then we can immediately move to a counterattack by kicking with the heel to the testicles or by making a lock on the opponent's close leg and breaking his knee.
This falling technique does not exist in any other martial art simply because no other martial art is based entirely on self-defense like the Krav-Maga
In the Krav-Maga there are a number of Blimot (falls), each one has a different purpose:

1. Blima Leachor – will be done in a situation of a deliberate push or in a case of a trip backwards
2. Blima Latzad – a fall to one of the sides – left or right, the same principle only different sides
3. Blima Raka Lefanim – the fall is done forwards and our purpose is to prevent the head from "meeting" the ground
4. Blima Kasha Lefanim – this exercise is difficult, complicated and dangerous This Blima is in fact a specific defense against a specific attack

Blima Leachor

The main difference between the fall in the Krav-Maga and in other martial arts is principally the thought about continuing of the fall's movement from the ground in coordination with the opponent's attack

Picture A:
Lying on the Tatami, left leg is folded while the entire foot is touching the Tatami. The right leg in this stage remains totally straight, "resting" on the Tatami. The hands are raised and crossed and the palms are strongly stretched. The most important thing we have to do is keeping the head above the Tatami so our look will be focused towards the center of the abdomen / the belt's knot. Always, but always, the head is lifted above the ground in order to avoid a head injury during the fall. Picture B better demonstrates the head lifting. From this position we are striking with the palms on the Tatami. When hitting the Tatami, we use the entire arm. We have to practice and to train this stage dozens of times before moving to the next one.

Picture B:
After practicing the previous movement, we can continue. While hitting the ground with the palms, we are pulling the right leg which is lying on the Tatami strongly towards the chest. It is important to understand that we are pulling the leg towards chest and not lifting the chest to the leg. The center of the pulling movement is the knee.
These movements must also be repeated as many times as possible and, of course, the head must be kept above the ground the all time.

Picture C:
After training on hitting the Tatami together with pulling the right leg and keeping the head above the ground, we will move on. From a sitting position, the left leg is folded and the entire foot is on the ground. The right leg is kept straight and the hands are crossed and stretched forwards. Now we are softly going down on the back, head in the air and the hands are striking the Tatami while we are pulling strongly the right knee to the chest, as in picture C.

A

B

C

Picture D:
The third / previous stage is very important before moving on to the forth one, which is one before the last. An inexact or insufficient training in the former stage will be followed by mistakes in this stage and we can end up harming ourselves. Therefore, we must repeat many times each stage.
From sitting with our knees bent as seen in the picture we fall backwards. The left leg is not moving from its place. The right leg is pulled to the chest and in the same time we are keeping the head lifted and striking strongly the Tatami with the hands.
It is better first to practice this exercise slowly and then to accelerate the rhythm a little each time.

D

Picture E:

Now we will do the complete fall, from standing until the final position on the ground

Standing, hands are stretched forwards ready to the fall. Now we move to a sitting position as in picture D, and from there to the final position. First the training is done in two stages – moving to a sitting position and then to lying on the back. However, after a number of times we will be able to do the entire exercise in one fluent movement

In real situation the hands are not located like in the picture however, many times when we are been pushed backwards, lifting the hands is the instinctive react of the body

E

Defenses from Lying Position - Continue to Blima Leachor

We have been pushed, knocked over, no matter what. We fell back and did Blima Leachor. For the attacker, which succeeded knocking us down, we now seems helpless. But is it really so?! To the contrary. We are in full control and our ability to eliminate the opponent is equal to the one we had if we were standing on both our legs

Picture A: A kick with the heel to the opponent's testicles after Blima Leachor

We fell back and the attacker is coming closer to us for another attack. We will wait patiently until the attacker will be close enough. The right leg – the folded one, is launched strongly and kicks the attacker's testicles with the heel. The big secret is to maintain calm and to wait until the opponent will come to a kick range.

Picture B: A lock on the opponent's knee after Blima Leachor

The opponent is not coming from the front but from one of the sides – in this case the left side. From lying on our back, we turn the body and the folded legs to the side from which the opponent is coming. The lower left leg is clasping with the foot the attacker's advancing leg.

Picture C:

While grasping the opponent's forward leg with the left foot, we straighten the upper right leg and kick with the heel at the opponent's knee. There is a double action here: the left foot is pulling the attacker's leg and with the right we are kicking. It is important to wait until the opponent will be in the suitable range.

A

B

C

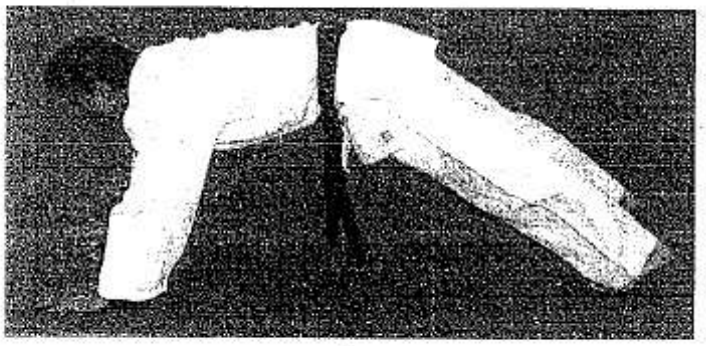
Picture D:
The final stage of the lock (without a partner) – only the movements of the pulling leg and the kicking leg

D

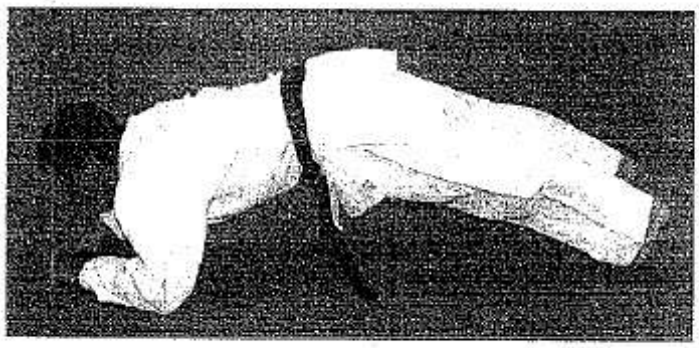
Blima Lefanim

These falls are done in a situation of a fall forwards, as a result of a push from the back or, for example, in a situation of a throw from the back – which is a difficult and dangerous throw that only Blima Lefanim can avoid us from been injured In both falls I do not show the learning stages since they are complicated and there is a risk in trying to learn them alone and without a qualified and trained instructor My purpose is to help the reader, not to cause him unnecessary risks and injuries

Picture A: Blima Raka Lefanim
A soft, quick and easy fall, will be softly stopped by the palms Pay attention to the heels that are stretched back and to the lifted head
Picture B: Blima Kasha Lefanim
Done only after a throw from the back. The purpose of the hands is to absorb the impact of the fall. The heels are stretched back and the head is lifted



A



B

Blima Latzad

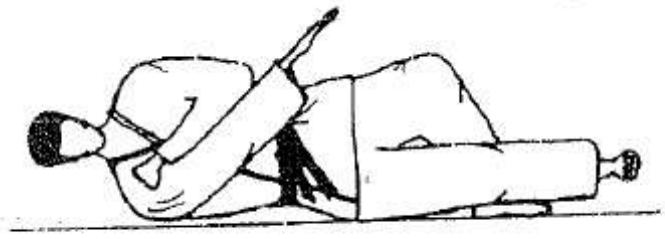
Blima Latzad is a direct continue to Blima Leachor. Blima Leachor we did in situations in which we were pushed from the front and, obviously, Blima Latzad we do when the push comes completely from one of the body sides
However, also here there are a few details we have to memorize and to remember before we approach to the exercise itself.
Blima Latzad is done to the side only, not on the back or on part of it, and as in Blima Leachor also here we do not simply fall to the side, but instead we make a controlled fall in order to neutralize the force of the attacker's push.
When the push is from the right side we will fall to the left side, and vice-versa.

1 Blima Latzad is always done downwards.
2 The right leg (in a fall to the right) is pulled to the chest as much as possible.

3. The folded foot is pressed against the Tatami with all our strength, in order to minimize the power of the impact with the ground.
4. The fall is always on the side and not on the back, meaning, the entire body is lying on the side.
5. The hand which is not hitting the ground is placed on the opposite shoulder. This action guarantees the transfer of all the body weight to the falling side. Otherwise, we might harm the other shoulder which is not protected.
6. From Blima Latzad we usually do not do a lock on the opponent's knee because it is easier to turn and to lie on your back in the end of the fall and from there to do, as needed, a lock on the knee or a kick.
7. We have to keep our head above the ground, as in Blima Leachor. The look is turned to the center of the abdomen. The belt's knot can be used as an excellent aiming point.

Sketch A:

Lying on one of our sides, as shown in the sketch. In this case, we will do the fall to the left side. However, the order of the movements and the actions is identical in both sides. When we finish one side, we are doing the other.

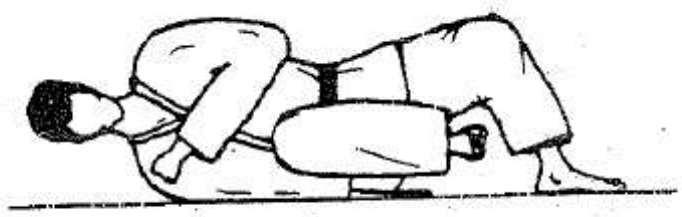


A

The right hand is located on the left shoulder; the head is above the ground, looking towards the center of the abdomen. We fold the right leg as much as we can, and the foot is strongly pushed to the Tatami. The left leg is straight, lying on the Tatami, or a little raised. The left hand is going out from the height of the opposite shoulder as seen in the sketch and hitting the Tatami with the palms with maximum force.

Sketch B:

A direct continue to the movement of the first stage. Now we are combining together with the strike of the hand in the Tatami also a pulling movement of the straight leg towards the abdomen, as high and close as we can to the chest. Here as well we must stretch our toes.



B

Sketch C:

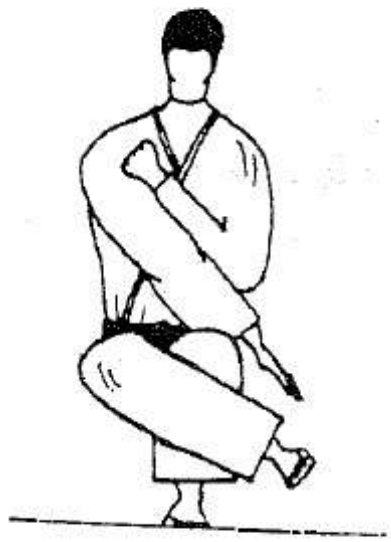
The third and most important stage. Although the fall is still not done from a standing position, but a correct training in this part will assure us a success in the last stage.

From a sitting / kneeling position, one hand to the opposite shoulder and the other hand ready for the impact, we move to the other side of the body the leg which is parallel to the striking hand and from this position we fall on the Tatami while hitting it with the palm. We must make sure that we keep all of the rules we have already learned about falls.

Sketch D:

The final stage of the fall: standing, opening a little our legs and locating the hands in their place, ready to hit the Tatami. The leg which is parallel to the hitting hand is moving in a soft pushing movement towards the opposite direction. From this position we now move to a sitting position, like seen in the previous sketch, and then we will complete the fall.

First the fall should be done slowly – stage by stage, and then to accelerate the rhythm – a little in each time, until we will succeed doing one continuous movement. After a few hundred falls we will not need anymore to divide the fall into stages – the fall will be done in one smooth movement, without the preparation of our hands and legs before.



C

D

Remember: in order to achieve a high performance level with the technique of Blimot we have to know how to control our breathing. Falling after a strong push can leave us on the ground with breathing difficulties. Therefore, in more advanced levels and belts, it is very important to include also breathing exercises, which are especially suitable to situations of hard blows – like falls to the ground.

Blima Leachor with a jump – a training for advanced belts for improving the quality and the force of the Blima.

AMIDAT MOTZA - THE TRIANGLE PRINCIPLE

I have written reams about the triangle principle in the Krav-Maga, out of an attempt to explain the subject in the simplest way, to every reader or whoever is interested, even to a reader that is only interested in the theoretical part.

The comprehension and the dimensional conception of the triangle principle must begin in the first moment of the first lesson or, in other words, in the beginning of the book, so it will be easier to enter into the subject and to continue with it. This way we will receive, in small portions each time, during the entire book and, eventually, this will give us the capability to understand the principle

The triangle principle first influence appears in Amidat Motza, in the first learning stages.

In the Krav-Maga exist only two forms of Amidat Motza and, naturally, we would begin with the first one The following sketches will help me explain and demonstrate the triangle position in Amidat Motza. All you need for an exact and right practice is a training partner and a piece of chalk.

In sketch A, the figure stands with its legs widely open. Stand in the same way yourself. You must pay attention to the position of the feet that are parallel one to another, as in the sketch.

Already from this primary stage we have to begin practicing another movement, in order to make it a natural one and that is stretching the toes upwards while emphasizing karit kaf haregel (look at the sketch at the next page). I am sorry for jumping like that from one exercise to another, but it is essential. Stretching the toes and emphasizing karit kaf haregel is maybe the most important in the entire Krav-Maga Although it might be a little too early to mention it in this learning stage of Amidat Motza, we would not achieve correct and exact Amidat Motza without this principle and furthermore, getting into the habit of stretching the toes begins already in the first lesson In the sketch we can observe that the entire foot is firmly laid on the Tatami. Now we will do body swings to the left and to the right It is better to use a partner here, that will push us once to the left and once to the right and, we will immediately feel the stability given to us by this stand when we are pushed or pulled to the sides However, when our partner pushes us from the back or from the front, we easily lose our steadiness.

In this stage, when standing with our legs widely open to the ides, we will draw a straight line with a chalk between the two feet

Sketch B: The second stage. Now we will do a large step forwards This position is opposite to the first one, when our partner will push us back and forth we will remain firm in our place, using the legs' position However, we would easily fall to the right or to the left, if pushed from one of the sides Now we should draw another line between the two feet, using the chalk. However, first I owe a small clarification: because of the need in visual accuracy, the sketches were done with the right leg as the leading leg in Amidat Motza. And that is in fact a "mistake" – the left should be the first one; but this is not a problem, we just have to turn everything. Furthermore, in orange belt we learn that there is no difference between a regular Amidat Motza, meaning, with the left leg forwards, and between Amidat Motza with the right leg forwards.

The beginning of the second line is in the connection with the first line, in a way that will give us a 90° angle, as in sketch C.

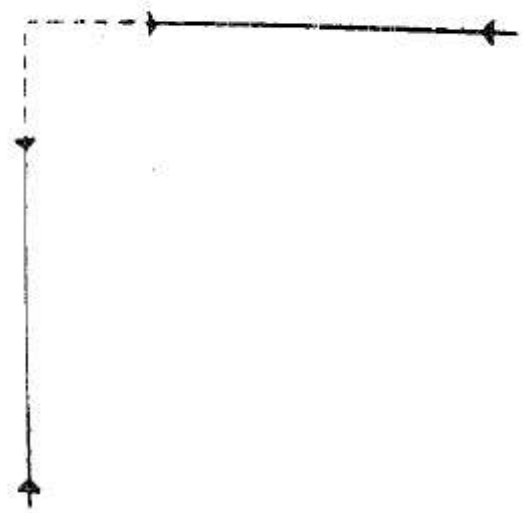
The training we did demonstrate for us several facts: when standing with the legs widely open to the sides, we are strong from our sides but weak from our back and our front and, when standing with one leg forwards and the other backwards, then we create the opposite situation Now, as shown in sketch D, we will draw a connecting line between the two first lines and here we have the first triangle in the Krav-Maga: the position of the feet in sketch E is the final position of Amidat Motza in relation to the triangle principle in the Krav-Maga

This explanation came only to clarify the triangle principle For more practical study, we can observe the learning stages in the added pictures

Amidat Motza is the most important tool we have, from the first training in the Krav-Maga until the last one. The balance given to us by Amidat Motza is our ability to move from place to place without a difference, while the space between our feet remains the same, as well as the angles created between the feet. Acquiring the skill of a right Amidat Motza in any time or in any position is equal to acquiring self-confidence. There is no difference between the two. When we stand on the Tatami in Amidat Motza, or, in time of danger in the street, we must develop inside us the sense that from the moment we move to stand in Amidat Motza we feel secure. This is our stand, this is our combat position. Here we use everything we had learned – attack, slips, defenses, everything. From here we attack and defense and to here we come back in the end of every movement. you, the student, must invest in it a lot of practicing, and thought, until the movement and the feeling of Amidat Motza, on its principles, will take control of you. Practice it with devotion, "the longer way is the easier way".

A

B



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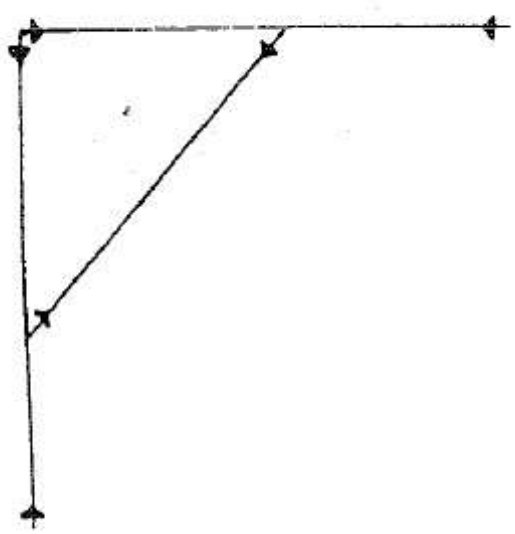

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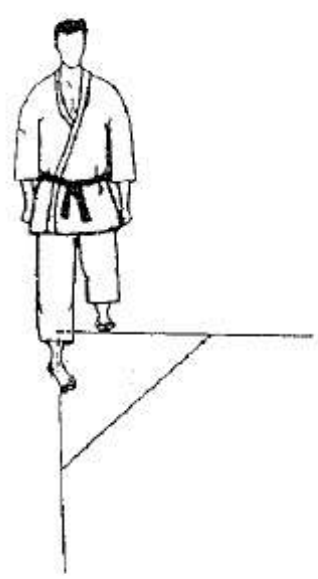


E

Remember: in the sketches, Amidat Motza appears with the right leg forwards and of course it should not be like that, but only in order to have a better demonstration.

GILGUL LEFANIM

Gilgul (role-over) is a very complicated matter in the Krav-Maga. The founder said that each situation has is own Gilgul, and the body must be ready to do the specific Gilgul in any given moment.
We will do a Gilgul when we will not have any other option – someone pushed us hard, we lost our balance, we slipped in the street, or maybe we create an attack situation in which the Gilgul has only one purpose – to move us from one point to another while reducing the target (meaning – during the Gilgul we make ourselves smaller since we do not longer stand and therefore we are no longer a big and easy target but a smaller and rolling one, and therefore harder to hit) so it would be more difficult for the aggressor to attack us during the Gilgul itself.
The Gilgul must be very soft so the body will slide on the ground / Tatami / street, without us hurting ourselves. The hands play a very important role in this exercise – their purpose is to stop and to absorb the falling movement of the body and by this to soften the Gilgul's pressure on the rest of the body parts, and especially the shoulder and the back.
In the Krav-Maga there is a great number of techniques of different Gilgul – forwards or backwards, or a combination of both. In this exercise we will learn the first Gilgul - Gilgul Lefanim (forwrdas).

Picture A:
In order to facilitate the learning process of the exercise, as in many other exercises we begin standing at a small Amidat Pisuk, since that in the street we never know when we will need to do Gilgul.
Picture B:
This Gilgul is done to the right side, and therefore the right leg takes a small step forwards, and together with it we straighten both our hands forwards as well. Pay attention to the palms' position – the right palm is aimed leftwards, and the left palm is completely straight. Pay attention also to how the head begins to turn a little to the left.
Picture C:
The position of the head and the hands on the ground, a split of a second before doing the Gilgul. Pay attention again to the palms position on the Tatami. Their purpose at this point is to stop / soften the landing on the back. The head goes to the left so the right shoulder will be the first to touch the ground and not the head. Now, by using our rear leg, we push ourselves a little and we immediately find ourselves doing Gilgul.

A

B

C

Picture D:

The Gilgul's Movement. The first three pictures were taken with the demonstrator standing in front of the camera, however now the picture was taken from the side in order to show the accurate Gilgul's movement.

It is no accident the way the legs are positioned in the air during the movement of the Gilgul – this is the accurate position in which they should be, and we must learn and practice this position until achieving complete control over it, because without it we will not make it to the next stage safely. Look how the left leg is folded and the right leg is straight. In fact, we can close the legs so the left ankle will touch the back of the right knee – that is the classic position.

Picture E:

As a continue to positioning the legs in the air, we land back on the Tatami with the legs already fixed for our standing movement. The entire right foot is touching the ground, while in the left leg, as you can see in the picture, only karit kaf haregel and the knee touch the Tatami. Of course we must land on the knee very softly and gently, however we will acquire this skill after a few hundred times we do the Gilgul – the body simply teaches itself the correct movements.

When we stand-up, our left side should be turned to the opponent who pushed us.

D

E

Picture F:

This stage is very simple: from the previous picture / position we lift ourselves to a standing position. Pay attention to the legs' position – we are still turning our left side to the aggressor.

Picture G:

From the previous stage, we simply do a quarter of a turn leftwards, so now we stand in front of our opponent, ready to do any kind of defense or attack needed.

F

G

Remember: first, a warning and a very important safety rule for the training: although in the explanations I used the term "the opponent pushes us", in the reality of the practice we must not do it before reaching the Black Belt. Be careful

Along the book and in the Krav-Maga, you will encounter an endless number of times the word / term "to be soft", which means to act in such a way so our body will not be damaged from the movements we make. For example, jumping on the heels will cause serious back problems, however if we will jump on karit kaf haregel no harm will be done. Stopping the falling movement with the hands and sliding the body in one continuous movement on the ground will also soften the landing and by this we will avoid a physical damage.

Always when you do not feel safe, change your stand.

Even if all you do is to look at the pictures, I added in the end of each exercise explanations which are not necessarily connected to the specific exercise in which they appear. What is important in these explanations is that through them it is possible to build a complete perception of the Krav-Maga and how it was created, as well as an insight of the life in Israel and the founder's way of thinking

After the founder passed away, many took to themselves the liberty to "re-create" the Krav-Maga, so it will be more suitable for their ego and for their personal skills (or lack of skills...). Well, this is not the way things work. We must look at the Krav-Maga as a way of life. A true martial-artist is not someone who creates a certain punch or a movement, but someone who has one master, with whom he practices always, in order to improve himself. Taking off movements and exercises does not improve anything, it just reveals one's incompetence.

Natanya's coffee house area, where also Cafe Ugati used to be.

GILGUL LEACHOR

Krav-Maga – all the situations, all the possibilities. This exercise is the natural continue for Gilgul Lefanim (rolling forwards) – Gilgul Leachor (roling backwards). Here as well this Gilgul is done as a result of a strong and deliberate push. Obviously we have the option to do Blima Leachor, which is by the way the most natural and easy movement in this situation, however Gilgul Leachor is softer and the hit of the body with the ground will be a lot less painful. There are a number of forms of how to do Gilgul Leachor.

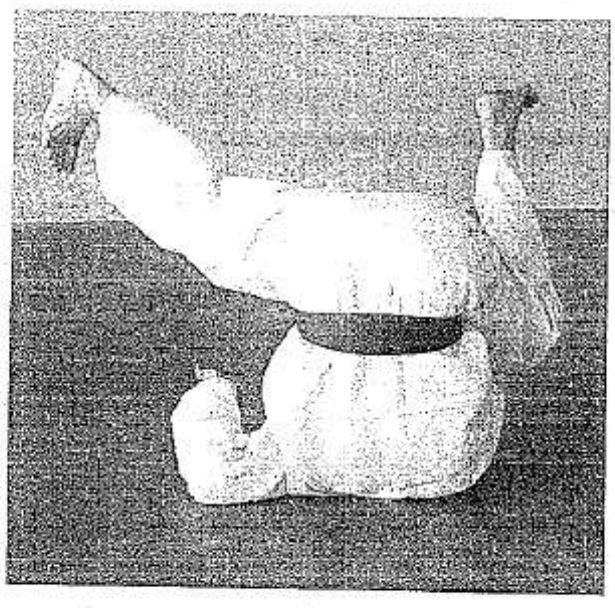
Picture A:
A small Amidat Pisuk. Apparently we stand in front of our attacker, however here as well I must warn that I use the word "push" only for the explanation. In a practice, you should not push your training colleague.

Picture B:
Here we create a very interesting situation. In the split of a second in which the attacker pushes us back, we simply go down in a straight line, instead of falling back (we learn Gilgul Leachor in order to reach a situation of complete control over our body, so we would be able to perform this movement). By doing so, we have neutralized eighty percent of the attacker's force, and we are now in control of the situation.

Picture C:
Doing the Gilgul itself. From the previous position, in which we sat on the ground, we slide / roll backwards on our back. What is difficult to see in this picture is the position of the head, which is strongly turned to the left (exactly as in Gilgul Lefanim), in order to avoid a head injury. Also here the legs are thrown in the air, and this is the accurate situation in which they should be in order for us to reach the next phase of the exercise. The right leg remains straight while we maintain complete control over the foot (look at the next picture) and the left leg is folded, with the knee close to the Tatami in order to soften the touch with the ground.

A

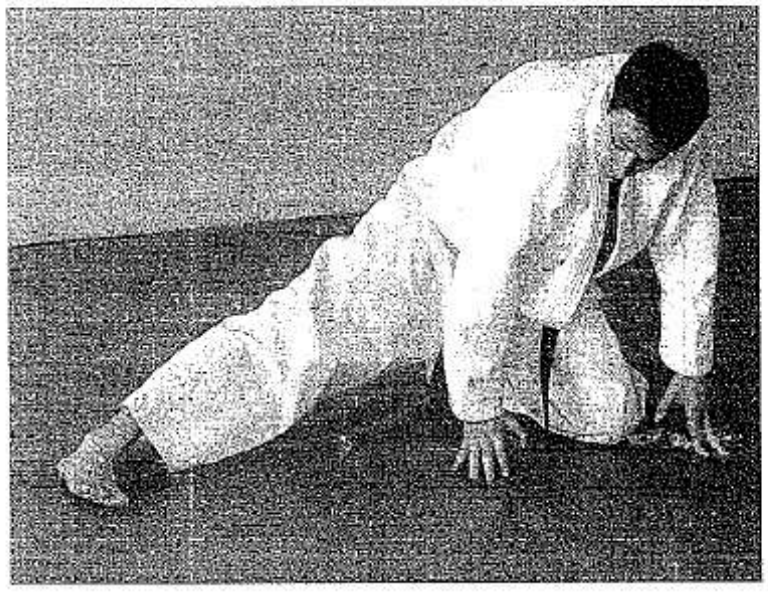
B



C

Picture D:
Standing up. First pay attention to the position of the straight right leg – it is very important, since it is the one that stops the Gilgul's movement. In order to avoid damage to the second knee, the position of the right foot must be very accurate, as shown in the picture. In this Gilgul, when moving from the previous picture / position to this one, we can push ourselves with the hands, by putting them on the Tatami.

Picture E:
In the split of a second in which we find ourselves in the position of the previous picture, we simply get up on our feet and stand in Amidat Motza with our face to the enemy. If we have done correctly all the Gilgul's stages, and if we got up correctly, then our feet are already positioned in Amidat Motza



D

E

Remember: and again appears the term "softness". Learn and practice well all the series of Gilgulim, and when you will feel that you slide on the ground and your shoulder do not hurt at all after doing the Gilgul, then you will know you are doing it correctly.

MAKOT EGROF SMOL-YAMIN
Fist Punches Left and Right

Smol-Yamin are the first stage in learning offensive movements in the Krav-Maga. To know how, when and with what to hit is the main and most important part, from the fight aspect and even more in the area of self-defense. An exact and direct fist punch can finish a fight before it even began. However, first we have to learn and to understand some ground rules that without them we cannot start:

1. Fist punches, differently from the other punches with the palm, are "hard" punches. Hard not just because of their strength but also for the fact they are done with the two big knuckles (look at sketch 6 – "closing the fist").
   Using the adequate technique, we can make these knuckles bigger and stronger, so they could stand a powerful impact. And this we must know: the impact with the fist in the opponent's chin is very powerful, and if the hitting part, and also the entire hand, are not trained and ready for the punch we can end up damaging badly our hand. An opponent that was punched in his chin with an insufficient force will quickly recover and will return to his attack. However, a damaged hand we will not be able so quickly to use efficiently again, and we will probably loose the fight.

2. Smol-Yamin are long punches, both for the fact we straighten the hand and also for the fact that we can always use them together with a step forwards. Additionally, Smol-Yamin are always done together with moving the body weight towards the punch, meaning, towards the opponent. This movement, of transferring the body weight in the direction of the punch, is causing a slight bend of the body forwards. These few centimeters can sometimes make the difference.

3. Smol-Yamin are always done from Amidat Motza. Punches with the palm and the hand do not have a regular offensive form. Makat Zirtit, for example, we can do to every possible direction, but in Smol-Yamin we are always in Amidat Motza, facing the opponent, as a preparation for a step movement, defense against an attack and for moving from a punch to a kick.

4. A very important rule in the Krav-Maga: we never lock the elbow when doing Smol-Yamin. We do straighten the hand, however we never reach a situation in which the elbow is locked, and that is for two main reasons:
   First, if we reached the end of the punch range with a locked elbow and missed the opponent and he did a defense against the locked elbow and by doing so his arm strike our elbow, we can easily suffer a dislocation or a fracture in the area of the elbow.
   Second, the force of the punch is not in the hand's movement forwards – towards the opponent. This movement towards the opponent is not more than a push and, even if it will hit well in the target, it is not enough to neutralize the opponent. The true force is in the hand's movement in its way back, due to the fact we are not straightening and locking the elbow but instead we emphasize the hand's returning movement. in fact, we focus our mind not on straightening the hand for the punch, but on the way back – where the huge strength of the punch is lying. It is hard to explain this situation in words only. It is needed here an exact and long training, that will eventually bring a right performance. Remember: a straight left forwards is the hardest punch to do in the Krav-Maga.

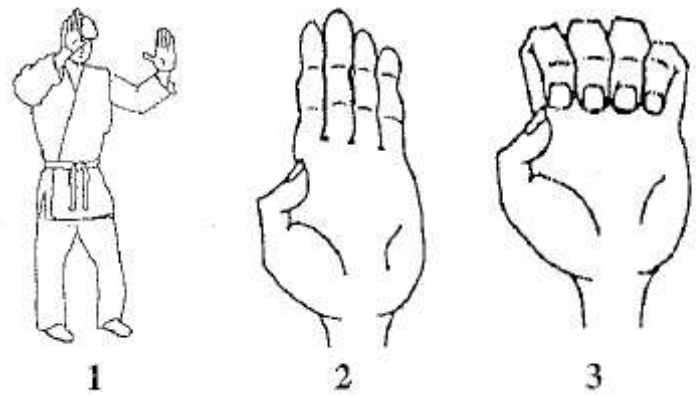
5. Smol-Yamin we can do whenever we want. Makat Magal is a punch from a short distance and it is suitable only for cases of proximity to the opponent. Makat Snokeret is the shortest fist punch and it is done from a very short range to the opponent.

6. The most important thing we must keep, without even the slightest change, is that from the moment we start learning to close the fist we must lock the thumb on the other fingers when they are tightened and pressed

We must know and memorize these rules during the training of Smol-Yamin, without even the smallest change because a small change in the beginning of the learning will become a crucial mistake in more advanced levels Every student must walk in an uncompromising way – there is no any other way

Closing the fist:

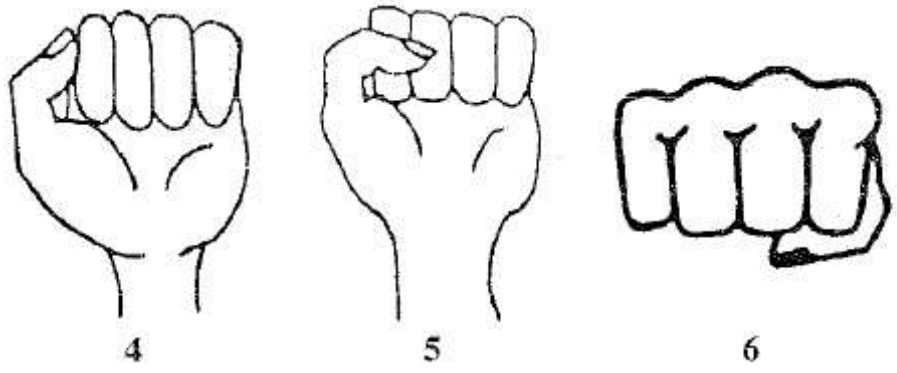
Sketch 1:
Standing with our legs a little open or standing in Amidat Motza The hands are in the head's height The fingers are stretched and close to each other, except for thumb which is separated



Sketch 2:
Now we fold just the thumbs – the last joint of the thumb (the one which ends in the nail) by pushing it towards the center of the palm

Sketch 3:
As we can see in the picture, folding only the upper part of the fingers a first fold
Pay attention to the position of the thumb that remains folded in the same way the entire time

Sketch 4:
Another fold of the knuckles The thumb is still in the same place You have to be exact with closing the fingers and maintaining them closed as strong as you can



Sketch 5:
The thumb now moves from its place to the side of the fingers and makes a kind of a final lock of the fingers by pushing and pressing them towards the opposite direction of the palm

Sketch 6:
The fist – a final look Pay attention to the thumb The two big knuckles in the side close to the thumb – they, and only they, are giving the punch, or more accurately: the knuckles are hitting the target

Now we are almost ready to begin practicing Smol-Yamin. However, first we have to look at the position of the wrist and to locate it so it will be in the exact angle to avoid from ourselves unnecessary damage in the future. The palm, closed to a fist, must be straight. We can not allow any movement to the right or to the left, backwards or forwards. This situation, also when training on a punching sack, can cause a serious damage to the tendons and to the delicate muscles that connect between the hand and the palm

Picture A:
Amidat Motza with the fist strongly closed, while keeping all the rules of how to close the fist. An accurate position of the feet in Amidat Motza

Picture B:

Straight left forwards The most difficult movement to do in the Krav-Maga We straighten the striking hand rapidly towards the opponent, according to all the rules that I have already explained and, in any case, we cannot lock the elbow. One more thing we have to keep is to move the entire body weight towards the punch; the feet are in Amidat Motza and they do not move from their place, except for the right leg which is raised a little in order to move the body weight forwards.

In the moment we straighten the punching hand we will return, as fast as possible, to the starting position

A

B

C

Picture C:

In the same moment the left hand returned to its place, the right one is attacking. The break between the two punches practically does not exist – we must act as fast as we can.

We need to pay attention to the position of the fist in the end of the punch's movement. The fist must be turned so it will be in a diagonal position - in the middle between a vertical to a horizontal position. This is the exact and classic position / movement of the punch when hitting the opponent. If we would look to the position of the fist in picture A, we will see the hand completing a kind of a quarter of a turn in its way to the opponent; this is the way it should be.

TEZUZOT

The way we move

Tezuzot are the advance and retreat techniques in the Krav-Maga. there are 4 advance directions in the Krav-Maga:

1. Hitkadmut Lefanim (step forwards)
2. Nesiga Leachor (step backwards)
3. Hitkadmut Letzad Yamin (step to the right side)
4. Hitkadmut Letzad Smol (step to the left side)

We use these techniques mainly with fist punches and with different kicks.
There is one rule we must keep: to step on karit kaf haregel. It is forbidden to step on the entire foot and even more on the heel.

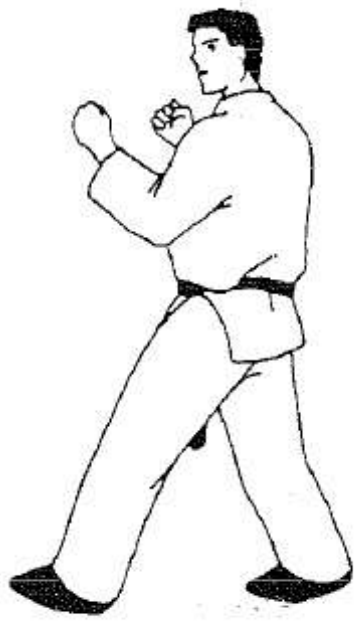
Hitkadmut Lefanim:

Sketch A:
We always begin to move from Amidat Motza.

Sketch B:
From Amidat Motza we do a step forwards, with the left leg. The step is no more than 20-30cm wide. Karit kaf haregel is the first to advance and the first to touch the ground.

Sketch C:
After the advance movement with the left leg, as in the previous sketch, we now close the distance between the feet by pulling with the right leg towards the left one. Also here only karit kaf haregel touches the ground. We must maintain the accurate position of Amidat Motza, both in the beginning and in the end of the movement.

A



B

C

Nesiga Leachor:
This movement is identical to the previous one, only in the opposite direction. The right / rear leg is doing the first step backwards and immediately afterwards the left leg is closing the distance. We always move on karit kaf haregel and we must always maintain the exact position of Amidat Motza.
We need to practice these movements with sequences of 10 steps backwards, until we will achieve full control over the body's movements, while keeping the exact position of Amidat Motza.

Hitkadmut Letzad Yamin / Hitkadmut Letzad Smol:
The movement is almost identical to those of Hitkadmut Lefanim and Nesiga Leachor, only that instead of s step forwards, we take / move the left leg to the left side and then we close the distance between the feet by doing a step with the other leg, and vice-versa when we want to move to the right side – the right leg opens the left leg closes. Always keep an accurate Amidat Motza and move only on karit kaf haregel.

Smol-Yamin Behitkadmut / benesiga
Fist punches Left and Right with a Step Forwards or Backwards

If we would look carefully at the sketches of Hitkadmut Lefanim and in the pictures of Smol-Yamin, it will be easy for us to understand the next technique, which is an exact combination of the two. We start with the front left leg – the left one.

A. Smol Behitkadmut
From Amidat Motza, the palms are firmly closed to a fist. Simultaneously with the step forwards with the left leg, and even before closing the distance between the legs, we hit with a fist punch with the left hand. The right leg is doing a step forwards, and we are back in Amidat Motza.
The punch with the left hand is done while the left leg is doing the step and we do not wait until the space between the feet will be closed, so we will not lose time.

B. Smol Benesiga:
The same movement, only this time backwards. We do a step backwards with the right leg while launching a fist punch with the left hand. Also here the punch comes before the second step.

C. Yamin Behitkadmut:
The left leg did the step forwards and, while the right leg moves to close the distance we use the step movement and hit with fist punch with the right hand. in fact, the hand and the leg move together.

D. Yamin Benesiga:
There is no such punch in the Krav-Maga, simply because the right hand is very far from the opponent and would not be able to hit him.

E. Smol-Yamin Behitkadmut:
Now we do both movements together. While doing a step forwards with the left leg, we punch with the left hand and, right after it, when the right leg begins to move, we punch with the right hand.
After practicing and training, the coordination becomes perfect – accurate, strong and fast.

MAKAT MAGAL
Hook Punch

There are 3 fist punches (hard punches) in the Krav-Maga Makat Magal is the second one. The explanation is a little complicated, but in fact it is easy to do We do Makat Magal from a position of legs a little open, because the time of using the punch is not permanent, like in Smol-Yamin or Snokeret.

The power of the punch, if hitting the opponent, is enough to knock him out immediately

There are four movements of Makat Magal, one to the kidneys and the other to the chin, two in the right hand and two in the left hand. However, the movement of the punch is done so quickly, that there is no difference between the two.

The principle is that if the first punch hit the kidneys we immediately take advantage of it by striking to the chin. And if the opponent succeeded avoiding the punch to the kidney, we can immediately strike to the chin.

It also works in the opposite way, to the chin and to the kidney, or by misleading, one hand to the chin and the other to the kidney, and vice-versa.

Picture A:

Here we see the hit in the kidney in the final position. But in order to understand the movement of the striking hand, we have to see the punch from the start. The right hand is hitting and the left hand is waiting for its turn. The hand is doing a round movement from the hip towards the opponent

Picture B:

The same movement as in the punch to the kidneys. The hand is going up in a round movement towards the opponent's chin. A right and accurate hit will cause fracture or dislocation in the lower jaw.

A

B

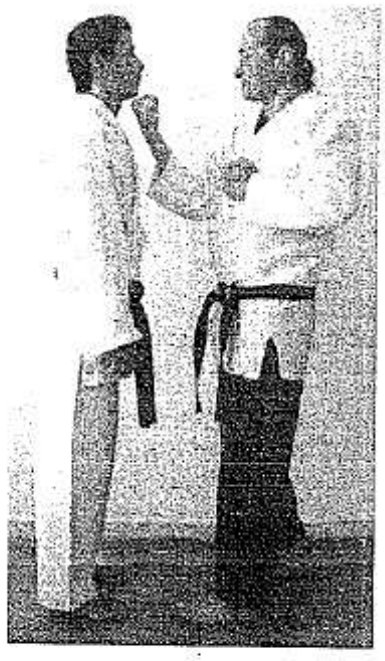
Remember: Makat Magal, unlike Smol-Yamin, is a short punch. Smol-Yamin we can do whenever we want, and Makat Magal is for a relatively short range.

MAKAT SNOKERET
Uppercut

This fist punch is closing the circle of fist punches in the Krav-Maga. Smol-Yamin are punches for every range. Makat Magal is for a shorter distance, and Makat Snokeret is the shortest fist punch and it is done from a very close range. The punch is done from Amidat Motza.

Picture A:
Amidat Motza, one in front of the other. In the picture the distance between the two adversaries is still relatively big, but this is only in order to make it easier to notice the important details. In this case the right hand is punching, although there is not difference between the two hands.
Picture B:
The punch in its final position, aimed to beneath the chin. The entire body weight is lifted together with the striking hand, and this gives us an enormous strength. Here as well, the distance is bigger than necessary.

A



B

Remember: Makat Snokeret is a single punch, unlike Smol-Yamin, which we can do continuously, or Makat Magal that comes as a double punch, to the kidney and to the chin. Makat Snokeret we punch only once, or with the left or with the right. We do not have the time to hit twice, one after the other, since the punch is done from a very close range to the opponent and we are in danger. And anyway, if we succeeded hitting the opponent the first time, we do not need to worry anymore – he is on the ground.

MAKAT PATISH
Hammer Punch

There are two kinds of Makat Patish. Both punches are aimed towards the opponent's nape.
The first punch is done when the opponent bend down, and the second one when he have already fallen to the ground
Makat Patish is considered a soft punch and it is done with the big muscle located in continue to the small finger. However do not mistake, in spite of being a soft punch, its only purpose is the final elimination of the opponent. Thus, we have to be very responsible before using it.
Makat Patish is done after a kick to the opponent's testicles and, when he is bending down and his nape is exposed, we strike with Makat Patish. The punch is always done in coordination between the hand and the leg, meaning, if Makat Patish is done with the right hand, then the right leg will be in the front, and vice-versa. That is because in the end of the kick the kicking leg is landing forwards in order to create nearness that will allow striking with Makat Patish.

Picture A:
Stand position for Makat Patish. If the right hand is punching (like in the picture), then the right leg stand forwards. From the hip's height, the fist goes up to the forehead so the back of the palm is touching the forehead.
Picture B:
From our position in picture A, the punch goes down towards the opponent's nape, with all our force. Bending a little the knee will add strength to the punch.
Picture C:
Low punch. The movement is identical to the previous one, only we go a little lower.

A

B

C

SMOL-YAMIN LEMATA BEHAGANA VEBEHATKAFA
Left and Right Downwards – Defending and Attacking

We never know what we will need to use in the street This series of punches gives us the possibility, when attacking or defending, to act under the opponent's arm. An effective use of these punches can leave the opponent surprised until it will be too late for him to react. These punches demand a lot of accurate training.

Picture A: Smol Lemata Behagana:
Standing in front of the opponent, we see in the last second a straight punch coming towards us, leaving us without options We immediately bend our knees and in a sharp movement we will go down. The right hand defends the head and the left hand is attacking the opponent's stomach or testicles.

Picture B: Smol Lemata Behatkafa:
Here the initiative is ours. We just need to go down under the opponent's arms line and to punch his stomach or testicles In the previous punch we did not have a choice but to go straight down and now we are moving all the body weight forwards to the left leg

Picture C: Yamin Lemata Behatkafa:
The same principle as in the previous punch, we have to pay attention to the fact we move the entire body weight towards the punching hand.

A

B

C

Picture D: Yamin Lemata Behagana:
This punch is a little different since it is not aimed to an opponent standing in front of us, but against someone attacking from the right side. When we notice the attacker in the last second, we go down and strike to the right side, in order to stop the movement of his attack In principle, the hand which does not attack is always guarding / defending the exposed side of the head

D

MAKOT MARPEK

Makat Marpek is the strongest punch we can give with the hand There are two main reasons for that: first, the hitting point is the bone of the arm, which is a sharp and hard place. Second, by folding the hand we create a double action, meaning, we double the force of the punch
The punches in the series of Makat Marpek are considered short range punches. In principle, there are 7 Makat Marpek However, there is one more form which we use in a specific defense, which is Shichrur Mehnika Meahor, but this is not a full punch and therefore we do not learn it as a punch for itself.

Picture A: Marpek Lefanim (Elbow to the front):
The picture is taken from the side only in order to allow a better understanding of the movement The left hand in the picture is doing the punch and the right hand is near the waist In fact, the punch begins where the right hand is located, in a round movement towards the center of the body.
Picture B: Marpek Pnima Vehahutza (Elbow inside and outside):
From the same standing position, the left hand, instead of stopping in the center of the body, continue with the body's turn to the right or, if in the previous punch the opponent stood in front of us, now he is standing to our right.
Picture C: Marpek Latzad (Elbow to the side):
Beginning from the area of the waist, the punch is done in a round movement backwards. Only that the punch is not backwards - it stops in one line, 180° with the line of the shoulder-chin.

A

B

C

Picture D: Marpek Lemaala (Elbow upwards):
From the area of the waist, the elbow is going upwards. The impact point is usually the opponent's lower jaw. This punch is very strong We must keep the back of the palm turned outside and not upwards.
Picture E: Marpek Leahor (Elbow backwards):
The punch is aimed to an opponent that is located behind us: if the opponent is not close enough to the range of the punch, we can simply bend the body a little to the right or to the left, and with the opposite hand to the direction of the bending movement we will be able to hit the opponent easily and strongly.

D

E

F

Picture F: Marpek Lemata (Elbow downwards):
This punch is aimed against an opponent that is bent down, differently from the other punches that were against standing opponents. Opening widely our legs, like seen in the picture, the hand is going up from the waist and from there striking down on the opponent's nape Bending our knees will add force to the punch and would help us keep our stability.

Remember: In principle, when doing Makat Marpek we stand with our legs a little stretched to the sides. We do this because of the fact that they are punches from a short distance and we can always be in Amidat Motza (standing position). Additionally, when standing with our legs a little open, we achieve efficiency in turning the body which we can not achieve from Amidat Motza

MAKAT MARPEK NEGED KVUTZA
Elbow Punch against a Group

It is obvious that the founder was very connected to the movements and exercises he had created, and sometimes he even talked about them like they were his children (he himself did not had any children of his own). But in some of the exercises he was simply in love. He did not stop improving them, demonstrating them and explaining how much they are unique and exceptional. This exercise is one of them.

And indeed, this exercise is very different, if we look at it in a time perspective, meaning, going back forty years ago, when the world still did not know the term self-defense, and Israel was nothing more than a piece of desert in a place called the Middle East. In principle, the exercise is done when a few attackers are standing in front of us and block our way, or as a part of an attack form. We are now under a siege, and we must literally break this siege.

I took the pictures for this exercise without using an attack group, since anyway the group could not have stand inside the lens range and besides, it has no importance - You can practice the exercise with or without the attackers, the result will be the same.

Picture A:

Standing: I begin each exercise and each position showing how to stand – alone or with a partner. This primary situation is always very important, since this first moment of contact with the enemy will determinate the rest of the defense – this is the moment when the two opponents "study" each other. We know we have an advantage – we know what to do, the opponent does not know. We learn / learned to read the body language, and this is why our stand will always show the opposite of what we feel, meaning, we will stand as if we have no idea what we should do now. In fact, we are trying to attract the opponent / opponents to come closer to us.

You just have to imagine a few attackers coming at you, as a wall of bricks you need to smash with a heavy hammer.

A

Pictures B & C:

In fact these two pictures are the same position, only from two different angles – the first angle shows the attacker's point of view, meaning, they should see us turning back and trying to escape to where we cannot escape. At this split of a second they will probably think they got us – good!! Let them think that!!

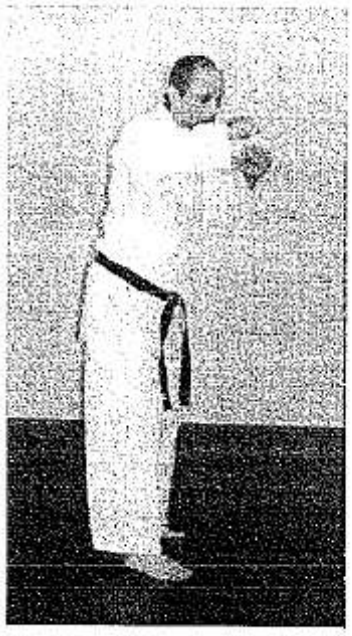
In the second picture we already see what you really have to do. Besides of tempting the opponents to get closer to us, we prepare our hands to our attack in a way the attackers will not be able to see anything (pay attention to the fact it is impossible to see nothing from behind – the elbows cannot raise any suspicious with the way we positioned them). We fold strongly the arms, close the fists and prepare ourselves to a mighty jump forward, which is in fact our purpose. We should be like a giant snow ball, which jumps and rolls forwards and smashes everything in his way. There is no other way to do it.

B

C

Picture D:
This is only a between picture, that was taken in order to show the beginning of the body turn back and facing the opponents In the reality this stage must be done very quickly since the attackers cannot notice it

Pictures E & F:
The final position. Our entire hands surface hits the attacker's chin, part of the chase, no matter where, as long as we hit them.
Look how the left hand is folded and protects the head in a perfect way, any hit that will be aimed to the head will be stopped by the left hand From the other side, the right hand is free to attack, to the front or to the side.
And the most important of all – we do not turn our body, we jump in the air as far as we can in order to close the distance between us and the attackers and to be able to pass between them and to escape in the right moment – yes that's right, sometimes we do not have another option but to run away as fast as we can.



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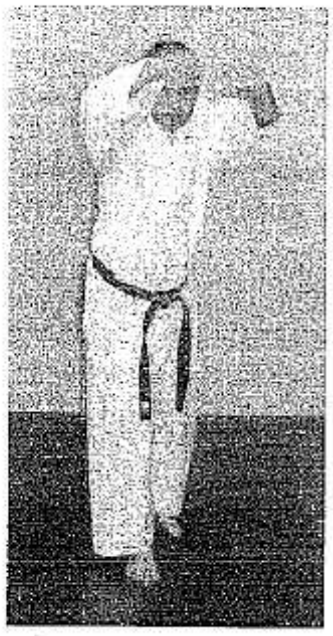


E

F

Remember: the computer, and the internet specifically, have helped humanity to go forwards and to evolve. However, it has facilitated the possibility to pass disinformation to the public and this fact can many times leaves people confuse and angry Anyone can write what ever he wants about himself, and nobody can criticize him So, how can we know what is right and what is wrong?
Well, I personally consider myself to be "old fashion"; for me, book is still a book. And as the founder said, I know everyone. And if I would not have done this service of bringing to the readers the entire truth about the Krav-Maga and those who practice it, I would have broken the promise I made to myself and to the founder.
There is an Israeli guy who lives in Brazil and the founder once mentioned his name to me. A very poor Israeli guy. A sick person, mostly mentally. The army in Israel did not accepted him to his service, and believe me, in Israel there is no bigger shame than that There are people that would prefer to die than to say they were not accepted to the army
And so, this man ran away to Brazil There, where nobody knows him, he tolled everyone he is an F-16 pilot, a well known Commando warrior and of course he tolled everyone he learned from the founder. Only that he has no diploma and no letter of authorization to prove it And I, who know him personally, can tell you that he never even received a black belt. However, all over there are people who would believe everything that looks nice and talks nice.

MAKOT ZIRTIT

When I established BUKAN – School of Krav-Maga, I decided to try and to bring the sense of reality of my students, in time of training on punches and kicks, to the highest level. At that time in Israel, it was very hard to find a suitable gear, besides of its high price and, in any case, the equipment that was available in the stores did not stand in my requirements. Therefore, I "mobilized" all my students to the operation of making training cushions in different sizes: first we did thin and relatively soft cushions and, afterwards, we made them from a special type of condensed sponge, 10cm thick and 20cm wide, with a length of 120cm, so it could be used for kicks. The thickness and the ability of the cushions to absorb strong hits, allowed the students to punch and to kick as they wish, while their partner, who is holding the cushion, practically does not feel the hits at all.
In the instructor courses and also in the trainings Imi passed to his instructors, he always pointed up 3 important road marks for teaching students:

1. Demonstration
2. Work together with the instructor
3. Practical practice, meaning, hitting a stuffed punching ball (this is what we had in that time)

The third element I took upon myself to develop to the highest standard. And so I started to train my students with the cushions, the soft and the hard ones, when with the latter the training was with all the possible force. As a result, my students succeeded to simulate a situation of danger, when you punch your enemy as strong as you can.
I had a routine in my school: every few weeks I sent one of my students with a car to bring Imi from the city of Natanya to my school, in the city of Rehovot, for an encounter with my students and, in the same time, also to see a training, to correct if needed and even to pass a training himself.
One time, I invited Imi to observe the training technique I used for working on Makat Zirtit: from work in front of me and "imitating" my movements, until work in pairs with the training cushions.
When I reached the stage in which I demonstrated for the students how to punch the big cushions, I saw Imi standing in the corner, gnashing his teeth. I doubt if someone else noticed it, but for me Imi's look was like an open book. I let the students to practice alone between them and turned to Imi, already knowing I am going to get a "lecture", for something wrong I did or said. I tried to think fast what my mistake was, but could not find one. When I came to Imi, he was very angry with me, telling me:
-"How can you stand in front of the students and show Makat Zirtit like that?"
I stared at him and said:
-"Imi, I do not know what did I do wrong"?
Imi took his hand and pointed on the little finger:
-"You see, when you do Makat Zirtit with the right hand, the little finger is not tight enough to the other three". And, indeed it was true; my little finger is always "escaping" 2-3 millimeters.
I do not think someone else would have been able to see the difference during a short and fast punch; but not Imi. He had eyes that saw and comprehended what is unseen and incomprehensible.
Since then, I improved the situation with my rebel finger, but I did not forget the lesson. This was my teacher – he saw and knew everything and did not missed any movement, as unimportant it would be.
This is how I look at the way of the Krav-Maga when I teach it. And, if I am the only one today that still does thing-by-thing like Imi created them, I have no problem with that, on the contrary. The last thing I will agree to do would be lying to myself.
And you, who are practicing, make sure that you are keeping and doing right every movement and situation, without compromising. In the end of the way, the things will come together and you will see the entire picture. But, if you will miss one part, as small as it would be, you will end up getting the wrong picture.

There are two main forms of Makot Zirtit: Makat Zirtit Pnima and Makat Zirtit Hahutza. Makat Zirtit is aimed mainly to "soft" places. The waist is a favorable weak-point of Makat Zirtit, as well as the neck and the nape. Furthermore, exists a special technique for breaking boards and tiles. However, this technique does not come to a use in the Krav-Maga, from the simple reason that there is not any need of it. A well trained Krav-Maga man will be lethal to every opponent who will try to hurt him. Woods and stones are not our enemies.

Zirtit Hahutza

The difference between Makat Zirtit Pnima and Makat Zirtit Hahutza is, in principle, the way we stand. In Makat Zirtit Pnima the hand is doing a long way, from the nape towards the opponent and, here we stand more "softly" and the movement is shorter and faster. We stand with our legs a little open and with the hands crossed at the line of the chest. The fingers are stretched and ready for the punch.

Picture A:
Standing with our legs a little open (Amidat Pisuk). We have to keep the exact position of the feet and the palms.

Picture B:
The exterior hand is always the one that punches – in this case the right hand. From our position, the right hand is launched towards the opponent, while the left hand is used as a balance and it stops the movement by stretching the muscles in the arm and in the chest. We have to remember to move all the body's weight towards the punch / opponent.

A

B

Makat Zirtit Pnima

The difference between Makot Zirtit lies in the way we stand (the position of the hands). Standing with our legs a little open (Amidat Pisuk). In Makat Zirtit we do not have to keep Amidat Motza because it is not an "organized" punch so we never know when we will use it.
The right hand is located behind the nape and the left hand underneath the right armpit. From this position we will hit with the right hand, which goes from the nape in a round and wide movement towards the opponent's neck. Makat Zirtit Pnima is aimed to the middle point of our body – beyond this point we already use another punch.

A

B

Zirtit Pnima Vehahutza

Picture A:
Standing with the legs a little open (Amidat Pisuk). The punches appear here exactly like they should be done in reality The punches are done forwards. For example, when the students are standing in front of the teacher, the punch will be done directly forwards, towards the direction of the teacher or that of an opponent standing in front of us.

A

B

Picture B:
The punch is done towards an opponent standing in our opposite side, meaning - the right hand is going out from the nape and making a round and wide movement, together with turning the entire body towards the opponent which is standing in our opposite side It is without a doubt a long movement; we could instead do Makat Zirtit Hahutza with the left hand. However, we are already standing at this position, ready to Makat Zirtit Lefanim. The only advantage in this long and wide movement is the strength of the punch that will hit the opponent

Zirtit Bealachson Pnima

The same movement as in the previous punch – from the nape, we do a long and wide movement towards the body center. Only that here the punch is much shorter It stops at half the way to the center and because of this it is a shorter punch.

A

B

We must pay attention to the feet's position that are holding the entire body weight, which is directed towards the punch In all the series of Makat Zirtit, as in the other punches with the hand and the palm, the entire body weight is carried / passed towards the punch, an action that doubles and even triples the strength of the strike. Pay attention also to the left hand, where the movement begins and where it ends. The purpose of the opposite hand, the left one in this case, is to create a balance in order to stop the punching hand's movement. The hand and the fingers are strongly stretched, just like in the striking hand.

Zirtit Bealachson Hahutza

Picture A:
Standing with the legs a little open (Amidat Pisuk).
Picture B:
The final position of the punch. This punch is short and quick and this is also its disadvantage, by not being strong enough to totally knock out the attacker. The palm, from its position in picture A, is launched in a short and quick movement towards the attacker's neck. The punch is strong enough to shock the opponent until our next attack, which will be lethal This punch is also effective when hitting the attacker's temples.

A

B

A (Ofkit)

B (Ofkit)

Zirtit Ofkit Lefanim

Picture A:

Amidat Motza for Makat Zirtit appears before every punch mainly in order to show the location of the hands You do Makat Zirtit only if the hands are positioned like in the picture.

Picture B:

This punch is even shorter than the previous one – Zirtit Bealachson Hahutza In spite of that, its strike is very strong If in the previous punch we hit in the side of the neck, here we are hitting the front side of the neck, in Adam's-apple, and that is what makes it a strong and dangerous punch. The punch's movement is done by throwing the hand forwards.

Zirtit Anachit Lefanim

Pictures A & B:

From Amidat Motza, while doing a quarter of a turn, the palm is striking in 90° forwards The punch is aimed to the opponent's nose It is important that we stretch and activate all the body's muscles when doing the punch, in order to increase the hit's strength The body is also bent a little forwards.

A

B

Remember: it is important to be precise and to keep all the movements in this series of Makat Zirtit, which is effecting all the muscles of the arm and the hand. And, after a long training, we will also improve our coordination.

Makat Zirtit is always done with the big muscle which is located in continue to the little finger We need to stretch our fingers strongly and precisely, with only the ends of the fingers slightly folded and the thumb folded and stretched to the opposite side of the palm All of these actions together will give a lot of power o the striking hand

Training on a punching sack or hitting with a medium force on a hard surface with Makat Zirtit, will stronger the muscle and the palm and will prepare them to hit a live target. But be careful not to exaggerate and to achieve the opposite – damaging your hand

MAKOT KAF HAYAD VEHAYAD

Punches with the Palm and the Hand

The human body, if we would only know, can become a sophisticated war machine, with an endless number of punches and kicks that we can use, to defend and to attack in every situation and from every direction. It is a long way, but one who will dedicate himself to it, will find out soon enough the challenge of activating his organs to all the directions and controlling his body

Punches with the palm and the hand are not a part of the fist punch family. As I have already explained, fist punches are "hard" paunches and punches with the palm are "soft" punches. However do not mistake, soft does not mean weaker. Makat Zirtit, for example, or Makat Patish, which can easily defeat an opponent or even kill him in a single blow, are called soft because of the part of the palm with which they are done: the big muscle located in the side of the palm, between the little finger and the wrist. But as strong and powerful as this muscle would be, it is still a muscle and not a bone, and from here comes the name soft punches

There is not a movement or a punch which this group of punches does not include and, if sometimes one might wonder why we need to learn such a large variety of punches and movements, the answer will be even more strange: simply because they exist. This is the Krav-Maga: you can never know in what situation you will find yourself in, and what will be the movement that will save your life. Practice well every punch and movement, like it was the only punch you would ever use. "Absorb" the movements into your mind, until they will become one part of you. This is the right way, and there is no any other way.

Sketch 1: Makat Etzba

Aimed to one of the eyes. This exercise is done in Shichrur Mehanika Melefanim. We need to fold the 3 fingers against the thumb, which is also folded and by this to create a strong muscle tension in the hitting finger (the straight one). When using this punch, the entire hand needs to be strongly stretched. Launching the hand forwards should be like a loosed spring.

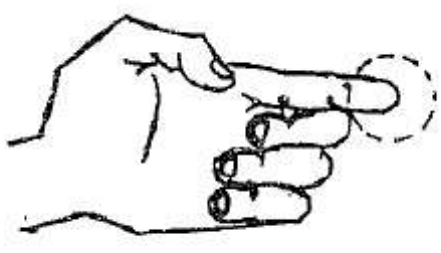
Sketch 2: Makat Pisat Hayad

The purpose of this punch is to push back the opponent. This punch will not cause a fracture like a fist punch, but will just shock him. The fingers are folded towards the inner side of the palms, as strong as possible. The palm and the hand are creating an angle of 90°, in order to emphasize the striking part

Sketch 3: Makat Etzbaot Yesharot Lefanim:

The punch I aimed mostly to the neck's area or to the area beneath the sternum. Before using this punch, we have to train well the palm and the hand. One way to do so is to punch into a bucket full of sand. This punch, if done correctly, can cause a serious damage.

We need to stretch the fingers and to make sure they are folded in their ends so they will not break in case of an especially strong punch, but would simply be closed to a fist



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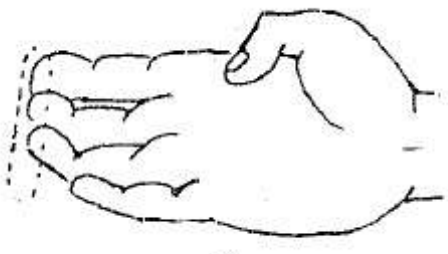

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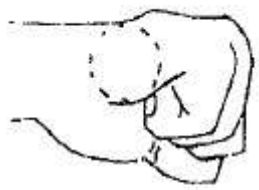
Sketch 4: Makat Patish:
The punch is done after the opponent was hit in his testicles and as a result he bent over. This is a deadly punch, aimed to the central area of the nape. You should think twice before using this punch because of its lethal consequences.

Sketch 5: Makat Perek Haetzba:
After closing the fingers to a fist, we bring out the middle finger and put beneath it the thumb, in order to make it more stable. This punch is always done when the inner side turns towards us and the back of the palm towards the opponent. The punch is used mainly in Shichrur Mehanika Melefanim, as the second defense form.

Sketch 6: Swinger:
This punch was previously the forth punch in boxing, but it was removed. The punch is long and strong, rarely used, but still very effective.

Sketch 7: Makat Zirtit Hafucha:
The punch is aimed mainly to the neck and it is parallel to Swinger.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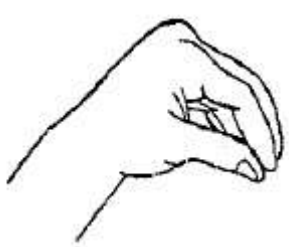
Sketch 8: Makat Etzbaot Alumot:
Tying our fingers as a sheaf of barley and aiming them towards the temples, can very quickly make the opponent's desire to fight disappear.

Sketch 9: Makat Perek Haagudal:
We close the fist but do not fold the thumb over the fingers; instead, we push it towards the closed index finger. The movement of the punch is like in Makat Magal.

Sketch 10: Makat Etzbaot Mekupalot:
Folding the fingers' ends gives them an extra force and a double strength for the punch, especially against soft areas like the neck and the area beneath the sternum.

Sketch 11: Makat Egrof Hafuch:
The punch is done with the back side of the fingers' knuckles which strike in fist punches. This punch is done from the inside of the body to the outside, meaning, we fold the hand and then we straighten it towards the enemy. We use it mainly when doing a fast defense against a fist punch.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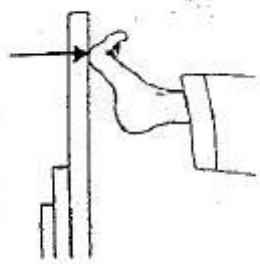
Karit kaf haregel –



Honor is the best present a man can give to himself, as long as it is not faked

KICKS - Introduction

Kicks are the heart of the Krav-Maga. I started learning Krav-Maga because of the flying kicks techniques (Beitot Benitur). There are eighty different forms of kicks, in each leg. In the Krav-Maga we always prefer to use our legs with the different kicks than to use our hands. A punch with the hand, as strong as it would be, will not even get close to the strength of a kick. The mass of the leg's muscles is a few times bigger than those of the hand and thus every kick which will hit its target will immediately cause the maximum damage. Additionally, the leg is much longer than the hand and this gives us the ability to hit and to stop the attacker at a larger distance from our body, meaning – we avoid the proximity with the danger. This receives further importance in defenses against knifes and sticks

In Yellow Belt we learn the first seven regular kicks, and this is their order:

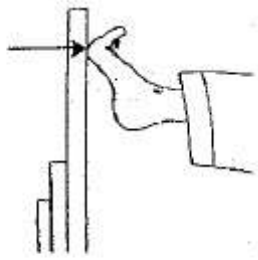
1. Beita Regila Lefanim
2. Beita Regila Lefanim Behitkadmut
3. Beita Regila Lefanim Behitkadmut Im Makat Patish
4. Beita Beredifa
5. Beita Behitkadmut Benitur
6. Beita Regila Lasanter
7. Beita Regila Lasanter Velaashachim.

A correct and exact performance of the kicks in the Krav-Maga, which begins in this primary stage, demonstrates to the student the physical demands which the kicks' technique requires in this martial art.

Today, many are looking for short cuts and are asking "why do we need such a long and complex techniques?" The answer: for the art, for the combination between the body and the spirit, for the inner truth. Self deception is the man's biggest danger.

The truth is that this is the way the Krav-Maga was created and who of us has the right to change the art, created by such a great person.

Karit kaf haregel –



BEITA REGILA LEFANIM - Introduction

Before we go on learning the kick's movements, which are easy and simple to learn, first we must understand and know a number of general rules about the kicks in the Krav-Maga, and without those rules we do not do Krav-Maga, but just a random group of movements

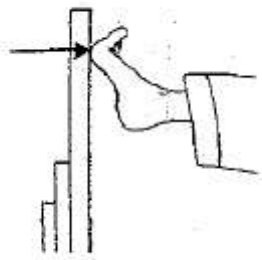
1. All the kicks in the Krav-Maga are consist of 4 movements, not including Beitot Leachor and Beitot Beyerida (downwards). In the learning stages of each kick we must keep this rule However, after a certain period of practicing the four movements they naturally become one continuous movement
2. The kicking leg always returns to original position, unless we have enough time / space to move in the end of the kick forwards or to the side
3. The aiming point of all the kicks from the series of Beita Regila Lefanim is the knee. To where the knee aims, the kick will hit.
4. Always, but always, all the kicks from this series are done with karit kaf haregel This is the most important rule in the Krav-Maga; skip this rule and you are not doing anymore Krav-Maga. I am bringing here the exact explanation of Imi, word by word:

   "When, for example, we kick to the opponent's testicles not with karit kaf haregel, the foot would get "stuck" between the opponent's legs and the movement will not "flow" However, if we will stretch our toes and emphasize karit kaf haregel, from the strength of the kick the leg will "continue" in its natural movement after the hit and would allow us to move forwards or backwards, as needed. Furthermore, from the kick's strength – I mean the moment of the hit in the opponent, when the toes are stretched to emphasize karit kaf haregel, the strength and the force of the kick are deadly"

5. The kick is always aimed "into" the opponent's body. This way we will achieve mental training of "entering" towards the opponent Also, we do not kick in order to just come until the opponent, but to "pass him". The purpose of the kick in its hit in the opponent is compared to a knife stab, meaning – to penetrate into the opponent with the kicking leg.
6. In the Krav-Maga exists an enormous variety of kicks To each part of the foot there is a kick or a number of kicks with specific targets. The purpose of this wide variety of kicks is not only their combat use, but also to give us a legs work technique, control over the foot positions and control over the entire body as a result of such a complicated training which activates all the body muscles.

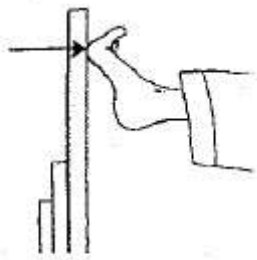
   Excluding a certain kicking technique indicates a lack of ability of the student to practice Krav-Maga. It is better to practice "difficult" kicks less intensively, than not to practice at all. Each one achieves his own maximum and this is the purpose of the Krav-Maga Giving up is self-deception.

Karit kaf haregel –



7. We never lock the knee when kicking Beita Regila Lefanim. We do straighten the leg; however the knee is not locked. Locking the knee will cause in time an enormous and irreversible damage to the tendons and to the muscles near the knee.
8. Beita Regila Lefanim is always aimed to the opponent's testicles

Karit kaf haregel –



Beita Regila Lefanim

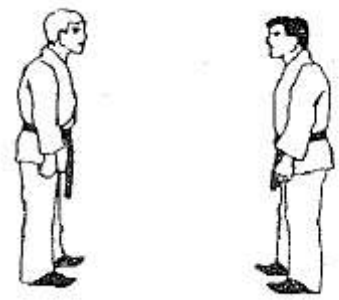
Sketch A:
Standing with our legs a little open (Amidat Pisuk). Already in this stage we must stretch our toes upwards and emphasize to the maximum karit kaf haregel.

Sketch B:
From our stand, we lift the knee – we must pay attention that we are lifting the knee and not the leg The feeling comes from the knee – the knee is "pulling" after it the entire kick's movement We create angles of 90° – once between the thigh and the chin, and the other between the leg and the body. We must repeat this movement many times

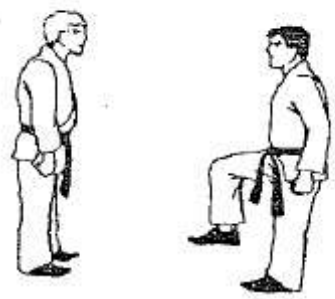
Sketch C:
From the position of the leg at 90°, we will straighten the leg forwards, powerfully and rapidly, as a loose spring
Pay attention, as shown in the sketch, we straighten the leg but do not lock the knee.

Sketch D:
After straightening the leg, we return back with the same movement, folding the leg to 90° We remain at this position for a second or two

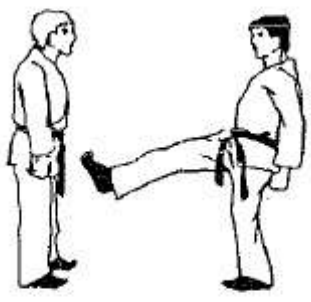
Sketch E:
Back to the start point, with our legs slightly open; In more advanced levels there is no difference if we kick from this stand or from Amidat Motza In fact, most of the kicks and movements will be done from Amidat Motza, however the learning of the kick is done from the stand we used (Amidat Pisuk)



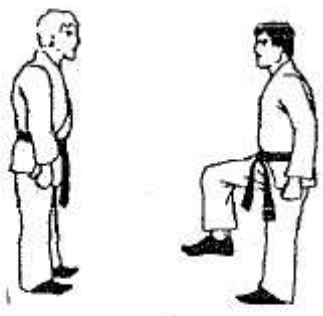
A



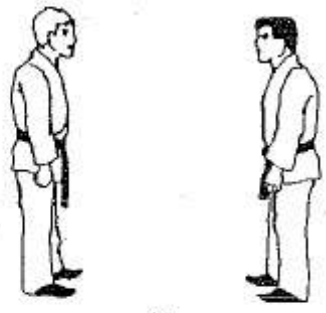
B



C



D

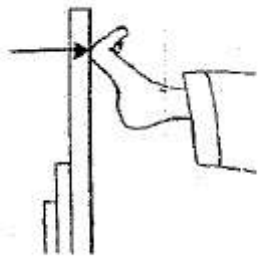


E

Remember: it is important to learn already from the first stages that after we lift the knee as in sketch B, we remain at this position, in the most accurate way we can, as much time as we can This way we will require physical stability and flexibility, as well as forming inside us the movements of the kicks.

The same with sketch C after practicing the first four stages a number of times, we will try only to straighten the leg for the kick, as many times as possible, over and over, just straightening the leg to a kick

Karit kaf haregel –



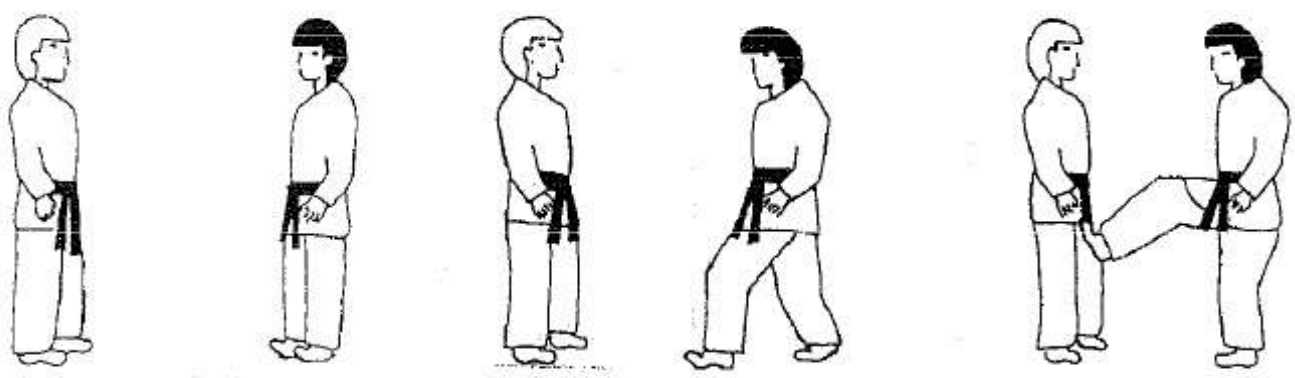
Beita Regila Lefanim Behitkadmut

The advancing / approaching techniques in kicks in general and in Beita Regila Lefanim specifically, is easy and simple to learn, however do not mistake, in the entire Krav-Maga does not exist even the slightest possibility to change this technique

The step forwards:

Standing with our legs a little open (Amidat Pisuk). The left leg is doing a diagonal step (see an exact explanation in the next page) forwards. However before that, the most important thing in all the advancing technique in the Krav-Maga is that always, but always, when we do a step forward the front leg goes down on karit kaf haregel and that is for simple reason - so we would not be swept. When we do a step with karit kaf haregel, all the body weight is on the back leg and in case someone will try to sweep the front leg, we are in a position in which we can maintain balance, without falling to the ground.

In fact, this is the entire advancing / approaching technique, a diagonal step forwards with the left leg – now we are at a kick / hit range and we kick the opponent with the right leg. Or, the entire process can be done with the opposite sides – advancing / approaching with the right and kicking with the left.



A B C

Beita Regila Lefanim Behitkadmut Im Makat Patish

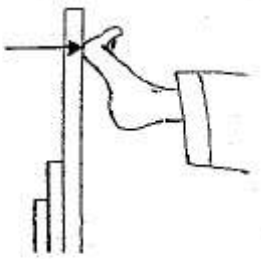
In this kick the student learns for the first time a combination of legs and hands techniques, and vice-versa. This exercise is very useful in the Krav-Maga and it is known as a "trouble terminator". A well aimed kick together with Makat Patish will always knock-out any opponent and might even be deadly.

Sketch A:

Standing one in front of the other. In this exercise the training in couples is very important, although in more advanced levels it is better to practice alone in order to increase the power of the kick's "entering" force, which a partner standing in our front might prevent, because of the possibility to hit.

Already from this moment we are stretching the toes to emphasize karit kaf haregel

Karit kaf haregel –



Sketch B:

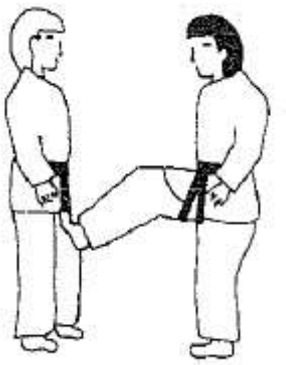
Step forwards: if we kick with the right leg, then the left leg does the step, and vice-versa The step is done diagonally to the opponent. If we would do the step straight forwards, the kicking leg will hit the opponent's leg The step is done on karit kaf haregel. In principle, every advance / approach in the Krav-Maga is done on karit kaf haregel, so our front leg would not be swept.

Sketch C:

After the step we are now at a kick's range from the opponent and indeed we immediately kick to his groin with karit kaf haregel.

A

B



C

Sketch D:

As a routine, after the kick the leg returns to its previous position and there are a few reasons for that First, to make sure the kick was powerful enough to cause the opponent to bend down and to see if a second kick is needed

D

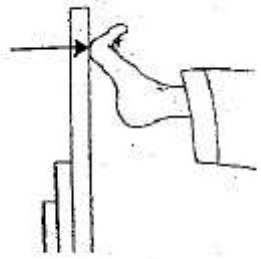
E

Secondly, while returning with the leg we raise the right hand (kick with the right – Makat Patish with the right and vice-versa) to the forehead as a preparation for Makat Patish

Sketch E:

Only after we saw our opponent bending forwards as a result of the kick, we hit with Makat Patish aimed to the opponent's nape. However, we have to remember and to know: Makat Patish to a man's nape might definitely not just knock him down but can also kill him. Thus, the use of this punch should be done after considering all the facts, and not out of hastiness. The distance between the laws of self-defense to a criminal act, when we are trained and capable, is very thin. Imi always said we have to be good enough so we would not need to kill.

Karit kaf haregel –

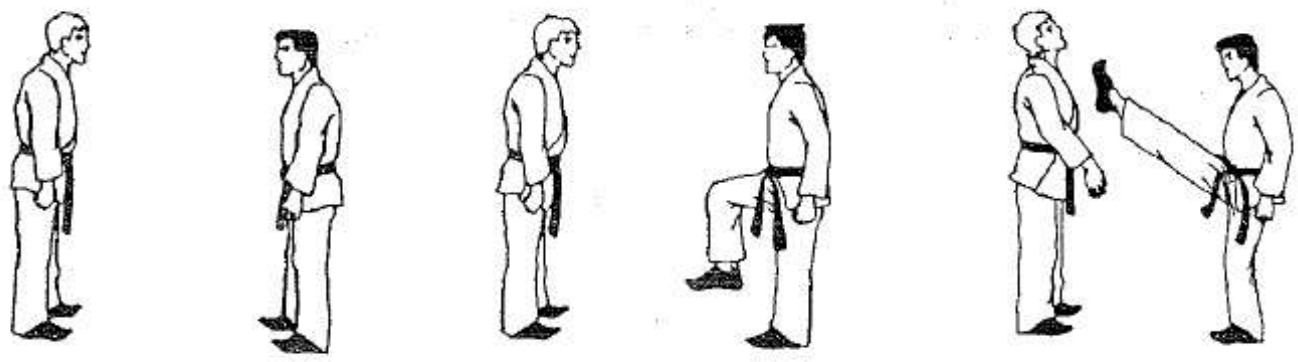


Remember: the kicking leg, in the end of the kick and before Makat Patish, is always the leg that lands forwards, close to the opponent. Otherwise, the hand which hits Makat Patish would not reach the opponent's nape since, as we know, the leg is longer than the hand and, where the kicking leg "stopped" the opponent, the hand cannot reach, unless we will come forwards. Furthermore, Makat Patish is done with a perfect coordination between the leg that lands forwards and the hand which punches Makat Patish from the forehead to the nape, increasing by this its strength and making it extremely powerful and dangerous. Thus, we must consider all the aspects before using this blow and especially when training with a partner, and even more when training children, who are not aware to the strength of the punch and the damage it can cause. Caution is not cowardice.

Beita Regila Lasanter

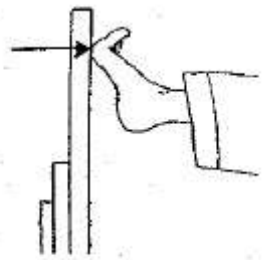
This kick already requires from us a little more than Beita Regila Lefanim. The leg's movement for a kick to the groin is a short one and therefore also a fast one. However, a kick to the chin, naturally, is longer, but not less important. Of course we need here a larger amount of flexibility. Also here, as in all the other kicks, we must always keep our toes and our karit kaf haregel stretched in order to hit the target.

Sketch A:
Standing with our legs a little open (Amidat Pisuk). We can practice this kick with a partner or alone. We begin the exercise from this stand, in order to practice the step forwards. For example: the left leg is doing the step and the right leg is kicking, and vice-versa.
Sketch B:
After the diagonal step forwards with the left leg, we lift the right leg to an angle of 90°. Karit kaf haregel is already stretched and ready for the kick.
Sketch C:
From the leg's position at 90°, we straighten the leg and kick to the opponent's chin. First we must do the movements slowly, but after some practicing the movements will be done in one quick and short stage.



A B C

Karit kaf haregel –

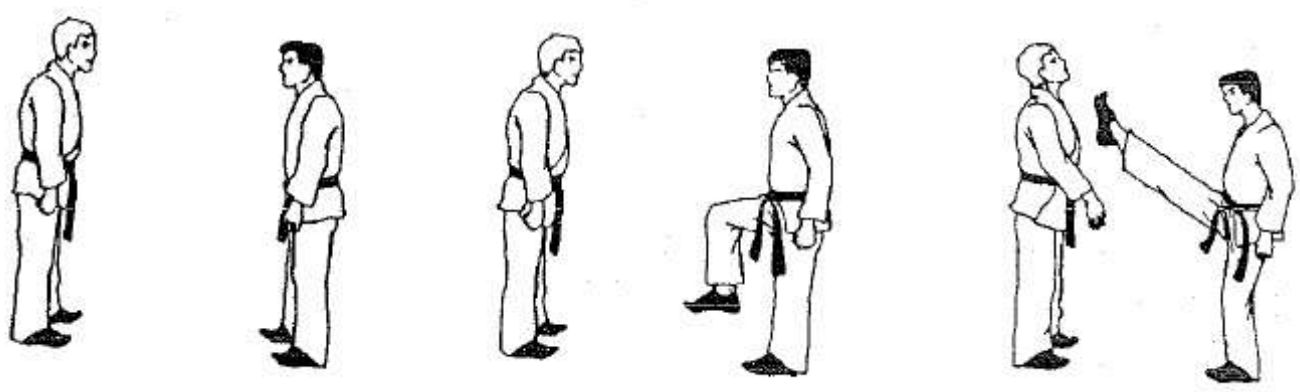


Right after finishing the kick's movement, the leg returns to its position in sketch B, and then returns to the starting point, as in sketch A. Here as well, slowly but surely, we will acquire the required skills in order to do one continuous and fast movement, and this is our purpose.

Beita Regila Lasanter Velaashachim

In this kick we begin to practice on doing a sequence of kicks with the same leg. The use of this technique will grow from level to level, until we will be able to control our body while standing on one leg and kicking with the other. Furthermore, by training this technique we will acquire flexibility, agility, body coordination and the combat ability to protect ourselves.
The first kick is aimed to the chin and there is a clear intention here. If we would kick to the opponent's testicles, he will immediately bend down and might even fall to the ground from the strength of the pains. However, from the kick to the chin the opponent's body will bend backwards as a result of the kick and this would leave the sensitive area exposed for another kick. Of course that if we would be able to kick directly to the opponent's testicles, we will do it.

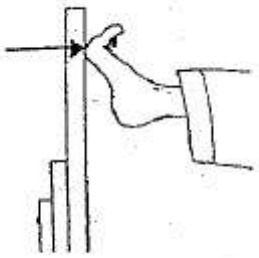
Sketch A:
Standing one in front of the other, with our legs a little open (Amidat Pisuk). In fact, all the kicks begin from the same start point.
Sketch B:
Lifting the leg to 90°. It is important to keep a small distance between both partners, in order to avoid a painful and dangerous hit.
Sketch C:
The final position of the kick to the chin. Pay attention to how the foot is stretched in the sketch. This is the optimum position to a kick, especially to high kicks.



A B C

Sketch D:
Right after the hit in the opponent's chin, the leg returns to its 90° position. In this stage we stop the body's movement for a very short period, in order to see if the groin area is exposed for another kick.

Karit kaf haregel –



Sketch E:

Straightening the leg and kicking Beita Regila Lefanim to the opponent's testicles. We must always keep in mind that along the learning stages of the kick, as well as in all the other kicks in the Krav-Maga, we straighten the leg but do not "lock" the knee

Sketch F:

After the hit in the opponent's testicles, we immediately see his reaction, when he bends down from the pain After the kick hits, the leg returns to its 90° position. Now we have "time" to decide if we want to continue the attack, to go away from the scene or maybe to "add" also Makat Patish – then we go forwards with the kicking leg and with the parallel hand (the right) hitting the opponent's nape

D E F

Beita Regila Lefanim Behitkadmut Benitur

A very important kick which we learn in the Yellow Belt in order to give us enough time to practice it until achieving perfection. This kick is a fighting kick, and we will use it in more advanced belts in several important and complicated defenses. The kick demonstrates once again the uncompromised masterminding behind the development of the Krav-Maga as a martial art for self-defense. And in this point I would like to add a personal comment.

The human nature sometimes brings big stupidity. One of the modern man aspirations is to know everything even before he had started learning anything. Many times I see and hear students that are beginning their way in the Krav-Maga, or in any other martial art for that matter, looking for material in various places – books, internet, newspapers, television, movies etc, on how to become an instructor in five minutes.

It is the teacher's duty to explain, to eliminate this phenomenon even before it starts. Already in the first lesson the teacher must explain the way of the Krav-Maga, to support his students along the trainings, to allow them free access to him so they could ask him everything and have responses for everything; all of this in order to avoid from them any stupid thoughts of looking for answers where they do not exist, to keep them on the road of a pure training.

The Krav-Maga is a very intelligent art and has an exceptional intellectual spirit, although not everyone is able to see it or to understand it. I tried and I am trying now to clarify everything along the pages of this book. Dedicate your thoughts not only for the pictures but also and mainly to the written words. One who wants to know self-defense, learn Krav-Maga, and if you want to learn Krav-Maga make sure you are indeed learning Krav-Maga. This is the reason I wrote this book in the name and on behalf of the founder.

The learning stages of the kick:

Picture A: This kick we start at Amidat Pisuk, differently from Beita Beredifa, since this kick has no regular starting point.

Picture B: The jump to the side. This jump is a turning point from the position in which we stand facing the opponent, body to body, to a position in which we stand with our side turned to the opponent.

Picture C: Going down after the side-jump. Pay attention to how I now stand with my side turned to the opponent, and even more than that, I have made a step to the side where I jumped, meaning – if I kick with the right leg I jump / approach to the right side, and vice-versa.

Picture D: The kick in its final position. After the side-jump and after I positioned myself with my side turned to the opponent, comes the kicking stage, which can be done to the chin, as shown here, or to the testicles.

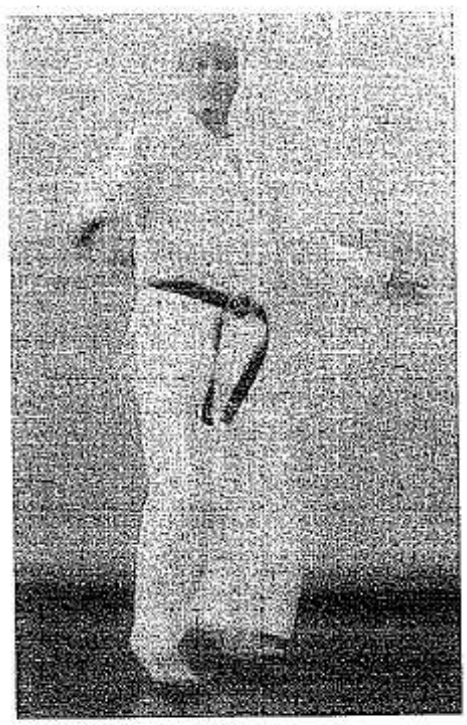
Remember: I see myself obligated to mention that the most important stage of this exercise is the turning point from our position in front of the opponent to our position at the opponent's side and that is why I chose to emphasize picture C, which demonstrates clearly this stage.

BEITA REGILA LEFANIM BEHITKADMUT BENITUR

Regular Kick to the Front with a Jump-Step to the Side

D

A



B

C

The most important is to remember that the kick is done with karit kaf haregel. We must be ready for it from the beginning until the end of the kick.

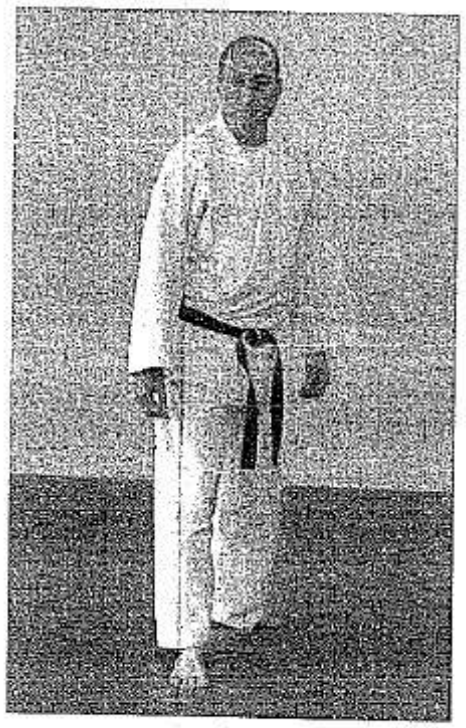
BEITA REGILA BEREDIFA
Chasing Kick

This series of Beitot Beredifa uses a technique with a tremendous striking force. Those who will be able to achieve it, could imagine themselves as a jumping tank. This is the right approach for understanding this exercise – to crash whatever is in our way

Picture A:
The stand before the kick. The first principle of this technique is that we always kick with the front leg, meaning, if we stand with the right leg forwards, the right leg will kick, and vice-versa. Never forget it, since this is the last thing your opponent expects. Stand "soft", but ready for everything. Observe how the entire body is "soft", but ready to move. The technique of jumping towards the opponent with a kick is a very fast one. Our secret weapon is the quickness of our attack, which would leave the opponent helpless until the moment we will hit him.

Picture B:
The beginning of the approach / jump towards the opponent. The back leg – the left one in this case, changes places with the kicking front leg – the right one. The process of changing places between both legs is done with a fast jump step towards the opponent that will bring us closer to him as quick as possible. The most important thing in this movement is to pass as much distance as possible in the shortest possible time. The left leg is supposed to be quicker than the right one, since that in the end of the kick we will be standing on the left leg again (the back leg).

Picture C:
The middle of the approach / jump which is done in order to close the distance between us


A

B

C

D

and the opponent. The left leg is almost touching the ground and the right leg is already positioned in the accurate angles for the kick

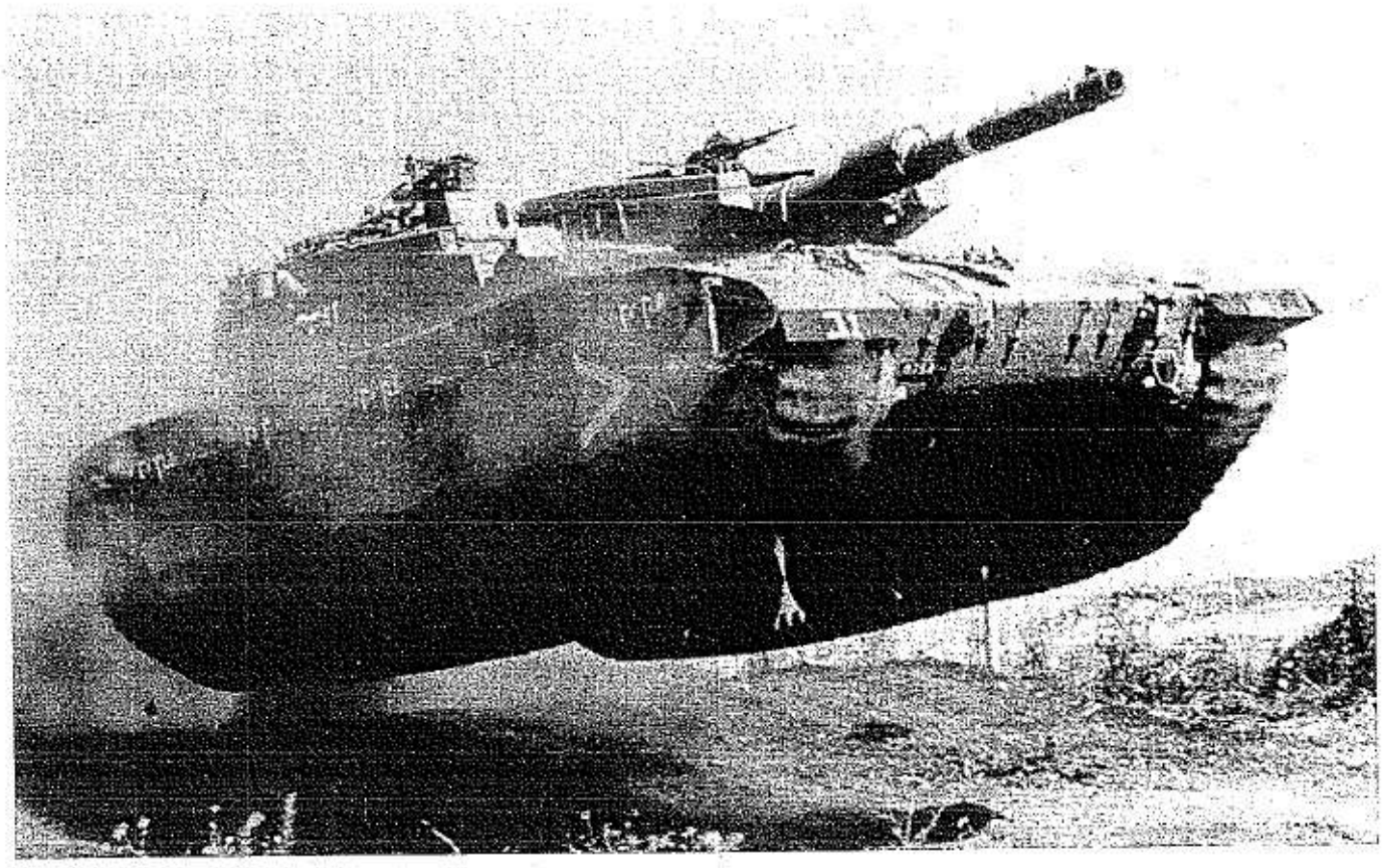
Picture D:

The final position, in the end of the kicking movement. The back leg switches places with the forward leg – the right one, which hits the opponent with maximum force.

Remember: although this book was written on a purely professional base, I cannot avoid fulfilling the founder's last wish and to explain a little about the history of the Krav-Maga. I am convinced that there are people who seek to know the truth

In the one time Imi did a course in Wingate Institute for different Dan ranks (from one to three), he (Imi) said he will award the best student with a fourth Dan However one guy tried to avoid me from coming to the belts awarding ceremony and wanted to take the fourth Dan to himself. Unfortunately for him, my loyal friends made sure I will know of the ceremony.

This guy also participated in a DVD about Krav-Maga, where he demonstrated how to kick Beitat Magal Only that everyone can see that what he is doing is not even close to Beitat Magal It is actually Beitat Sakin. Such an expensive production and he cannot even do one decent kick.



If he can do it, you can do it!!!

SHLOSH MEOT SHISHIM MAALOT (360 Degrees)

Three hundred and sixty degrees – a complete circle, a perfect element of nature. Maybe the longest exercise in the Krav-Maga and without any doubt the most beautiful one in my opinion.
The exercise is consist from twelve defenses, six in every hand, that their movement create a full circle a round the body, so that we will be prepared to an attack from every place or situation. This exercise emphasizes more than others the principle that no movement can be strange to us. The purpose of the exercise is to give us a basic control in eye-hand coordination in order to have quick and exact responses. In this exercise the student is learning for the first time, in a way of simulation, the ability to respond in time of a fight. The exercise is consisting from a number of training units, the flexibility of our movements and body control.

1. Shlosh Meot Shishim Maalot - First stage
Learning the twelve defenses (six defenses in each hand) and the exact hands positions. The learning and training in this form will be done until achieving high skills in the movements.

2. Shlosh Meot Shishim Maalot - Work in pairs
In the second stage, after a right and accurate training alone, we learn by working in pairs. One is doing attack movements and the other defends. At first we work slowly and by the order of the movements and then we accelerate a little the rhythm of work each time. Both partners need to cooperate between themselves in the beginning of the training to achieve confidence in the exercise.

3. Shlosh Meot Shishim Maalot - Defense- attack
In the third part we learn to move from a state of static defense, to a state in which we combine a defense in one hand with an attack in the other. Right practicing in this part would help the student a lot when he will learn defenses against punches. Also here the training begins slowly and accelerates together with the student's ability.

4. Shlosh Meot Shishim Maalot - Hands- legs
In this part of the exercise we work not only on our response abilities, but also on our physical ability and our capability in legs work for kicks. The combination here is between a nonstop defenses without a consist frame to attacks with the hands combined with the kicks Magal and Beita Regila only. Adding other kicks is already not Shlosh Meot Shishim Maalot.

5. Shlosh Meot Shishim Maalot - Hand legs defense attack
This stage is only one step before doing trainings fights, although it is still a static practicing. The exercise is built in the next way: one of the partners is attacking with the hand and the other is defending and attacking against the hand; an attack with the leg and the other is defending against the leg and attacking. In this way the defenses are done once against the hands and once against the legs.

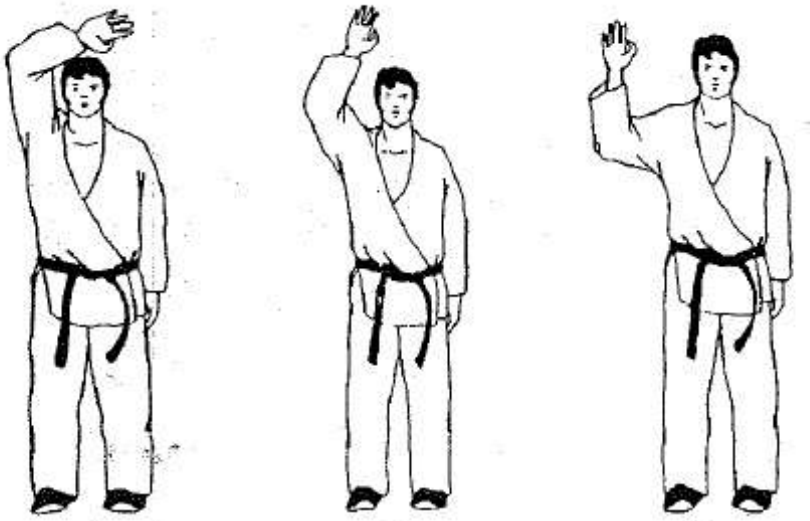
Remember: Each stage has different rules we must keep, in order to achieve the best results we can from this practicing. We must not hurry when learning this exercise and we should dedicate as much time as needed for the student to "absorb" and to understand the defense movements.

SHLOSH MEOT SHISHIM MAALOT - first stage

The most effective way to do this defenses series is to hold the book in one hand and to do the defense in the other or, putting the book in some comfortable place and to do the defenses by standing in front of the book.

Sketch 1:
Raising the hand above the Head The defense is done to the Area of the head. The hand is going up from the body's side and from his front. We have to keep our fingers stretched and not to close the fist

Sketch 2:
Pulling the hand downwards to the side of the body. The defense here is done for the area of the neck and the side of the head. The palm must remain open and stretched like in the sketch



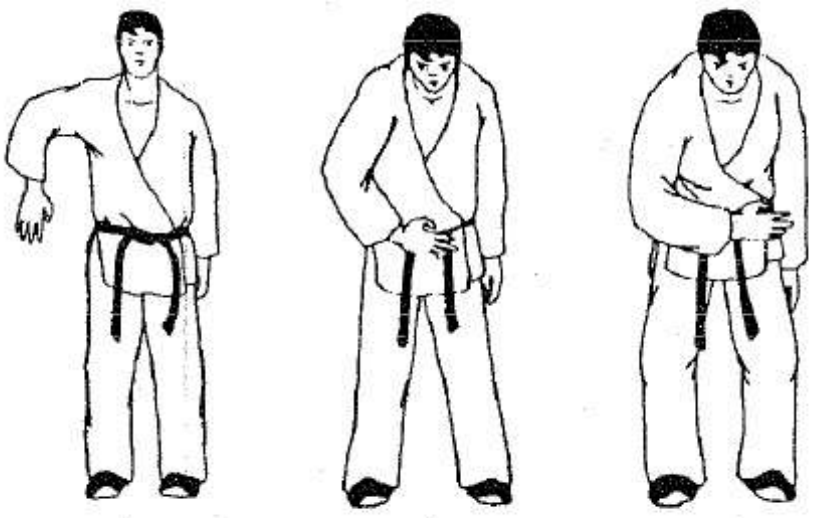
1 2 3

Sketch 3:
The defense is been done by pulling the hand downwards along the body's side This defense is for the shoulder.

Sketch 4:
From the third defense position, the forearm is going downwards and creates a 90° angle with the upper arm. The defense is for the area of the ribs and the waists.

Sketch 5:
The defense here is for the area of the thigh In order to achieve a right performance of the defense we need to bend a little the body forwards, so the punch will be stopped at a distance from the Body. We must keep the palm open

Sketch 6:
Defense to the area of the lower body center - the testicles This area is very sensitive and therefore the opponent will concentrate his attacks in this area. Also here the defense is done by bending forwards in order to create a defense distance between the defending hand and the opponent



4 5 6

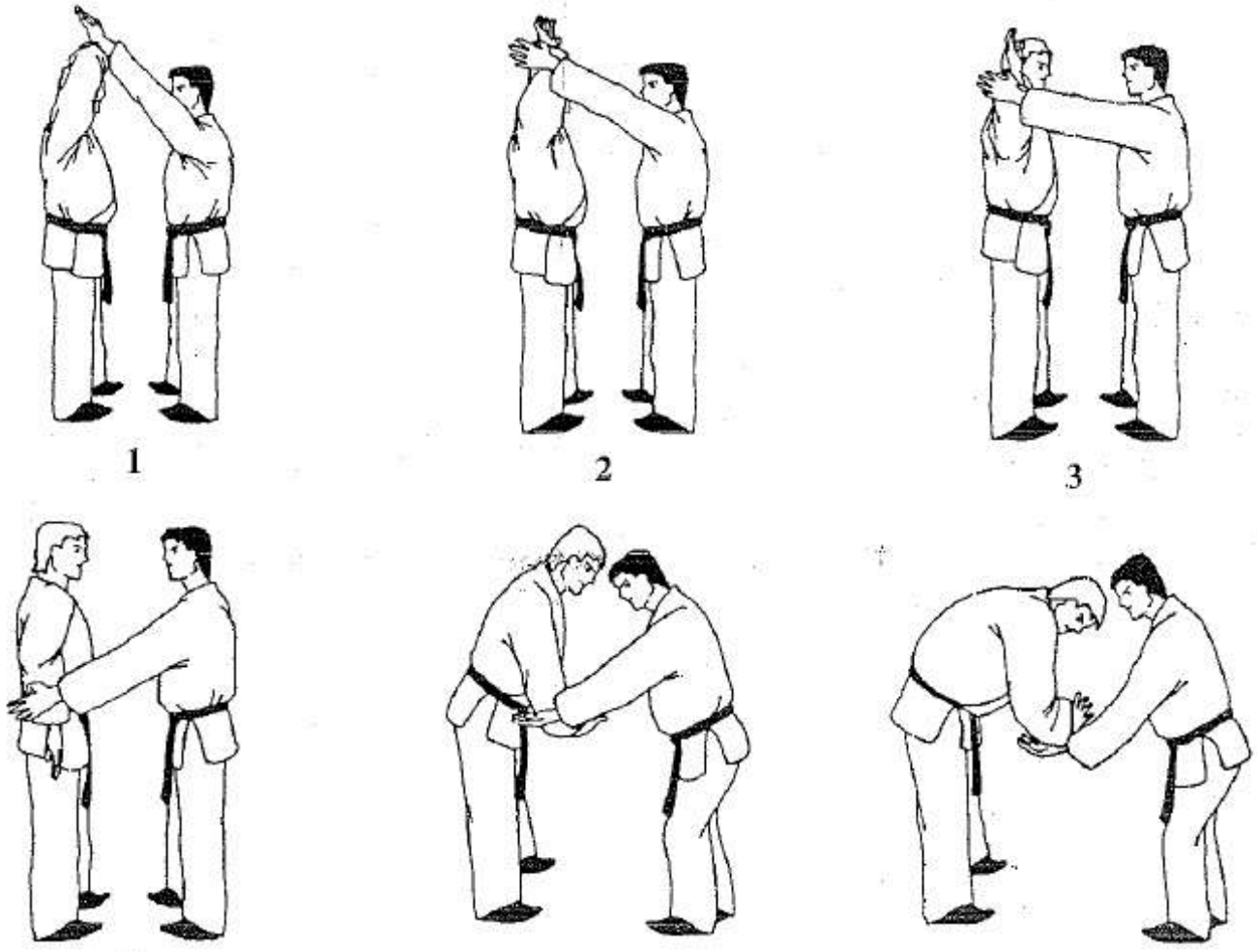
<u>Remember</u>: Only after learning and practicing all the twelve defenses until achieving high skills, we can begin training with another partner.

SHLOSH MEOT SHISHIM MAALOT - Training in pairs

In the previous stage we learned and trained the hands and the body positions for the twelve defenses. In the second stage, the more practical one, we do defenses against attacks of a training opponent. However, first we have to memorize some rules, which we must keep in order to assure a correct and accurate training:

1. The defenses when training in pairs are always done like in a mirror reaction Meaning, if the attack is with the right hand, the defense will be done with the left hand, and vice-versa, always the same principle

2. Look at the eyes: the defender's eyes are always looking, during the entire training and practicing, directly into the opponent's eyes and not to his hands. Looking to the opponent's hands, that are always moving from their place looking for a weak point to hit, can easily deceive the defender and prevent him from doing a correct defense; for example, looking to a hand attacking from below will avoid us a right sight of an attack coming from above.
3. The training in Shlosh Meot Shishim Maalot is always done with the palms open and the fingers strongly stretched and there are two main reasons for that: First, this way of training will allow us a "soft" training, unlike a training with the fists strongly closed. Second, leaving the hands open, we add about 10cm to the fingers' length, a very important increase.
4. The hands' movements of both partners, the defender and the attacker, must be done as quick as possible, but at same time also soft and not stiff; because stiff movements reduce the velocity of the muscle's movements.
5. The training in pairs is built in a certain order. First the attacker attacks by the numerical order, meaning, from number one to number six, in each hand and, only after acquiring some basic skills we can move to a "mixed" training, meaning, attack in every direction, in order to confuse the defender.
6. The defense movements in Shlosh Meot Shishim Maalot are identical in all the stages and parts of the training and we must be very strict about doing them correctly.
7. Although in the stage of the fast attacks the purpose is to succeed deceiving the other partner and "Penetrate" through his defenses to improve his response speed, we should not exaggerate too much. After all, the defender is only standing and doing defenses. This is not a training fight but an exercise for acquiring certain skills and we should not make the student feel unconfident in himself or the exercise.
8. When doing the defense, the defender cannot move from his place. Only his hands are moving to do the defenses.



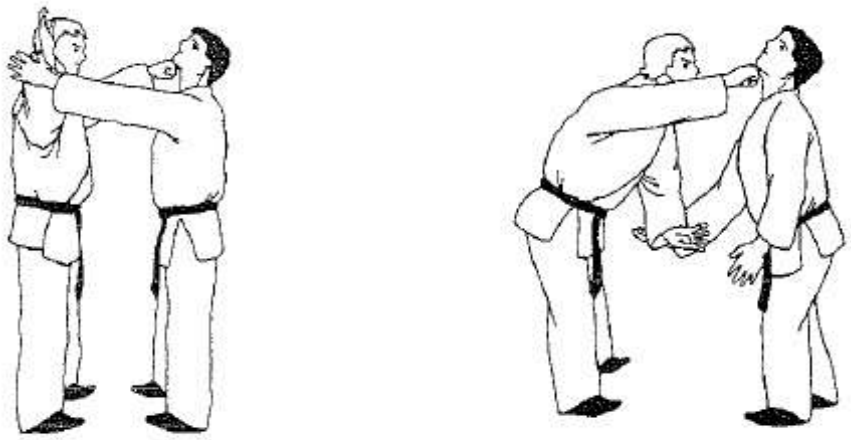
1 2 3

4 5 6

Remember: as the level of practicing of the exercise increases, also the speed and ability of our response will increase. The main purpose of Shlosh Meot Shishim Maalot is to give us a defensive movement ability without to move at all from the place where we stand during the exercise.

SHLOSH MEOT SHISHIM MAALOT - Defense – attack

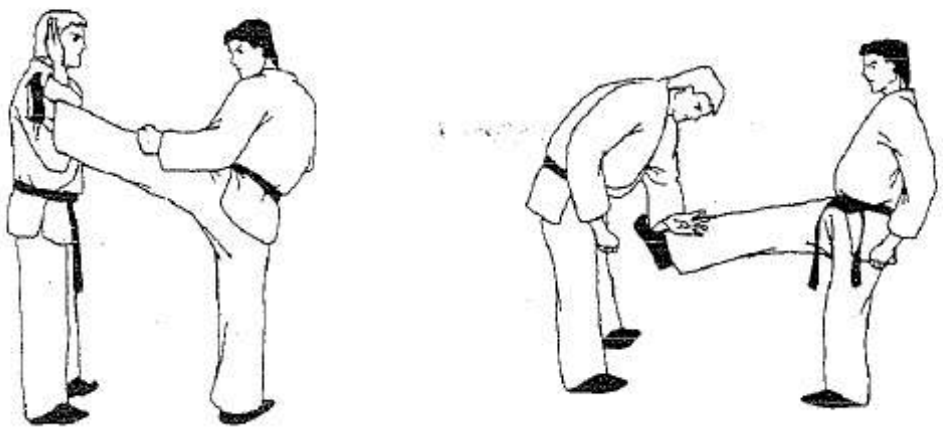
In order to improve our ability of fast and right response, this stage is definitely effective before moving to the training fights. In sketches one and two you can see how in one hand the defender is doing the defense and in the other hand he is attacking the opponent in his chin However, there is one rule which is very important: the principle of the correct response – the defense and the attack are done simultaneously In the same moment the attacker's hand has touched his partner defending hand, the punch must hit the attacker's chin.



1 2

SHLOSH MEOT SHISHIM MAALOT - Hand-legs

In this part the defenses are done against long attacks, which are done by attack with the kicks – Beita Regila, Magal and Regila Vemagal. These are the main kicks that we use in this exercise. There is a double purpose here – one is to practice the defenses of Shlosh Meot shishim Maalot and the other is to activate the legs in an offensive, fast and exact form, as you can see in sketches one and two.



1 2

SHLOSH MEOT SHISHIM MAALOT - Defense attack - hands legs

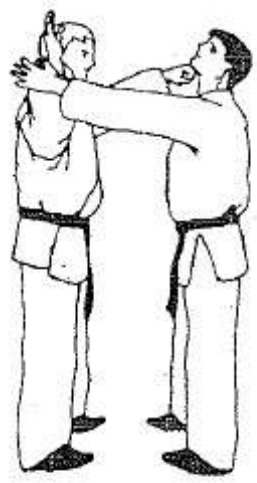
As you can see in the sketches, in this stage we are combining between the different types of attack and defense. The attacker here is using as he wants his hands and legs and the defender must respond accordingly with the right defense and together with the defense we are attacking with a punch to the chin.

Sketch 1:
Defense and attack against a leg kicking Beita Regila.

Sketch 2:
Defense and attack against a hand

Sketch 3:
Defense and attack against a leg kicking Magal.

Sketch 4:
Defense and attack against a hand.



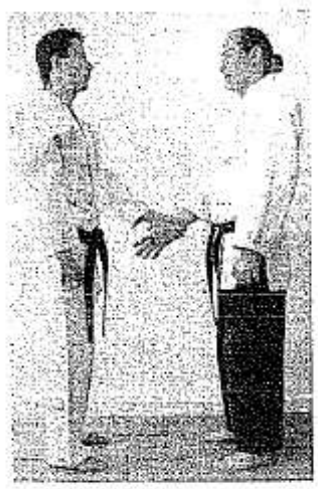
RELEASE FROM A HAND OR HANDS GRIPS

As part of the general conception of the Krav-Maga – that there should not be any movement strange to us, appear also the different hands releases. Of course there is no problem to see the opponent coming to grip one or both our hands and to eliminate his ambition in its beginning, by using a well-aimed punch or kick. However, this is not the purpose of this martial art. In the Krav-Maga we do not repeat the same movement against a group of attacks but instead we use a specific defense against a specific attack.

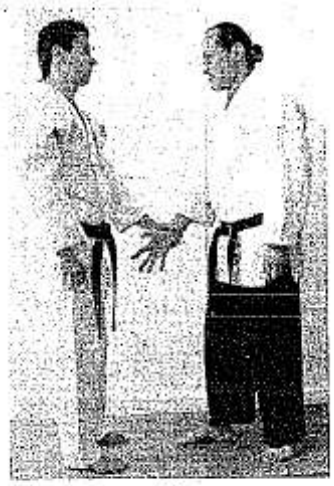
Release 1: hand against the parallel hand (left against the right and vice-versa)

Picture A:
Standing one in front of the other, one of the partners is gripping his opponent's parallel hand

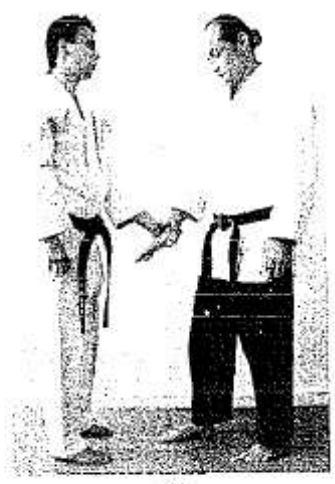
Pictures B & C:
The next stages are a little complicated, but are relatively easy to understand. First, we strongly stretch the palm and the fingers. Then, we do a step forwards with the leg parallel to the gripped hand (the right hand with the right leg and vice-versa). While doing the step, we turn the palm outside so the thumb is directed towards the "space" between the opponent's fingers and his thumb – this is the weak point of his grip



A

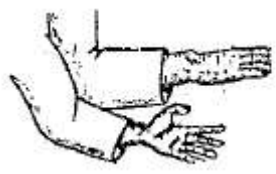


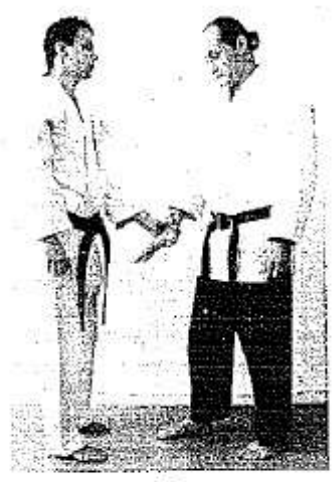
B



C

Picture D:
Right after completing the step forward, together with all the movements we learned so far, we create a lock with the elbow of our gripped hand, over the opponent's arm. In fact, we give a small punch to the opponent's arm with the side of our right elbow and in the same time we "pull" our hand, so its narrow side is turned out of the opponent's hand. All the parts must be done simultaneously without any stop between movement to movement, in order to avoid unnecessary thoughts of the opponent





D

Release 2: Release from a hand grip with both the opponent's hands – hands downwards

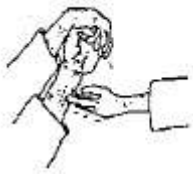
Sketches 1, 2, 3:

In sketch 1 we see the position of the hand grip with both the opponent's hands. First we will strongly close the palm to a fist, in order to strengthen the entire hand as a preparation for the release.
In the second sketch we are placing our free hand between the opponent's hands and we hold firmly the closed fist of our gripped hand.
In the last sketch, by combining the force of the arm with the weight of our body, we strongly and rapidly pull the gripped hand from between the opponent's hands.

A

B

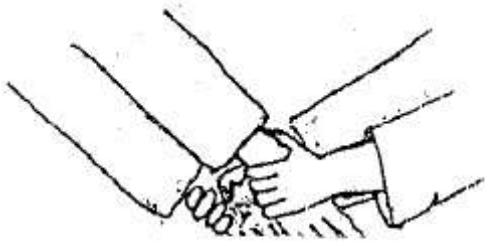
C



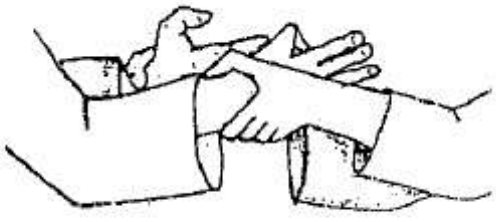
Release 3: Release from a grip on both hands – hands downwards (first form)

Sketch 1:

In this release, we use mainly the hands and less the body and therefore only the hands appear in the sketches.
In the moment the opponent gripped our hands, we will strongly stretch the palm and the fingers, as in the first release



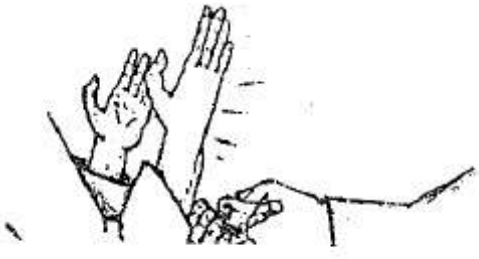
Sketch 2:



The legs are a little open.
Now we are "sticking" our hands to the body, so they will be in a 90° angle towards the body, which is used as a leaning point for the arms. In the same time, we are pulling our hands upwards, through the grip's weak point – the space between the opponent's fingers and his thumb. The pulling movement must be done very quickly and very strongly.

Sketch 3:

In the end of the pulling movement upwards the hand will already be free and released. However, there is one thing we need to pay attention to – the direction of the hands' movement. as an aiming point we will use the thumb, which must be directed outside from the body. If not, the sudden release would cause the hands to jump into our face and might hurt ourselves.



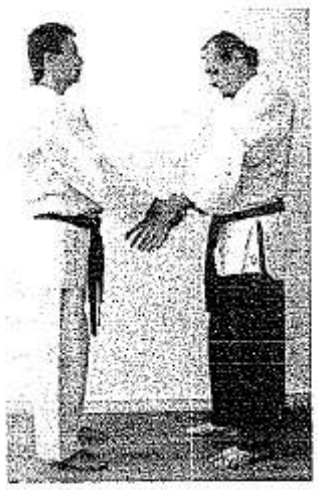
Release 4: Release from a grip on both hands – hands downwards (Second form)

Another releasing technique for a situation like in the previous release – hands down; only that now, we will activate even less force. The principle of the release here is the folding movement of our gripped hands, inside the opponent's hands. Just this movement alone creates a large pressure on the opponent's fingers and releases us with almost no efforts.

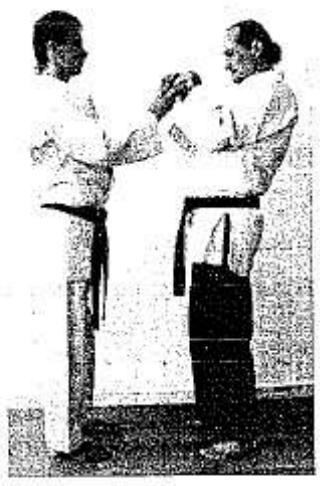
Picture A:
Standing one in front of the other. The opponent gripped both our hands, like shown in the picture. If in the first release we had to stretch our palm in order to release ourselves, here this movement is not necessary.

Picture B:
The first stage of the release – we stick strongly the elbows to the body sides, which will stay there during the entire exercise. Together with this action we fold our palms downwards.

Picture C:
As a continue to the previous stages, we lift / pull our hands upwards, with the palms folded downwards (like in Makat Etzbaot Alumot). The elbows are stuck to the body. In order to have more force for the lift, we bend a little backwards the upper part of the body.


A

B

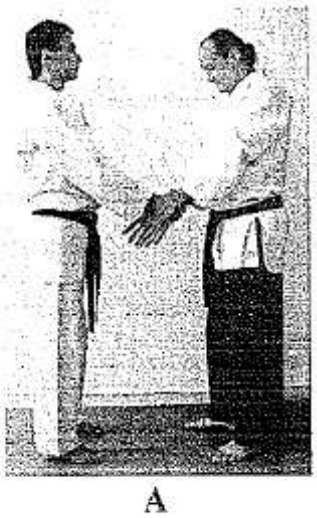

C

Release 5: Release from a hand grip - hand upwards

After we learned and did release from a grip on the hand by both the opponent's hands, with our hands downwards, now we will do the same, but with our hand upwards.

Picture A:
The opponent is gripping one of our hands, no important which one – the release is done equally on both sides.

Picture B:
While closing the fist of our gripped hand, we are placing the free hand between the opponent's hands, in order to hold our fist and to pull it strongly downwards.


A

B

C

Picture C:
The strong pulling movement downwards creates a strong lock on the opponent's thumbs, and therefore his ability to resist is weak and we will be able to easily finish the release, although sometimes we would need to activate some force in the release movement

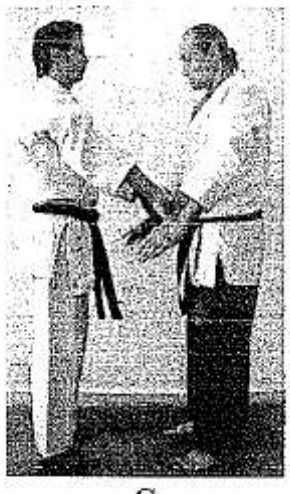
Remember: in a situation like this, when the opponent grips one of our hands with both his hands, we can always knock him out with a fist punch. However, the purpose of this exercise is to demonstrate to the opponent his weakness by doing the release.

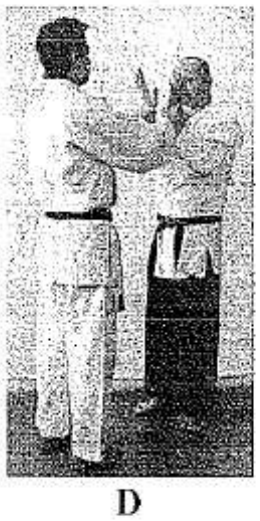
Release 6: Release from a grip on both hands – hands upwards

Picture A:
The opponent is gripping both our hands when they are raised. Although this situation does not seem likely to happen in the reality, the Krav-Maga is preparing us for this situation as well. You the reader need to understand, a kick to beneath the knee will immediately resolve the problem; however that is not the solution. There has to be a suitable release for every situation.
Picture B:
We stretch strongly the fingers and the palm and we pull down the hands. Our power center is activated against the opponent's weak point – the thumb. Our hand is stronger
The picture shows the middle of the release movement. Pay attention to the fact we do not pull the hands straight down, but towards the body sides.
Picture C:
The final position of the release. Look at how the palms are placed outside the body and not in its center. If we will act rapidly and strongly, as a result of the lock created on his thumbs, the opponent might suddenly let us go and we will hurt ourselves before we will be able to stop the hands fast movement.
Picture D:
This situation is in fact another release technique, as an option if the attacker is an exceptionally strong man. Right after picture A we "open" the palm to the outside, as shown in picture D. by doing so, we expose the opponent's gripping thumbs. Now all we have to do is one fast and strong clapping movement with our hands, aiming the opponent's thumbs one towards the other. The thumbs' hit one against the other is very painful and as a result the opponent will let go of his grip. Right after the punch on the thumbs we will pull our hands quickly downwards. Punching the thumbs and pulling the hands must be done rapidly and simultaneously, so the opponent will not have time to recover.

A

B


C


D

Remember: this simple release demonstrates the efficiency of the self defense elements in the Krav-Maga. Everyone can achieve the ability to defend himself and as a result he will gain self confidence, which would help him in time of danger. But, self confidence begins from the roots, from the simplicity and the lightness.

ההחלטיות להיכנס

The Determination to go Inside*

The ultimate Israeli biblical weapon

Six thousand years of tradition

The Israeli manual of leadership

This is the Krav-Maga

***The term "Lehikanes" in Hebrew has various meanings. It is almost impossible to translate this word from Hebrew to English.**

SHICHRUR HANIKA MELEFANIM
Release from Strangulation from the Front

Situations of strangulations are a very common type of attack. There are many forms of strangulations – from the front, from the back, from the side, with the palm, with the forearm. Each form expresses more than anything else the force and the nature of the attacker. Therefore, for every form of strangulation exists a number of ways and possibilities how to avoid them or how to release yourself in the most efficient way.

We should not be frightened just from hearing the word strangulation. A correct and accurate training will give to each and everyone of us the ability to properly defend himself

There are three types of neck grips in strangulations. Every grip has a different level of severity and to each one we have to respond accordingly. I do not intend to write here the 3 types from the simple reason, that I do not believe it is neither right nor appropriate to publish how to kill a man with a swing of a hand. Therefore, I will refer to the first and most basic form only – neck's grip in strangulation, with the intention of causing suffocation by stopping the blood stream

In order to comprehend the entire process of defending and releasing, we must understand how the force of the strangulation works. To better understand, we shell make a small experiment, like seen in the pictures. First stand as seen in picture A. Stretch your hands forwards and then close them, so the palms will touch each other. Now, without moving your hands from their place, press your palms one against the other and feel the force you are activating

Now we will move to the next part. Fold your arms as shown in picture B and do exactly the same movements. Everyone can easily feel the difference between the two situations.

Conclusion: when the hands are straight we activate one force, and when they are folded the force activated becomes a few times stronger

This is exactly how the strangulation is done, not with straight hands and from long distance. The attacker will try to get as close as possible to his victim in order to use all his force. Understanding this situation is the key for understanding the exercises and techniques of Shichrur Mehanika Melefanim in the following pages.

The releases are done in a rising order, from the easiest to the hardest, and even to a situation in which we will completely avoid the possibility of strangulation. It is important to understand the principle of self-defense. You can always claim what is the point in the release if you can end everything with a direct kick. But, what if the attacker still had succeeded strangling us. This is a pointless philosophical argument, empty of contents. We have to train and to learn in order to know.

A

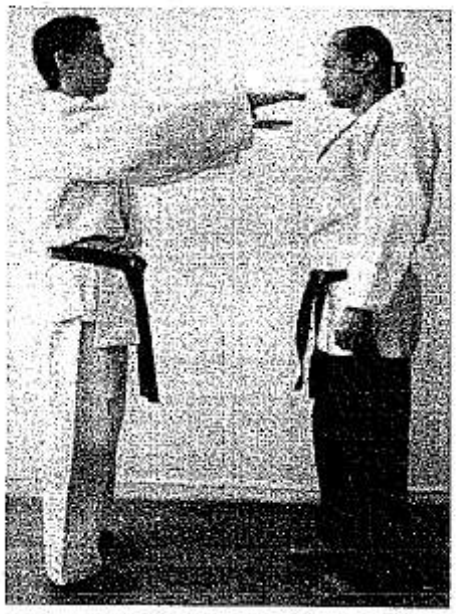
B

SHICHRUR MEHANIKA MELEFANIM - Number 1:

In this release we are in fact avoiding the opponent from reaching to a position of gripping and strangling the neck. It is better to do the series of Shichrur Mehanika Melefanim with a partner, to emphasize and to feel the movements and the releases.

Picture A:
Both partners stand one in front of the other. In the street, it is not important if the attacker stands in front of us, or running towards us. Do not forget that this is an exercise in self-defense and not a fight. It is important in all the releases to stand with the legs a little and with the feet completely parallel.

A



B

Picture B:
The opponent is stretching his hands forwards to grip our neck and to strangle us. This is the exact moment in which we do the defense. Only in the pictures the exercise is done in stages; in the reality pictures B and C must be done simultaneously.

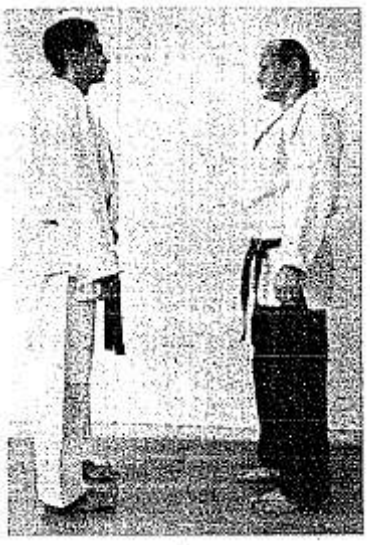
Picture C:
From the moment we saw the opponent's stretched arms as in picture B, from the position we were, we do a precise quarter of a turn, the left leg moving first and "pulling" the right leg, so we remain at the same position with the legs, with our right side turning to the opponent. At the same time, the right hand is launched towards the opponent and strikes his neck with Makat Etzbaot Yesharot. The technique of turning the body and the length of the hitting hands gives us a clear length advantage over the opponent's hands.

C

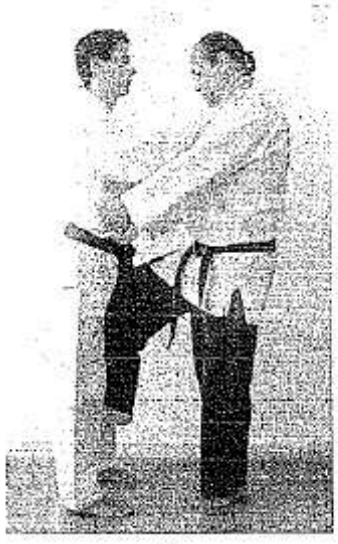
SHICHRUR MEHANIKA MELEFANIM - Number 2:

The series of Shichrur Mehanika Melefanim is built according to the order of the strangulation situations. I have already explained the purpose of the attacker, which from the moment he will hold the neck he will try to pull his victim towards him, so he could active more force with the strangling hands. In the previous exercise we in fact prevented the attacker from gripping the neck. However, here we are already in a situation in which the attacker succeeded putting his hands on our neck.

Picture A:
Standing one in front of the other.
Picture B:
The opponent is gripping the neck. In fact, like in most of the exercises, there is no time period between the stages of the release. It only seems like it in the picture, to make the explanation simpler.
Picture C:
In the exact moment in which the opponent gripped our neck, began activating pressure and pulling us towards him, or coming towards us himself, we will "help" him, by moving towards him. For the opponent it will seem like a natural movement and he will not suspect anything. Together with the advance, we grasp the opponent's lapels with both our hands in his waist area and pull him strongly towards us, and at the same we kick with the right leg, with all our force, in his testicles. Also when kicking with the knee we must pull up the toes. Grasping the opponent's shirt or jacket is necessary so he will not be able to bend himself backwards and avoid the knee's impact.


A

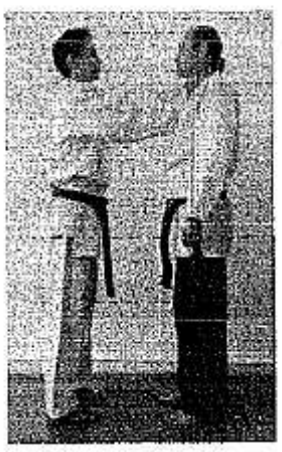
B


C

SHICHRUR MEHANIKA MELEFANIM - Number 3:

At this exercise the attacker is already gripping us firmly, so the first thing we must do is to take off the strangulation from the neck.

Picture A:
Both partners, one is strangling the other.
Pictures B & C:
The first instinctive movement will be taking off the pressure caused by the strangulation. We lift our hand and hold the opponent's hands. The power of the palm is consist of two main parts – the four muscles of the fingers are one power point and thumb and the big muscle in his continue is the second point. Folding the thumb towards the inner part of the palm will give us this force. Picture C demonstrates and explains it accurately. Lowering the opponent's hands is done by grasping his ball of the thumb with our straight fingers and pulling to the side and not downwards.


A

B

C

Picture D:

Taking the opponent's hands away from the neck. Notice carefully how the left thumb of the defender (black pants) is folded and where the defender's fingers are holding the attacker's hands. Together with the movement of the hands, we kick with the knee in the testicles. Only that the opponent is either too far for the short distance of the knee or he succeeded bending himself over and avoided the strike of the knee. We have to grip strongly the opponent's hands so he will not be able to pull them back

D

E

Picture E:

An immediate continue to the previous movement / picture, in which the defender missed his target. Now he is straightening leg for the Beita Regila Lefanim to the opponent's testicles, and from this kick there is no escaping, even if he will bend his body backwards

Remember: exercises of this kind, or more correctly situations of street and danger, require from us to remain calm, and to have determination to do our exercise. When we are equipped with these tools, we can defend our life.

And not less important, we must do an exercise after an exercise, every time for a different kind of situation. We are not going into a fight with the opponent – fight is not self-defense. The big secret of self-defense is to give the opponent the feeling he is in control, and then to do our exercise and to knock him down.

Otherwise, there is no point in learning self-defense to defend ourselves.

SHICHRUR MEHANIKA MELEFANIM - Number 4:

This is the fourth release in the series of Shichrur Mehanika Melefanim. In this exercise it is important to keep accurate and fluent movements. Many, when doing this exercise, activate a lot of unnecessary force. All we need is a right training and skill (the exercise is always done with the dominating hand, usually the right hand. However, in the picture it is done with the left hand in order to achieve a better demonstration).

Picture A:

In the moment the opponent puts his hands over our neck we raise the left hand, completely straight, upwards. The purpose is to try and "stick" the arm to the ear, even if the opponent's hand might make it a little difficult. We must practice this movement many times.

Picture B:

Together with raising the straight hand upwards, we are doing a quarter of a turn backwards. The right leg is leading the turn, so it is done to the right side. The raised hand stays in the same position during the entire turn. We must make sure our feet are parallel when doing the turn and in its end

A

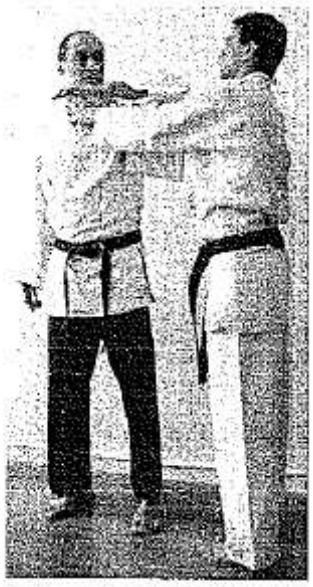
B

Picture C:

The turn we did with the body and the pressure activated on the opponent's hand by our raised hand have practically released us from the strangulation. Now we are moving to the stage of the counterattack. We fold the raised hand and we try to hit the opponent with Marpek Latzad, although we know he will probably be able to avoid it. Only that in the same movement we will straight the hand and we will attack with Zirtit Hahutza to his jaw or temple

Picture D:

The end of the exercise with Zirtit Hahutza with the left hand to the attacker's head



C

D

Remember: releases from strangulations are exercises of self-defense. They are not a fight between the attacker and the defender. Only by doing a release we would be able to defend ourselves. Although these exercises demand some skills, we do not need to activate a lot of force or violent movements.

SHICHRUR MEHANIKA MELEFANIM - SHTEIM ESRE HAMAKOT

Twelve Possibilities for Releases from Strangulations

The act of release from strangulation from the front is made of 5 stages. The first one was the prevention of the strangulation by attacking the opponent before he grips our neck. In the second release, we got closer to the opponent in order to kick with the knee in his testicles. In the third stage, the attacker had already begun activating pressure on our neck and the danger is growing, so our first action was to take off the opponent's hands from our neck. In number four we had to use the entire body force to release ourselves from the opponent's grip.

And stage five, which apparently seems the longest and most complicated of all the releases, is in fact the shortest and most effective one.

Shteim Esre Hamakot is a series of possibilities for hitting the opponent while he trying to strangle us. Each one of the possibilities is enough to shock the opponent and even to knock him out. We do not need to use all of the possibilities, one good punch is enough.

Shteim Esre Hamakot / possibilities were created so that everyone can choose, instinctively, the most suitable one for him. However, while training we have to practice all the movements as one unit, from the first to the last, as fast and strong as we can, and with an uncompromising precision.

Imi created the entire series of releases from strangulations so that in the first moment the body himself could choose one of the possibilities instinctively, and to do the release with a smooth and fluent movement.

There is today a tendency to cut and shorten the exercises and movements of the Krav-Maga in order to minimize the time of receiving a black belt. Many are saying: "why do we need so many movements and exercises"; well, we need!!! The first generation of Imi's Black Belts waited, and not without a reason, between 9 to 10 years until receiving the desired degree. The way of short cuts is strange to me. To make short cuts in such a perfect art as the Krav-Maga is an act of vandalism.

Picture A:

The following series of punches is done when one of the partners is holding / strangling the other. We must be in this position so that we can feel how it is to be strangled, the difficulties in doing the punches, or to the contrary – how easy they can be done. The punches are built in a descending order, meaning, from the highest weak point to the lowest. This order must be strictly kept, with the exceptional, of course, in time of danger.

Picture B: Makat Perek Haagudal: The punch is directed to the opponent's temples. You have to close strongly the fist. It is a double punch, with both hands simultaneously striking to the temples. Be careful: this punch can kill.

Picture C: Makat Perek Haetzba: The movement is identical to the previous one. Both hands do a round movement towards the attacker's temples. The punch has the same deadly effect.

A

B

Picture D:
Punch with both palms. Both hands are stretched, hitting strongly together at the opponent's ears. This punch will knock him out immediately. It is a relatively "soft" punch, if comparing to the first two punches.

Picture E: Makat Etzba:
Stabs punch with the index finger straight into the opponent's eye. This punch is done with one hand only, first because we do not need a double punch and second because of the difficulties in doing the movement with both hands together.

C

D

E

Picture F:
A punch to the opponent's nose (left or right). A simple and most effective punch. A medium hit in the nose will blind his eyes and will make him forget any thoughts about aggression for a long time.

Picture G: Makat Etzbaot Yesharot:
Stabs punch with the fingers, towards the opponent's neck – Adam's apple. Notice that until now the punches were all done outside the opponent's hands, and from now on the punches will come inside – between the opponent's arms.

Picture H: Right or Left:
A short punch underneath the attacker's chest.

F

G

H

Picture I: Makat Zirtit Pnima:
A double Makat Zirtit with both hands together. Aimed to the kidneys.

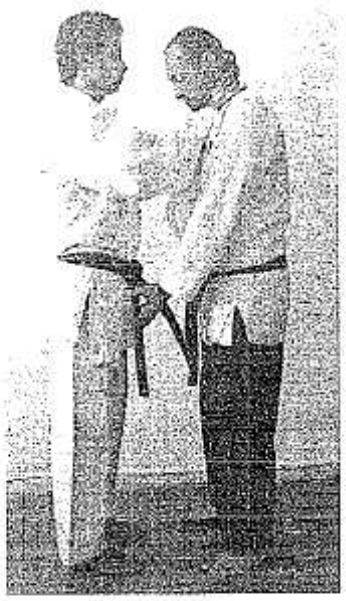
Picture J:
This is not a punch. The intention is to grasp the testicles and to strongly pull them. A hard and fast action would leave the attacker without response

Picture K:
A kick with the knee to the testciles. It is necessary to hold the opponent's lapels in order to avoid from him the possibility of moving out from the knee's impact range.

Picture L: Beita Regila:
A kick to the Tibia Bone. The Tibia bone is a sensitive and painful place. A strong kick will immediately leave the opponent helpless and harmless. Also here it is important to hold the opponent's lapels.

Picture M: Beitat Rekia:
A kick with the heel on the opponent's foot. No important what kind of a shoe he is wearing, in any way the power of the kick will cause him unbearable pains, and even fractures in the foot. You must hold is lapels.

I



J

K

L

M

Remember: in this series of Shteim Esre Hamakot we can, if observing deeply, understand the principle of the self-defense and comprehend the insight of the Krav-Maga. Without getting to a fight with the opponent, we have eliminated him in 16 different ways. In each and every one of them the attacker became the victim. To understand the state of mind of the self-defense is not less important than to do the exercises themselves.

The series of Shichrur Mehanikot demonstrates that it is possible, for men and women as one, to release and to defend themselves in different situations.

RELEASE MEHANIKA MEACHOR - Number 1:

The second part of releases from strangulations is releases from strangulations from the back Shichrur Mehanika Meachor is naturally a little more difficult and that is because of the fact that the attacker comes from behind us, apparently without us being ready for it. However, this is also not accurately since after a lot of training we develop a correct and fast response this minimizes the element of surprise Furthermore, the practice of Krav-Maga during a large period of time gives the student a "sense" of danger when the attacker is behind him.

Picture A:

One of the partners is standing behind the other and strangling him. Unlike Hanika Melefanim where it was possible to do the release / defense before the attacker is actually strangling us, here the release is always done after the attacker had already gripped us

Pictures B & C:

The first thing we must do is to remove the attacker's hands from our neck The technique of the hands removing is the same as in Hanika Melefanim We place the thumb in the center of the palm and then we pull the attacker's palms from the neck with only 4 fingers Holding the opponent palms is done in the opponent's ball of the thumb We must raise the hands high in order to allow a free and comfortable hold of the attacker's hands Picture C shows the place of the thumbs. The release is done with both hands simultaneously.

A

B

C

Picture D:

Together with removing the attacker's hands we are doing, with the right leg, a diagonal step backwards. The purpose of this step is to place us as close as possible to the opponent. The step is done diagonally because a straight step backwards would cause us to stumble in the opponent's feet and we would not be able to get close enough to him We are still holding the attacker's hands.

Picture E:

Together with the step backwards, our left hand leaves the opponent's hand and strikes down rapidly and strongly in the opponent testicles, using our entire open palm. The other hand is still holding the attacker's hand, until the end of the exercise

Picture F:

As a result of the strong impact at his testicles, the attacker is bending a little. This is the opportunity we have been waiting for – our left hand goes up and strikes with the elbow at the attacker's chin (lower jaw) with maximum force.

D

E

F

SHICHRUR MEHANIKA MEACHOR - Number 2:

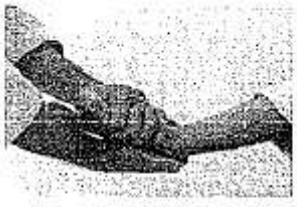
Picture A:
Beginning when one is strangling the other. In each time that we feel strangulation from behind, we will immediately prepare our palm, meaning – we place the thumbs inside the palm.

Picture B:
Raising the hands upwards and holding the attacker's hand, as in the previous release. We hold the opponent's hands and then pull them downwards. Here the situation is a little more complicated. We cannot do even the slightest stop between the movement in which we hold the opponent's hands and between pulling the hands from the neck. Together with pulling the hands we immediately move to the next stage.

A

B

Pictures C & D:
An immediate continue to the previous stage / picture. Together with removing the attacker's hands, we let go of his left hand and do half a turn so we now stand facing the attacker (the picture is showing the middle of the turn in order to emphasize). Simultaneously to our turning movement, our left hand grabs the same hand our right hand is already holding, as seen in the small picture (picture D). Holding / gripping the attacker's hand is done by crossing our hands, meaning – our right hand is placed underneath the attacker's hand and our left hand is located on top of his hand, at the opposite direction to our right hand. We add the left hand when the body finishes its turning movement. The purpose of holding the attacker's hand is to avoid him the possibility of pulling his hand out of our hands and to move to another attack. By turning the opponent's palm outside we will achieve a painful lock on his arm



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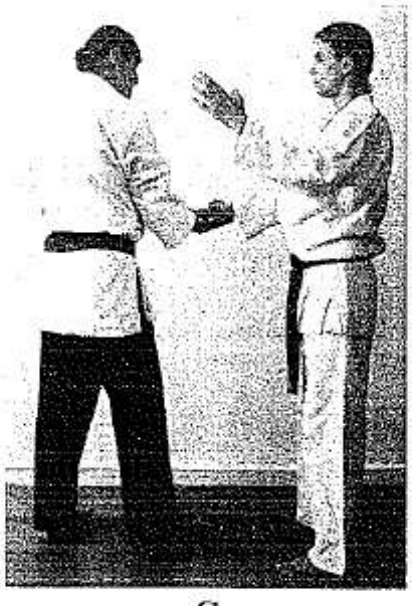


C

Picture E:

In the exact second in which we remain facing the opponent, with our palms strongly holding his hand, we kick in his testicles with the right leg which, if we have turned correctly our body, is now aimed towards the attacker's body center.

E

SHICHRUR MEHANIKA MEACHOR – Number 3:

Picture A:

One of the partners is strangling the other. This release demonstrates the greatness of the Krav-Maga as an art for self-defense. A simple and quick exercise, whatever the situation will be.

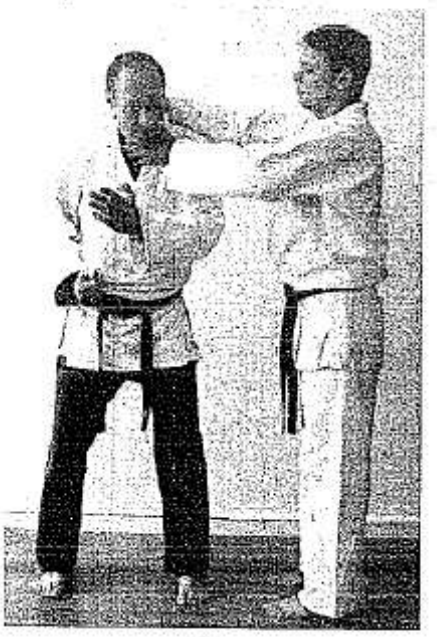
Picture B:

Without paying attention to the opponent's hands, we do a step forwards with the right leg and complete an accurate quarter of a turn. The feet in the end of the turn have to be parallel and exact like seen in the picture. This position of the legs is very important. Together with the step we are preparing the left hand, from the hip's high, for the next stage – Makat Zirtit. Bending a little the body forwards would help in releasing the neck and will add force to the striking hand.

Picture C:

The end of the release by striking with Makat Zirtit to the attacker's kidneys. From here we will not have any difficulty to move to another attack, if needed. However, we have to remember that we are doing a defense and release and not a fight against the opponent. only if necessary, we will do the fastest and shortest movement, like Snokeret (uppercut) for example, since we stand very close to the opponent and we must never forget that maybe there is another attacker behind us, waiting for the opportunity.

A



B

C

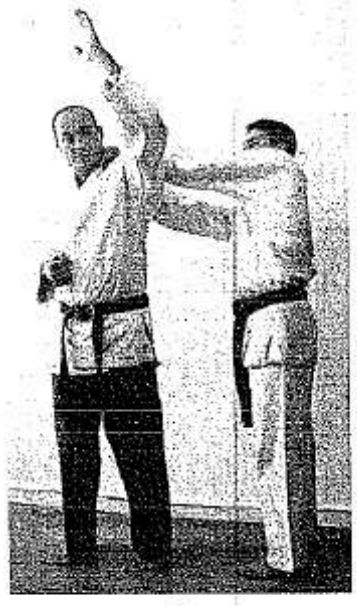
SHICHRUR MEHANIKA MEACHOR - Number 4:

Picture A:
This exercise is also very easy to do However, the movements of the release must be very exact and accurate.

Picture B:
Here we have to do two exact movements simultaneously The first movement is a step forwards with the right leg. We have to do an accurate quarter of a turn, like in the previous release. This turn-step takes us away from the attacker and removes the pressure of the strangulation from the neck. In the same time that we are doing the step, we raise the left hand, completely straight, upwards This action will cause the attacker to lose his balance Now the neck is practically released

Picture C:
The stage of the attack: right after finishing turning the body we close our left fist which is placed high above the attacker's head and strike strongly on the attacker's nose with Makat Patish (hummer punch) The movements of the release must be soft, smooth and fast. We must keep the accurate position of the palms, like you can see in the pictures

A


B

C

SHICHRUR MEHANIKA MEACHOR – Number 5:

Picture A:
As usual, one partner is standing behind the other. This exercise is a very successful combination between the two previous releases – number 3 & 4.

Picture B:
Both actions are done simultaneously: a quarter of a turn forwards with the left leg, and raising the right hand upwards The original intention in lifting the hand is identical to the previous release – a strong Makat Patish (hummer Punch) on the attacker's nose. Only that here the opponent succeeded for some reason to avoid us from continuing the hand turning above his head and nose

A

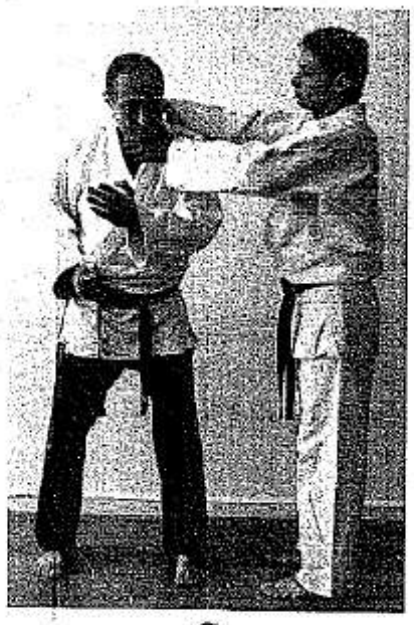
B

Picture C:

There is no problem with the fact the attacker succeeded avoiding the movement of our hand towards his head. We will immediately take our hand, stretched and ready to do Makat Zirtit, to the hip's high.

Picture D:

A direct continue to the previous movement. We attack the opponent with Makat Zirtit to his kidney. The punch is enough in order to put the attacker out of action and to give us the time to quickly leave the area. However, if needed, we can attack the opponent again with a short, fast and strong punch, like Magal or Snokeret.



C

D

Remember: it is important in all the trainings to keep the right order of the exercises, punches and releases. The purpose of every defense and release I had already explained in the releases themselves. Of course, in time of danger it is not important which punch we will do first, or which release we will instinctively prefer to do.

Nevertheless, the learning and the training must be done by the order. Sometimes the order is built from the easiest to the hardest and sometimes from the hardest to the easiest. This principle is directly related to the form of strangulation and the neck's grip. Hanika Meachor (strangulation from the back) is easier to release than Hanika Melefanim because of the technique of the strangulation itself, which is not described in the book for reasons I had explained already. We have to train on the different strangulations so the defender will ignore the strangling hands and will focus only at the correct movements of the release. But in the same time the defender is also "flowing" softly with the activated force of the attacker's strangling hands.

The pictures accurately show each and every movement and we must learn them very carefully and to repeat them very precisely.

I would only say again, there is no need to activate a lot of force in order to do the different releases.

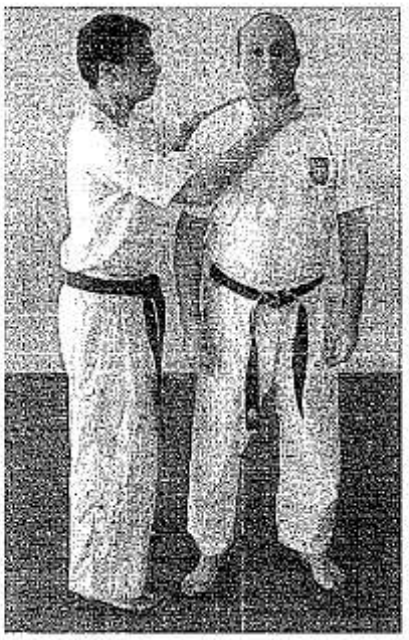
SHICHRUR MEHANIKA MEHATZAD

Release from Strangulation from the Side

Picture A:
The strangulation: it makes no difference if the strangulation is done from the right side or from the left side.

Picture B:
The first thing we must do is to put both our hands over the opponent's front hand

Picture C:
We pull down the strangling hand.



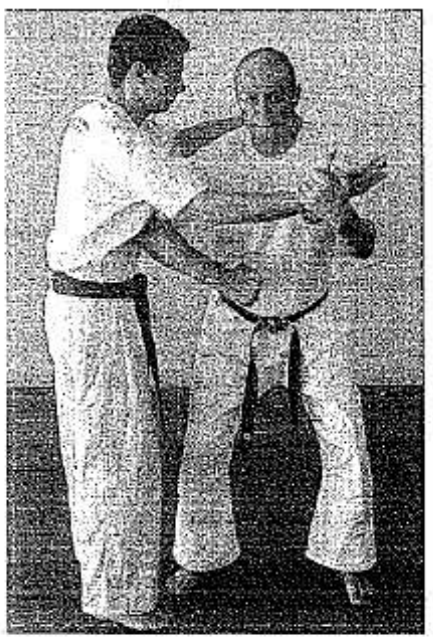
A

B

C

Picture D:
Together with the hand's pulling movement, we make an approach step towards the opponent and hit him in the stomach with Makat Marpek.

Picture E:
Makat Egrof Hafuch to the opponent's nose, as a continue to Makat Marpek.



D

E

A Little About Myself

I spent my childhood years at the city of Tel-Aviv, the biggest city in Israel. Although I was born in another city – Rehovot, which is situated approximately 30km from Tel-Aviv, since I was young I preferred living with my grandmother, who lived very near to Tel-Aviv's beach. She was a poor woman, but a very smart one and she taught me the most important thing of all: never lie, it's not necessary she said, since today nobody believes even the truth.

However, from my point of view, my life had begun when I was 15 years old, when I first came to the founder's Dojo. The truth is that practicing martial arts did not attracted me much and also at that time in all of Israel there were no more than 3 or 4 Dojo that taught martial arts. In fact, all I wanted was to learn how to jump as high as possible, and it was indeed the technique of Beitot Benitur (Flying Kicks) that brought me into the Krav-Maga.

My first encounter with Imi was very unique; the teacher, which wasn't a young man already at that time, looked at me and tolled me: "this is the place where you will practice". And indeed, this is what happened in the end. Until this day I believe it was him who chose me as a student and not the contrary and the dozens of years I spent with him had only made this feeling stronger.

When I was eighteen years old, just a few weeks before the beginning of my three years of mandatory service in the army, Imi invited me to his favorite coffee house, "Cafe Ugati", and the moment we set down he tolled me: "look, there is something we must talk about" and immediately I thought we are going to have a similar conversion to the one I had with him approximately a year ago, about the way of the unlimited abilities of King Salomon which had a thousand wives. Yes, sometimes he was able to surprise me with his knowledge about things which I didn't even know that existed. "We have to talk about your approaching service in the army" and immediately continued, "what do you thing about going to a "sayeret" (elite fighting unit)" he said, half asking half ordering.

In Israel everybody serves in the army, however not everyone does it in the same way. The recruits are divided to two parts: those who serve in fighting units and those who serve in none fighting units, and the treatment and respect each one receives from the society depends as well on what kind of activity he did during his time in the army, a type of a modern Sparta. "Imi", I said, "in anyway I am trying to get into " and then I mentioned the name of the "sayeret" in which I want to serve. "But why is it so important for you?" I asked him. His eyes were mysteriously smiling at me. "As you know", he said, "the Krav-Maga contains many exercises and techniques which I do not teach everyone, and there are some special and unique techniques which are reserved only to those who serve as warriors in the army".

Three weeks later I graduated the first instructor course in the history of the Krav-Maga. In the course participated only ten students, which later became the only ones to personally receive from Imi a Black Belt.

A day after the course ended I joined the army and began serving my three years of duty and in the year of 1973 I took part in the war of Yom-Kippur, where I was badly wounded in all my body and taken as a war prisoner by the Egyptians and I was only released after several month.

Being captured by the enemy was definitely a traumatizing event, and the fact I was also severely wounded didn't help, although my wounds were not lethal. Being a war prisoner was for me the ultimate challenge.

The state of Israel has a very strict vision of its captured soldiers. In fact, it is possible to compare its approach to that of the Japanese soldiers in the Second World War, which preferred suicide than to be captured alive. Furthermore, there is an unwritten order which says that it's better to eliminate a soldier than to let him be captured.

All of these facts made me come to a decision that I will test myself against my capturers, although it was clear to me I still don't have an idea of what is waiting for me. Looking back, I can say it was a brave decision, but a stupid one also. I could easily be executed by my capturers because of my refusal to "talk". I have no doubt that the little strength and sanity I was able to maintain at that time, came to me from my training in the Krav-Maga.

When I came back from the Egyptian prison, Imi was waiting for me. He was angry on himself that he convinced me to go to an elite unit and only a few years later he agreed to believe me that I would have gone in anyway.

In 1977 I finally received my Black Belt, which came to me a little late since I almost didn't train at all during three years. A year afterwards and with the complete support of the founder we founded **Bukan – School of Krav-Maga** in the city of Rehovot, where I was born. However, I continued teaching Krav-Maga also in other places outside my school – in the anti-terror unit of the Israeli police, in the army, in the elite units to which the founder and I made special training programs by combining my knowledge as a veteran in the army and the founder's incomparable knowledge in empty handed techniques and attack tactics. I also instructed in several other "places".

This book is a complete and accurate translation of the first two books I wrote in Hebrew together with the founder and that were published in 1988 and 1994, respectively.

The book contains the entire way of the Krav-Maga and includes explanations of how each exercise was created, from where the founder took his inspiration and the idea to create the exercises etc. Furthermore, the book also contains three decades of short stories and important and enlightening conversations I had with the founder, so that you the reader will be able to understand the founder's way of thinking and the way of thinking of the Israeli people, which had develop the most advanced and most effective military and civilian fighting methods.

The reader would also find in the book solutions to various dangerous situations in the field of self-defense. Each one who will dedicate a little of his time will be able to learn very easily how to defend himself. And for those who look for more, the book will give a complete guiding in the paths of the Krav-Maga and the Israeli spirit; All the philosophies and all the theories behind the development of the Krav-Maga, as it were created by the founder to be the unique and the leading martial art for self-defense in the world.

The words of the book contain more than just the physical ways of the Krav-Maga; if you will read closely, you will be able to find there useful advices for the daily life – how to turn our life better, more calm, how to purchase self-confidence and to overcome the most difficult and embarrassing situations.

This is the complete book of the way of the Krav-Maga as created by Imi. The Hebrew books, from which this book was translated, are used as the learning books of the Israeli army and police and in other goverment agencies which train their men in this martial art. Some of the exercises which appear here are being published for the first time in a book for civilians, since so far they were only known to special security forces.

The book is built in a special form – all the names of the movements and techniques are in Hebrew, exactly as they were pronounced by the founder. Therefore, the book includes a unique dictionary which teaches and explains the Hebrew pronunciation of each and every movement or exercise which appear in the book. This dictionary is the result of a multiyear research which the founder began more than thirty years ago.

Learning the Hebrew names of the movements and exercises is a source of a mighty strength which many in the world today are looking for. When explaining the exercises and the techniques along the book, I saw myself as if I was standing I front of a group of students on the Tatami, and therefore I added the most detailed explanation possible to each movement or technique, although I have to admit that sometimes I had to cut much of the explanation otherwise the book would have been composed from a few thousand pages.

The first time I wrote the book in the Hebrew language, the founder insisted that I will only use the traditional Krav-Maga uniform, meaning – the Gi, and not to use all kinds of "nonsense" (his word) like army uniform, with "accessories" like masks etc. The Krav-Maga today is a civilian martial art, so he explained, and that is why all the pictures in the book are taken with the traditional Krav-Maga uniform, as the founder wished.

POINTS TO REMEMBER:

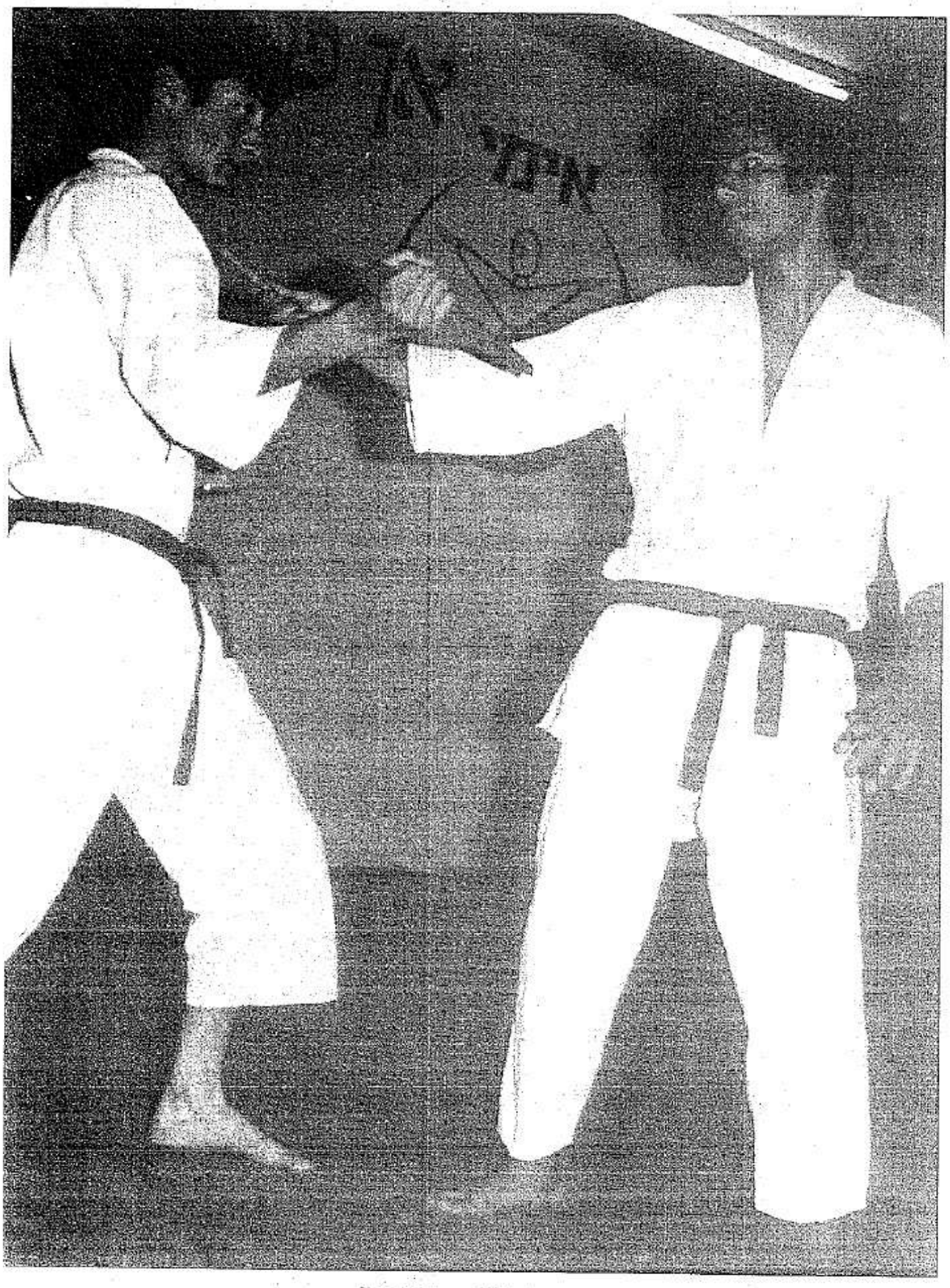
Yellow Belt

1. The principle of Amidat Motza – the triangle
2. The balance given to us by Amidat Motza is the ability to move from place to place without any problem.
3. The hardsest punch to do – Smol Yeshara Lefanim
4. When doing Makot Egrof (fist punches) – we must not lock the elbow
5. When hitting with the fist, the hit is given with the two big knuckles, simply because they are the only ones we can strengthen
6. The most important thing when doing Makt Egrof is to strongly fold the thumb
7. When giving a right fist punch, we must turn the right heel
8. The strength of the fist punches is determined by the speed of the return movement of the punching hand.
9. Smol-Yamin are long range punches.
10. We can use Smol-Yamin when ever we want.
11. Makot Magal are short range punches
12. Makat Snokeret is the shortest punch
13. Makat Patish is aimed to the nape and its purpose is to eliminate the opponent, period.
14. Beita Regila Lefanim Behitkadmut Im Makat Patish - Makat Patish is always parallel to the front leg so we could easily reach the opponent's nape.
15. The aiming point of Makat Zirtit Hahutza is the lower point of the little finger muscle in the direction of the arm, in the back of the palm.
16. The aiming point of Makat Zirtit Pnima is the lower point close to the wrist in the little finger muscle.
17. The aiming point of the kick is the knee
18. It is forbidden to lock the knee when kicking.
19. In release from strangulation from the back the thumb must be folded into the palm in order to strengthen the fingers that do the release.
20. Blima Leachor is done downwards, and not as a fall backwards
21. The second stage of Blima Leachor is the kick
22. The third stage of Blima Leachor is the lock over the knee
23. There are six Beitot Regilot (regular kicks)

MAKOT EGROF & MAKOT KAF HAYAD VEHAYAD
(Fist punches and punches with the palm and the hand)

The full index

1. Makot Egrof:	**Fist punches**
A. Small Yeshara Lefanim	Straight left forwards
B. Yamin Yeshara Lefanim	Straight right forwards
C. Makot Small Yamin	Punches left and right
D. Makot Magal	Hook punches
E. Makat Snokeret	Uppercut punch
2. Makat Patish	**Hammer punch**
3. Makat Pisat Hayad	**(Look at Makat Pisat Hayad)**
4. Makat Egrof Hafuch	**Punch with the opposite side of the fist**
5. Makat Swinger	**Swinger punch**
6. Makat Etzbaot Yesharot lefanim	**Punch forwards with straight fingers**
7. Makat Etzbaot Mekupalot	**Punch forwards with folded fingers**
8. Maka Im Perek Haagudal	**Look at Maka Im Perek Haagudal**
9. Maka Im Perek Haetzba	**Look at Maka Im Perek Haetzba**
10. Makat Etzba Yeshara Lefanim	**Look at Makat Etzba Yeshara Lefanim**
11. Makat Zirtit Hafucha	**Look at Makat Zirtit Hafucha**
12. Makat Etzbaot Alumot	**Look at Makat Etzbaot Alumot**
13. Makot Egrof Lemata:	**Low fist punches**
A. Small Lemata Behagana	Look at the punches
B. Small Lemata Behatkafa	
C. Yamin Lemata Behatkafa	
D. Yamin Lemata Behagana	
14. Makot Marpek:	**Punches with the elbow**
A. Marpek Lefanim	Elbow punch forwards
B. Marpek Pnima Vehahutza	Elbow punch inside and outside
C. Marpek Latzad	Elbow punch to the side
D. Marpek Lemaala	Upper elbow punch
E. Marpek Leachor	Elbow punch backwards
F. Marpek Lemata	Lower elbow punch
G. Marpek Neged Kvutza	Elbow punch against a group
15. Makot Zirtit:	**Look at Makot Zirtit**
A. Zirtit Hahutza	
B. Zirtit Pnima	
C. Zirtit Pnima Vehahutza	
D. Zirtit Bealachson Pnima	
E. Zirtit Bealachson Hahutza	
F. Zirtit Ofkit Lefanim	
G. Zirtit Anahit Lefanim	
H. Zirtit Hahutza Behitkadmut	
I. Zirtit Pnima Behitkadmut	
J. Zirtit Hahutza Benesiga	
K. Zirtit Bealachson Hahutza Benesiga	



Making History
Imi's first school in Tel-Aviv, 1968
Written on the wall – "Do what you can, but do it right"

We were born barefoot and this is also the way we will return our souls.

Orange Belt

HAGANOT PNIMIYOT - Introduction

Here, I am returning to what I had already written about the Hebrew names of the exercises in the Krav Maga. In order to understand correctly the name of the exercise – movement, so we would know how and when to use it, we must first comprehend Imi's way of thinking, as well as the way of thinking of the profession itself In the Krav Maga there are two sides, "Tzad Hai" (live side), and "Tzad Met" (dead side). Our live side is when the opponent's attack is diverted "into" our body area, meaning, in spite of doing the defense, the danger of being hit by the opponent's leg or hand still exists As we can see in picture C, we indeed did a defense and in the same time even punched the opponent, however, his hand is still in impact range from our right shoulder

And, our dead side is when the attack is fully diverted from our body and there is no danger that we will be hit In general, the Krav Maga is always based upon the dead side, but sometimes there are instinctive movements and defenses in which the only alternative is to act to the "live side".

In Haganot Pnimiyot, which are a series of defenses against fist punches, we act from the start to the "live side"

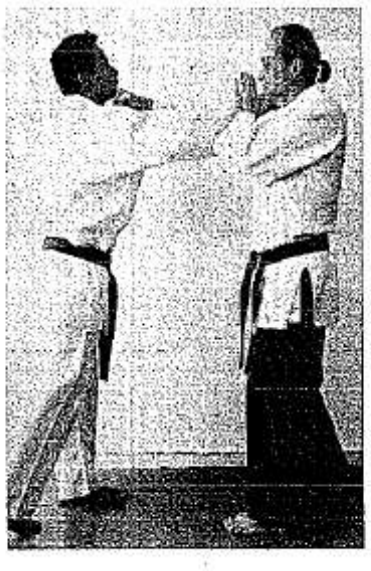
The fact that we are aware of the "danger" already prevents it. Furthermore, by diverting the opponent's attack from the point to which it was aimed, we are avoiding the damage because a fist punch that was aimed to the nose or to the chin but had hit the shoulder for example, clearly would not cause the same damage.

Our purpose when doing Haganot Pnimiyot, is to do the defense in the last moment. We do not do the defense when the opponent is far from us, but we wait until the last possible second to do the defense. By doing so, we are giving the opponent the false feeling he succeeded hitting us.

HAGANA PNIMIT - with the left palm against a punch with the right, plus an attack with the right

A

B



C

Picture A:

Amidat Motza, one in front of the other. Of course, when training and learning defenses against fist punches, we have to work in couples. In this exercise exists one rule we must keep or we will never be able to do the defense We always have to keep a distance of one step from the opponent, so always when we are attacked the opponent will need to do a step forwards in order to reach an impact range. This step forwards will give us the correct "response time" in order to defend ourselves.

Picture B:

Together with the step forwards the opponent attacks with his right hand towards our chin (Yamin Behitkadmut). Our left hand is diverting the opponent's hand, so it will not hit its target.

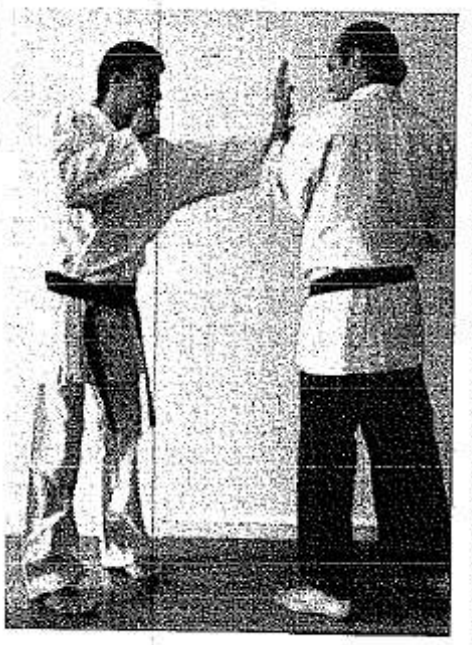
Picture C:
In many exercises, I had to freeze – separate each movement, to divide the exercise to a number of pictures that demonstrate and explain the entire exercise.

HAGANA NEGED SMOL - HATKAFA IM YAMIN
defense against left – attack with right

The unique in the Krav Maga as a martial art for self-defense, is the careful preparation of the student to a correct and fast response in time of danger, as we can see in this exercise that is taught in two parts This is the first one.

Picture A:
Amidat Motza, one in front of the other It is important to always keep a one step distance one of the other
Picture B:
The opponent begins his attack with a fist punch with the left hand We, as usual, do the defense with our palm open and our fingers stretched, together with a slight body bending towards the attacker.
We can see the difference between the defender's back position in picture A, to the position in picture B. by bending ourselves we get closer to the opponent.
Picture C:
This is the most important movement in the exercise. Our left hand, from its location in the end of the defense, is doing almost half a turn and stops, like shown in the picture. This is the final position of the hand. Exactly as it was during the defense, the hand remains at an angle of 90°, the palm is open and the fingers are stretched.
Together with the body's turn and the movement of the left hand, we attack with our right hand to the attacker's chin, using the body's turn to increase the strength of the hit

A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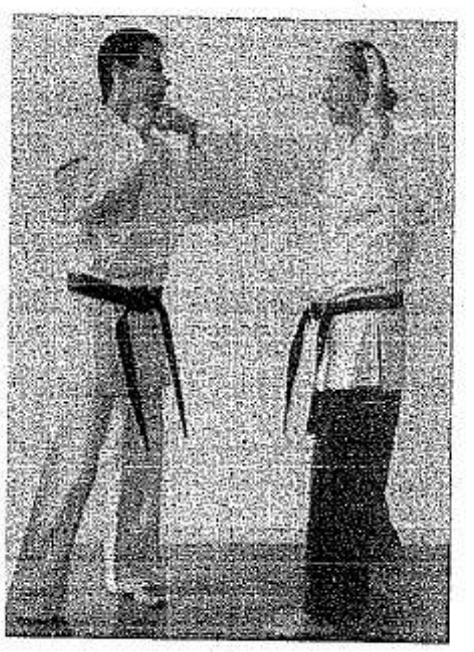

C

HAGANA NEGED SMOL YAMIN - defense against Smol Yamin

This defense / exercise is a connection to the previous defense which is, in fact, a defense against Smol Yamin. The division into two defenses is in order to help in the learning parts

Picture A:
Amidat Motza, one in front of the other. The principle of keeping the position of Amidat Motza in every situation is very important. When training, we do not attack each other like robots but, we attack and return to Amidat Motza, attack and return to Amidat Motza. There has to be a small break between each attack and between each defense.

A

Picture B:
The opponent attacks with the left hand, we defend like we learned in the previous exercise. Only that here, exists a big difference in the mental conception of the two exercises.
In the previous exercise we did a defense against left, and that was the end of it. Here we expect / wait for another attack, with the right hand of the attacker. Actually, the purpose in bending a little the body forwards is to "attract" the opponent to attack us.

Picture C:
The opponent indeed attacks again, this time with his right hand. Our left hand is moving from its place after the first defense and now it is defending against the opponent's right hand. In the same time, we hit with the right hand towards the opponent's chin.
In fact, after our right hand hits the opponent, also our left, from its position in the end of the defense, can hit the opponent's chin. Makat Magal would knock him out completely.

B

C

SMOL NEGED SMOL - left against left

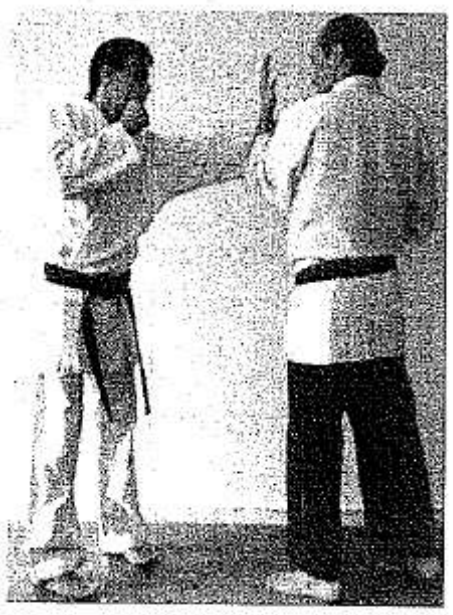
A defense exercise against a fist punch, a short and very quick one. The purpose here is to move to a counter-attack before the opponent will have time to another attack with his right hand.

Picture A:
Amidat Motza, one in front of the other. Always remember to keep a one step distance from the attacker, so he will need to take a step forwards in order to attack.

Picture B:
In the last second, when the opponent is almost reaching us, we defend with the left hand. Pay attention to how the palm is open and stretched, like in Makat Zirtit.

Picture C:
Also here, as in other exercises, the division to pictures comes only to demonstrate the parts and movements of the exercises. In the reality, there is no break between the defense movement and the attack movement. Both are done like they were one continuous and very fast movement. The punch is aimed to the attacker's nose – Makat Egrof Hafuch.
Fast hand movements when combining defense and attack, are the secret to a correct performance of this exercise.

A



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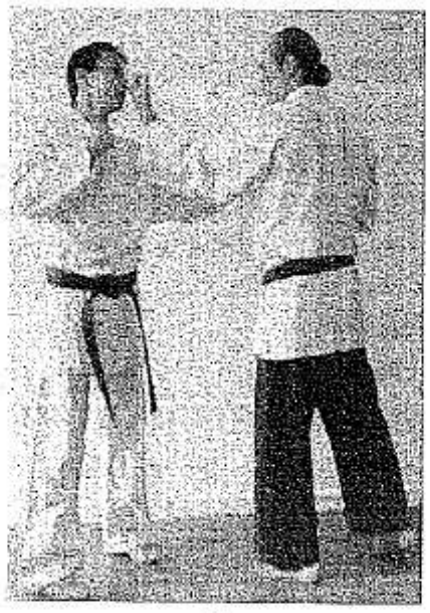


C

HAGANA PNIMIT - with the left hand against a right fist punch, plus an attack to the waist, to the groin and to the chin.

This defense unites three different situations When learning the defense we can split the exercise to three different situations. The first is the defense against the fist punch together with our attack to the waist, the second is defense and attack to the opponent's testicles and the third one is a defense together with Makat Snokeret to the attacker's chin

However, after a long practice and after achieving a good control level in each one of the separated defenses, we will do a defense against the opponent's attack and then we will attack with all the three punches simultaneously, rapidly and with maximum force.

In the Krav Maga, the defending palm is always open, with its fingers stretched, so that after the defense we could grab the opponent's sleeve or, if he is not wearing a shirt with sleeves, then we grab very strongly his arm, in order to avoid from him the possibility to hit again with the same hand

This defense is done with the left hand against an attack with the right hand This will bring us to the opponent's "dead side", which is open to our attack.

Picture A:

Amidat Motza, one in front of the other. Remember to keep a one step distance from the enemy, also if this requires from us to take one step backwards

Picture B:

The defense itself – pay attention to the next details:

1 The defense is done in the opponent's elbow area While defending, we do one step forwards, in the same time that the opponent comes towards us.

2 The defending palm is gripping firmly the attacker's sleeve.

A

B

Picture C:

Immediately after diverting the opponent's hand, meaning, doing the defense, we move to our attack – does not exist in the Krav Maga defense without attack. First we hit in the opponent's waist. Pay attention to the opponent's hand location, over our left shoulder. Through all the exercise we continue gripping his hand, to avoid any attempt from his side

Picture D:

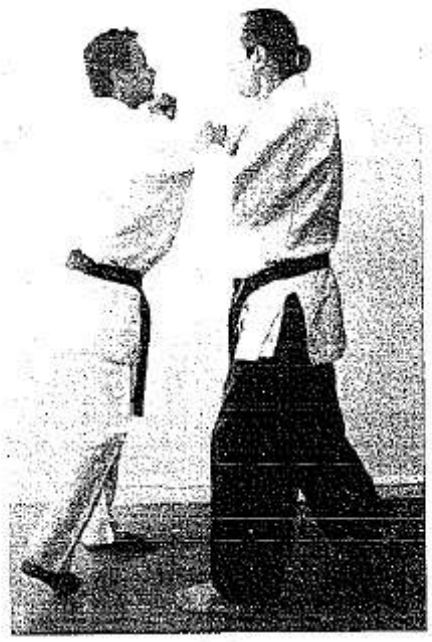
Second attack, now to the testicles Right after the attack to the waist, we hit with Makat Snokeret with the fingers knuckles, to the attacker's groin. We are still holding firmly his attacking hand.

Picture E:

Pay attention to how the defender was bent a little when we hit the groin Now we are using this by straightening all the body upwards in order to gain force and weight to the final punch – Makat Snokeret to the opponent's chin, that will knock him out for good The attacker's hand is still gripped by our left hand

C

D



E

HAGANA PNIMIT - instinctively

These defenses come in four forms, against an attack with the right hand and against an attack with the left hand. We just need to change the position of Amidat Motza, meaning, if the defense is done with the left hand, the left leg will be in front and, if the right hand defends, then the right leg would lead.

These defenses are a very fast defensive hand movement, which "penetrates" above and under the opponent's attack. There is a certain amount of self-sacrifice (Hakrava Atzmit) in this defense, because we have to "go inside" the opponent. However, the surprise element is on our side. Furthermore, these defenses are done from close range and in a situation in which we noticed the opponent's attack in the last moment and we did not had any other option.

Picture A:

Amidat Motza Exceptionally in this exercise, we need for the first time to "try" and do the defense when the opponent is at a hand range from us. In this situation it is very difficult to keep a one step distance from the opponent, because this defense is a "last moment defense".

Picture B:

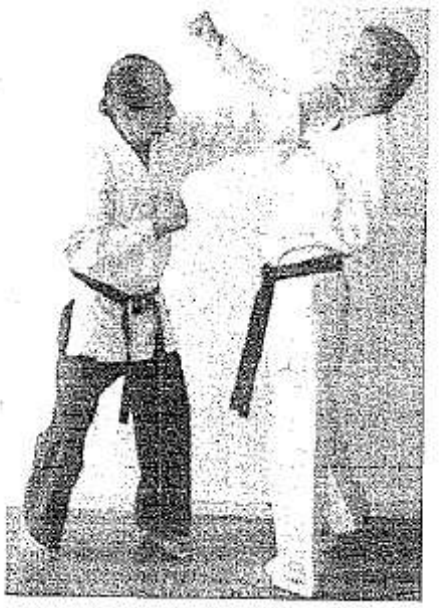
The first defense, in this case against the opponent's right hand. From Amidat Motza, we take a small step backwards with the right leg, so we are no longer standing in Amidat Motza, but with our legs parallel. The body is bent a little forwards – towards the opponent. Our left hand hits the opponent's chin with a regular punch movement, however, bending the body to the side allows us to flank his attack so that we are diverting his hand from the attack line and hitting him ourselves instead.

Picture C:

The defense principle here is similar to the previous defense. A very fast movement of a fist punch with the left hand to the opponent's chin. Only that here, we are "going down" a little beneath the opponent's attack and by doing so we are raising his hand above us and neutralizing his attack.

A

B



C

Remember: In both the defenses, the elbow has a very important part. In both movements it prevents the opponent's hand from moving, or cause it to slip away from us, to a point from which it is not a danger for us any more. In fact, we can say that the entire defense is based upon the movement / position of the elbow during the defense.

HAGANOT HITZONIYOT

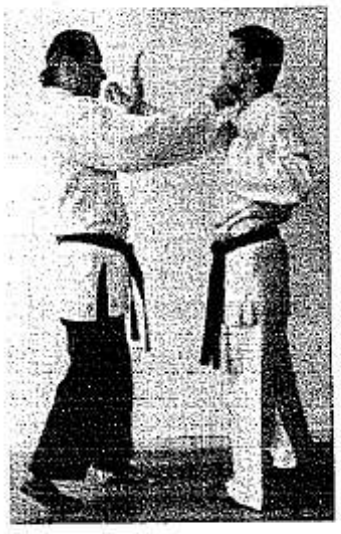
This series of defenses is the only time in the Krav-Maga in which we stand in a different Amidat Motza than the regular one. Here we stand in a clearly defensive position, waiting for the opponent's attack. The series of Haganot Hitzoniyot includes eight defenses and, in order to make it easier to learn the defenses, Imi decided that instead of giving a different name for each defense they will have numbers – from one to eight.
Haganot Hitzoniyot are all done against an attack with the opponent's right hand.

Picture A:
Amidat Motza for Haganot Hitzoniyot. Pay attention to the feet position. In the regular Amidat Motza we keep the triangle position, and here it almost does not exist.
The hands position: the defending left hand is at the thigh's height, the palm and the fingers are stretched like in Makat Zirtit. The right hand is at the shoulder / neck's height. In fact, we stand with our left side turning towards the enemy to lower the attacker's "visible area". All the defenses, from one to seven, are done from the same Amidat Motza.
Picture B: Defense number 1:
The left hand, from its place in Amidat Motza, moves upwards against the opponent's hand. The defense movement is identical to Makat Zirtit Hafucha. Pay attention to the exact part which is doing the defense. Together with the hands movement upwards, the entire body straightens up, so we will stand, instead with our side to the opponent, with our entire body turning towards him. This turning movement gives us force for our defense and our counterattack. The attack does not appear in this picture in order to better demonstrate which part of the palm is defending. Pay attention that in defense number 1 the thumb is turned outside.
Picture C: Defense number 2:
The movement is identical to the previous one; the difference is in the hand's position. In the first defense the thumb was turned outside and now it is turned towards us. Look how the attack with our right hand prevents the opponent from attacking with his other hand.
Picture D: Defense number 3:
Also here the movement is the same like in the previous two defenses. The first defense was like in Makat Zirtit Hafucha and this defense is done exactly like a simple Makat Zirtit. The hand is folded in 90° and the thumb is turned outside. We have now covered all the three positions of the palm – outside, to the center and inside.

A

B

C


D

Remember: defenses 1, 2 & 3 are almost identical twins, and many have asked Imi what is the point of having three different defenses. Here Imi demonstrated for us something amazing – he asked each one of us to do the defense while we are rapidly attacked by a number of opponents. The result was that each one, without noticing it, did a different movement. Meaning, each one has his own natural preference to one of the defenses and that is also the movement he will use in time of danger. This is why Imi decided to teach all the three defenses.

Picture E: Defense number 4:

It is very difficult to explain this movement, in words or pictures, but I will do my best. The defense itself is done by a slight bending movement of the knees in order to "go in" beneath the opponent's attack. The defending left hand is located in a diagonal position above the head so it is diverting the opponent's hand outside and in the same time defends the head from a hit.

Picture F: Defense number 5:

From its position at Amidat Motza, the left hand straightens up and forwards – towards the attacker's head. By doing so we divert the opponent's attack and "open" his defense to our counterattack.

Picture G: Defense number 6:

The movement is almost identical to the previous one, only that before we did a straight stabbing movement forwards and here the defense is done as in Makat Zirtit Hachutza.

Picture H: Defense number 7:

Here we need to do three movements simultaneously:

1. Bending the knees to an angle of 90°, in order to go beneath the opponent's attack.
2. From its position in Amidat Motza, the left hand goes upwards in an angle of 90° until the height of the opponent's hand and stops it so it would not hit our head.
3. Attack with our right hand – Yamin Lemata Behatkafa (look at yellow belt).

E

F

G

H

Defense number 8:

This defense received its own Amidat Motza. Here we stand with our legs in a triangle position, like in a regular Amidat Motza. However, both the hands are directed towards the center of the attacker's body. This defense is a smooth and easy movement of raising the left hand, which does the defense, against the opponent's attacking hand.

From its Amidat Motza, the left hand simply goes up against the attacker's hand. Look how the palm is folded in the end of the movement upwards. This position comes to avoid damage in the wrist if the opponent is very strong and might damage the wrist.

Amidat Motza

The defense

Remember: In each one of the defenses we can and even must, after the defense and the first counter-attack, to hit again with one or two punches, in order to knock out the opponent for good.

BEITOT HAGANA (Defense Kicks)

As part of the technique of legs work for kicks, exists in the Krav Maga a number of different techniques, separated one of the other by the styles and the ways they are done. According to the conception that in each movement and exercise in the Krav Maga exists a living being of its own, we can understand the various groups of kicks only by a specific division of the purpose of each kick and kick

A. Beitot Regilot:

All the kicks forwards that always hit with karit kaf haregel, as in Beita Regila Lefanim, Beitot Magal etc.

B. Beitot Leachor (kicks backwards):

Magal Regila Leachor, Snokeret Leachor, Hagana Leachor etc, all of these kicks are done using an advancing technique, with our back turning to the opponent in the end of the movement

C. Beitot Sakin:

Those kicks are almost without any combat use in the Krav Maga, however, they are invaluable for learning and training the leg and the foot, to achieve control over the different kicking techniques.

D. Beitot Akev (Kicks with the heel):

Kicks with a hard hit, destined to break and to eliminate any aggression

E. Beitot Benitur (Flying kicks):

Beyond the operational part, the purpose of those kicks is to train and prepare the student's body to any situation. Long kicks with a hard hit.

F. Beitot Beredifa:

Fast kicks, combined with a step forwards "into" different attacks (like defenses against knife), using maximum speed and power.

G. Beitot Betitu (Sweeping kicks):

Kicks as Magal Betitu and Magal Leachor Betitu, used to sweep over the opponent to the ground.

H. Beitot Hagana:

Three "soft" kicks, used to thrust and to push the opponent away from us

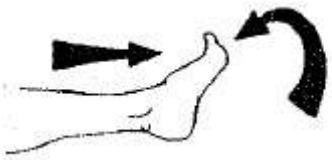
We have to understand, that in the Krav Maga there is an inexplicable paradox, that without it the Krav Maga would not exist. Looking at all the various kinds of kicks, we can see that all of them are attack kicks, aimed to paralyze every possible attacker. However, Beitot Hagana are the complete opposite.

There are three kicks in this series of Beitot Hagana, each one with a different purpose. The difference between the kicks is in the strength with which we hit the opponent in each movement. Kicks in general, are destined to hit the opponent and to harm him so he would not be able to attack again. However, Imi, who always said "you have to be good enough not to kill your opponent", found also practical expression and created the three kicks series of Beitot Hagana. These kicks, or more correct to say, two of them, have a soft and easy hit, and their purpose is to push the opponent away from us, causing only a minimal damage to him, like saying with the body "calm down". Of course that also Beitot hagana, done with a lot of force, would cause a series hit, but that is not the intention. Not every time and in every event we have to demonstrate how strong we are, giving up is not always a sign of weakness. Another main difference between Beitot Hagana to other kicks, is the leg's position in the end of the kick. Usually, after we kick, we return to the original Amidat Motza of the kick and, here we land forwards in the end of the kick, as a continue to the pushing movement of the kick.

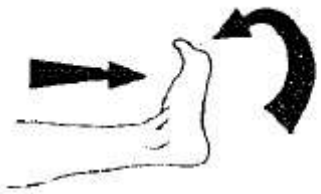
Each one of the three kicks in this series is done with a different part of the foot, and this is what determines its strength. And again, comes up here the point of controlling the foot for kicks.

The following sketches are clearly demonstrating the hitting points with the different foot parts in each kick

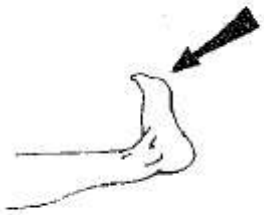
Beitat Hagana im karit kaf haregel:
First we strongly push all the foot forwards and only after it we pull the toes towards the body to emphasize karit kaf haregel



Beitat Hagana im kol kaf haregel:
In this kick we stretch all the foot together with stretching the toes. However, the foot must remain straight at angles of 90° during the entire kick movement, until we touch the ground



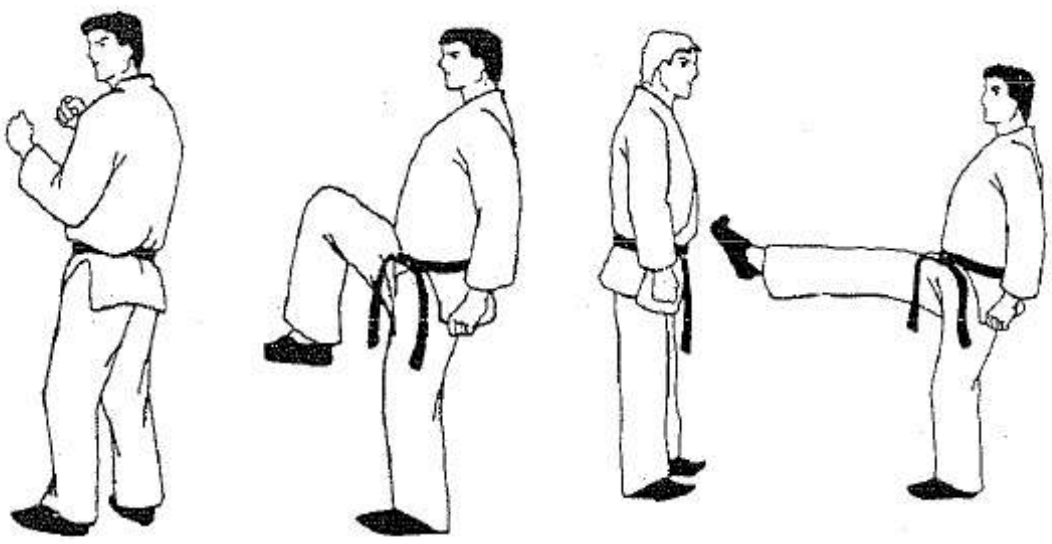
Beitat Hagana im haakev:
In the sketch we can see exactly how we should strongly pull all the foot inside to emphasize the heel. If in the first kick we paid all of our attention to karit kaf haregel, here we must emphasize the heel during all the kick's movement



Beitat Hagana im karit kaf haregel

As we saw, the first Beitat Hagana is done with karit kaf haregel. The hit surface is small, as the surface of karit kaf haregel. This kick would easily penetrate through the opponent's abdominal muscles, with sufficient force to "free" him of any desire to attack again and, do not forget that with a large force we would cause the opponent a larger damage. Pay attention to sketch 3, which shows the hit of karit kaf haregel in the opponent. No other position is possible, or it would not be Beitat Hagana im karit kaf haregel

Sketch 1:
Amidat Motza:
There are two possibilities here. One, standing with our legs a little open to the sides, doing a step forwards and kicking. The second possibility is to kick from Amidat Motza. If so, the leg that is far from the opponent would kick



1 2 3

Sketch 2:
Raising the knee to the maximum height – to the chest height. We raise the knee by pulling it towards the body, because the kick is in fact a push of the kicking leg forwards, and not like in Beita Regila Lefanim, that comes from underneath and goes upwards. That is why it is important to raise the knee as a preparation for the push

Sketch 3:
The final position of the kick movement pay attention to how karit kaf haregel is emphasized. The same happens in the reality Continuing from the previous part, we straighten the leg by pushing it forwards, to the opponent's body center.

Sketch 4:
In the end of the kicks from the series of Beitot Hagana, differently from the other kicks, in the end of the kick and with a full control over the movement, we land forwards and we do not return the leg to its starting point. We go down in the end of the pushing movement. The act of landing is the one that gives us the pushing force, but also allows us to kick again with the other leg, if needed.

4

Beitat Hagana Im Kol Kaf Haregel
Defense Kick with the Entire Foot - the Second Kick

The stages of this kick are identical to those of the first Beitat Hagana, Im karit kaf heregel. Only here instead of hitting with the small part of karit kaf heregel we hit the opponent with the whole foot. When we hit with karit kaf heregel, the small hitting area caused the opponent to bend as a result of the kick. And here our purpose is the complete opposite – the large hitting area of the foot will strongly push backwards the opponent and that is exactly the kick's purpose – to throw the opponent as far away from us as possible. In the end of the kick, as in the rest of Beitot Hagana, we land forwards with the leg.

Beitat Hagana Im Haakev
Defense Kick with the Heel – To the Chest

Here as well the stages of the kick are identical to those of the first kick – the same four kicking stages. Only that here we must pay special attention to the foot position. Look how the heel is pushed forwards in the sketch. That is exactly how it should be in the reality, no other position is possible. The heel "goes up" for the kick by using a combination of the stabbing movement of Beitot Hagana and the movements of Beita Regila.
This kick is a lethal one, I cannot think of any other name for it. And more than once, when the founder was asked why did he called such a dangerous kick a "Defense Kick" he answered – it is a defense!!!

Do we really need all this huge variety of different kicking techniques in the Krav-Maga?
Well, can we do without it? There are those who find inside themselves the strength and the ability to learn, to explore, to understand and to train in order to improve themselves, and there are those who do not.
The founder had always explained it in this way: children even a cat knows how to do, but does it makes him a man?
During forty years I have been learning and exploring my physical ability, trying to achieve perfection in my movements and techniques. To those who want to become true warriors, Samurai in body and in spirit, there is no other way.

BEITOT SAKIN

Introduction

The series of Beitot Sakin is a unique phenomenon in the Krav-Maga. It is somewhat strange to find in such a practical art such a long and complicated series of kicks, when actully these kicks do not have any combat use whatsoever. Why then bother so much? This is an excellent question and I will answer it in the best possible way so it would be perfectly understood.

As I had already wrote and emphasized a number of times, the purpose of the Krav-Maga is to preper the student in such a way that there will not be any movement unknown to him or to his body, no matter what is the situation he got himself into.

There is no physical activity or a technique to improve the control over the feet work better than this series of kicks. Stretching the foot and all the leg muscles when kicking Beitot Sakin gives us the possibility to achieve maximum control over the leg and the foot.

Beitat Sakin is the only kick which requires a multiple action of the leg's muscles. Stretching the foot is directed simultaneously to a number of opposite directions which give the kick its advantages:

A. Stretching/pushing the foot to the position of "Sakin". The kick is done with the sharp side of the foot, which we need to push outside, meaning, from the knee outside – towards the opponent.

B. In the same time we need to stretch to the maximum the toes inside, meaning, in the opposite direction to the former stretch – inside, towards the knee.

C. When "pushing" the sharp side of the foot outside – away from us and stretching the toes upwards

we also need to stretch the great toe towards the center of the body – the navel, so we would be able to imagine a kind of a narrow and long triangle between the heel, the great toe and the knee.

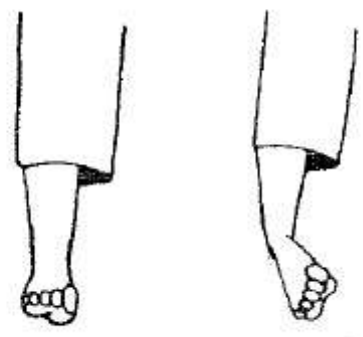
The combination of activating so many muscles in movement gives us a sense of control over the foot and the leg and here lies the great importance of Beitot Sakin as part of the general learning and practicing of legs work technique. However, that is not the end of it. I saw many times in which the domination over the foot in Beitat Sakin causes the foot to "escape" to this position also in situations when it is not necessary. Many kick Beita Regila Lefanim and Beitat Magal with the foot positioned as in Beitat Sakin. This mistake should be eliminated in the moment it appears or it becomes a natural movement and then we almost do not have any chance to correct it. Thus, we have to give maximum attention to this crucial mistake.

The large number of Beitot Sakin exists in order to achieve the best control in each position and movement. Even if sometimes this kick seems unnecessary, it is very important and everyone that will practice correctly this technique would only gain from it. Beitot Sakin are a direct continue to Beitot Magal from the aspect of domination over the foot.

Beitot Sakin are learned by a certain logical order – from the easiest to the hardest.

Sakin Latzad - First kick

This is the first kick in this series and the movements here are the basic movements in most of the kicks in the series. However, first we must train the foot to pass from the position of Beita Regila (or Magal, Akev) to the position of Beitat Sakin; we must be able to control the foot's movements when passing from the position of Sakin to other foot positions. Since I see the learning and understanding of the leg's movements as highly important, I chose to explain them both with pictures and with sketches.



The first step is to learn the movement when passing from Sakin to another kick, as demonstarted in sketches A and B we must repeat these movements thousands of times until the leg and the entire body would be properly trained All we have to do is to make a quarter of turn with the foot, from position A to position B, time after time

The learning stages of the kick

Picture – Sketch A:
Standing in Amidat Pisuk as shown in the picture/sketch, already with our toes stretched and ready for the kick

Picture – Sketch B:
Lifting our kicking leg, the right leg in this case, and creating angles of 90° degrees Pay attention to the exact position of the foot – we must repeat this movement many times until we will control not only the leg and foot movements but all our body

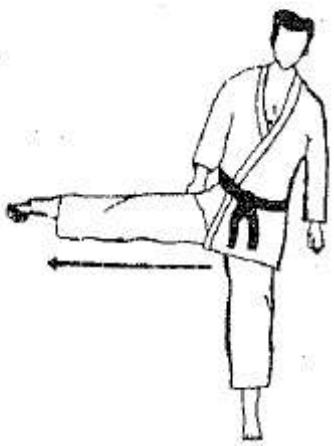
A

B

Picture – sketch C:
Straightening the leg for the kick. It is highly important the leg would remain a few seconds in its final position in order to achieve also physical stability The arrow in the sketch describes the route of the leg for the kick

Picture D:
We return the leg to its position in Picture / sketch B and we stay in this position for a seconds or two, totally controling the balance of our body

C



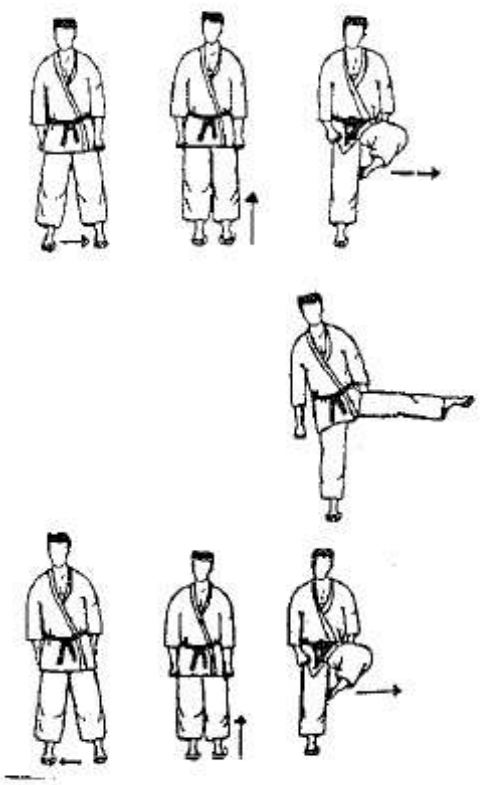
D

From the position in picture D we return the leg to the ground and then we begin the all exercise again, time after time. We start with slow motions and slowly we accelerate the rhythm however we cannot allow the speed to damage the accuracy of the movements and the positions of the leg and the foot.

Sakin Latzad Behitkadmut - The second kick

We use Beitot Sakin in the Krav-Maga only in order to learn how to achieve absolute control over our body and through it over the mind.
We should follow the way of the Krav-Maga when using the technique of Beitot Sakin – be fast and aggressive but in the same time soft and gentle, let your body talk for itself.
Our purpose at this stage is to learn how to balance ourselves when we are required to do complicated body movements.

The movements / sketches order:
We stand at Amidat Pisuk, taking in consideration that the step we are about to do will be determined by the space between our feet when we stand. The advance is done in the direction of the arrow. The left leg changes places with the right leg which goes up to the knee's height with the foot already positioned for Beitat Sakin and from this point, following the arrow, we straighten the leg for the kick.



Sakin Latzad Benesiga - The third kick

Since we cannot have any missing movements, exists of course Sakin Latzad Benesiga (with a step backwards), the opposite kick of Sakin Latzad Behitkadmut The movements of this kick – Sakin Latzad Benesiga – are identical to those of the previous kick, only here the step is not done towards the opponent but backwards – going away from the opponent. We use this kick only if our only option is to get away of the opponent while using an attack-defense movement

After correctly practicing the exercise, we need to train on both kicks simultaneously, meaning, we advance with Sakin Latzad Behitkadmut and then return with Sakin Latzad Benesiga. In the start we should do slow motions until they will become part of our body and mind and then slowly to accelerate the rhythm of the training.
In order to understand the triangle principle we should always maintain the kicking leg in its final position in the air for a few seconds.

Beitat Sakin Behitkadmut Lefanim

The most important is to understand the approaching movement.

Picture A:
The exercise is done from Amidat Pisuk. Pay attention that already in this stage the toes of the kicking foot (left in this case) are stretched.

Picture B:

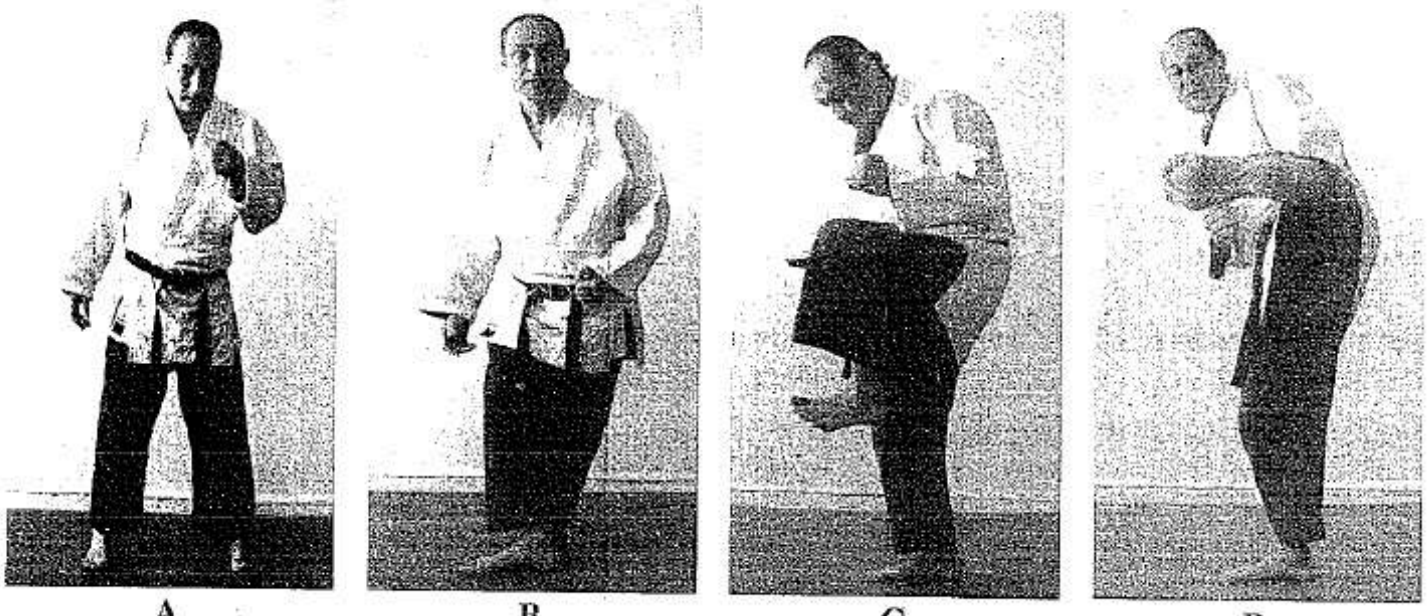
The step forwards: The right leg, from its position in the previous picture, advances forwards. The step is done with the foot, which is not lifted from the ground but just being "pushed" forwards, in order to avoid a possibility of slipping

Picture C:

Right in the end of the approaching movement we lift the kicking leg to angles of 90° degrees, as a preparation for the kick.

Picture D:

The kick itself. From this point we will do exactly the same actions, only in the opposite direction, meaning, going back to our starting position.



A B C D

Remember: Dedicate your time and do not save energy in order to learn and to achieve perfect performance of Beitot Sakin. This is what will make the difference between a simple student and an artist. However, do not let Beitat Sakin to become an habit that will avoid you from training other kicks. The foot position in Beitat Sakin is for Beitat Sakin only. Learn well all the four foot positions for kicks: with karit kaf haregel, with all the foot, with the heel and Sakin.

BEITOT MAGAL - introduction

The triangle appears in the paintings of Japanese Zen artists already from the 18th century. A triangle, by their conception, is the origin of all shapes. There is something real and concrete in the base of the universe, shapeless and vague, and in the same time real and solid.
I would not find a better and more appropriate description to such a complicated and delicate subject, as the explanation and understanding of the control over the body and the leg when kicking Beitat Magal.
Apparently, all the explanations are unnecessary; you raise the leg, aim and kick. Great. But where is the art here, the mind and the spirit that function as one, the expression of the body to comprehend the spirit.
In Beitat Magal, the triangle principle, which passes as a golden cord through out the Krav Maga and activates it and is responsible to our basic control over our body organs, comes to its highest point. As in the description of the triangle, the body's muscles kick Beitat Magal by using triangles, which their presence is vague. But, to those who practice with determination, comes in the end the understanding of the triangle concrete presence. The first preparation obligates the student to devote all his thoughts completely to this matter, even if it would look strange to him in the beginning.
The first part, without it there is no Beitat Magal and even the presence of the Krav Maga itself begins to disappear, is stretching the toes and emphasizing karit kaf haregel.
Let's draw an imaginary line between karit kaf haregel, towards the hip. From the other side, a line from the heel upwards and the third line is the foot itself. When the leg is raised to a kick, in its final position, several more triangles are created:

The first:
Between the kicking foot and the leg that remains standing on the ground. We consider this triangle as the kick's lifting force. A Krav Maga student that had captured and understood this principle, would be able to kick, to straighten his leg in the end of the kick's movement and to hold it like this as much as he would like.

The second:
The first triangle was created between the kicking foot and the ground. The second one connects between the spiritual ability and the physical function. The force exists between the foot in the final position of the kick and the eye line. This triangle is called the eye contact.

The third:
The biggest and the strongest between the triangles. The body, when standing, is one side of the triangle. The movement of the leg that hits the target marks the middle point, in which the lines, that come one from the eye and the other from the ground, meet. From the moment we raised our leg to a kick, we in fact standing on one leg only. As good as our stability would be, right now it is reduced by half. However, from the moment the leg had hit the target, we gained back all of our stability, even if for the second in which we touched the opponent and absorb inside us his stability, until we could continue our movement back to the ground, or even to kick again.

As I have mentioned, understanding this can sometimes be hard and incomprehensible, but lets not forget the oriental bases with which we are dealing here. Absurdity is an inseparable part of our existence.
There are several more triangles in Beitat Magal, however, I had chosen not to show them here from the simple reason, that I believe it would be difficult for the reader to understand them correctly.

BEITOT MAGAL

If ever we would need a prove of the Krav-Maga being such a unique and different art, here comes the series of Beitot Magal and shows us the professional qualities that located the Krav-Maga in the top of the pyramid.

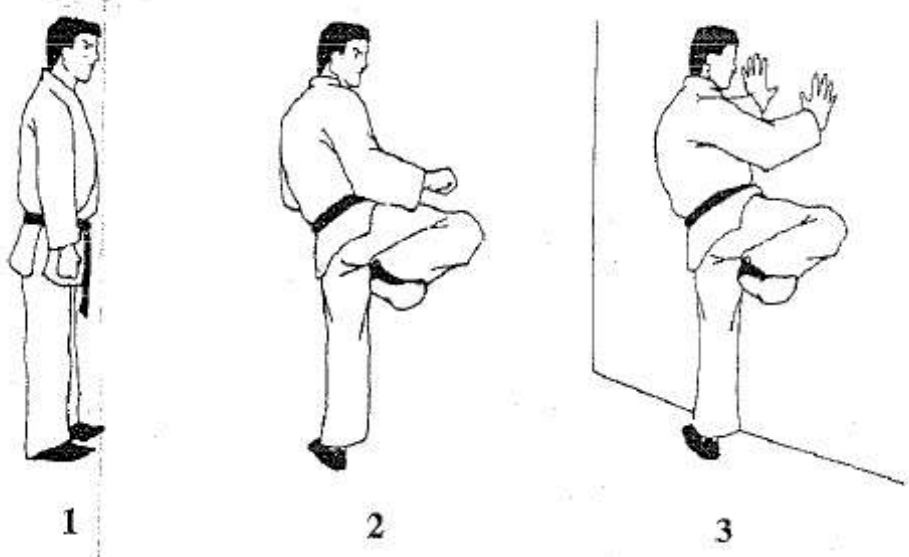
Beitat Magal exists in every martial art, however, in the Krav-Maga there are three Beitot Magal that belong to the family of Beita Regila. Each one of them has a different part and a different strength and, together they create a combat movement perfection that is missing from all the other martial arts. Also here exists the principle of the free selection; each one would naturally prefer to use another movement. The "repertoire" of movements in the Krav-Maga is very large, there are tens of thousands of movements we need to learn. Some of them are components of an exercise and others have only one purpose: to train the student with every possible movement he might need to use. And here I bring Imi's accurate words: our body should not have any strange movement. This practice is the true and correct base for building a structure of movements and responses, which turns and builds the student as a Krav-Maga professional and gives him the conception of time and space, which is the heart of the self-defense principle: **the ability to do a specific defense against a specific attack, when in the same time the opponent is not able to move to a different or another attack.**

This principle is half theoretical and half is very practical, and that is the unique in the Krav-Maga. And exactly for this purpose Imi developed movements, that even if we do not really need them in time of a fight, training the body to such a large and wide variety of movements allows us, in time of dander, to move and to sense all around us, by coordinating attack and defense movements in one fluent motion, gentle and soft as a Zen garden, but in the same time allowing a deadly hit in the opponent.

The first kick, Magal Regila Lefanim, is the easiest to learn and to do from these three kicks, and the most classic one. Usually aimed to the opponent's chin or head, but also a hit in the ribs would immediately neutralize him.

Sketch 1:

We can begin practice this kick alone, and afterwards to train with a partner. We start with our legs a little open, although we can also begin from Amidat Motza.



1 2 3

Sketch 2:

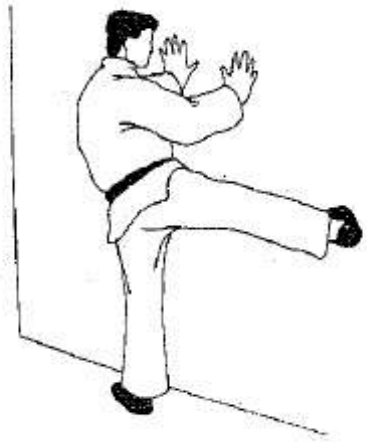
From the position of our legs a little open to the sides, we raise the leg and create an angle of 90° between the raised knee and the standing leg. The raised shin is folded so it is tight to the back of the thigh, while keeping the position of karit kaf haregel already in this stage. This movement should be repeated many times, equally in both legs.

Sketch 3:

Raising the leg as in sketch 2 is intended also to help improve the flexibility of the muscles which take part in the kicking movement and simultaneously to develop our ability to stand on one leg. In this part we are doing a simulation of the kick's movement, only that, as a preparation for the next part, our hands are slightly touching the wall or, we can also use a partner to support us.

Sketch 4:

After successfully practicing the previous movement, we stand as shown in sketch 3, when the only motion we do is with the kicking leg – from its position in sketch 3 to its final movement as shown in sketch 4, there and back, in gentle movements until the supporting wall. In this stage we must stand with our face towards the wall, to achieve perfection and accuracy with our leg movement. It is allowed to turn a little the standing foot towards the direction of the kick movement, as in the sketch.

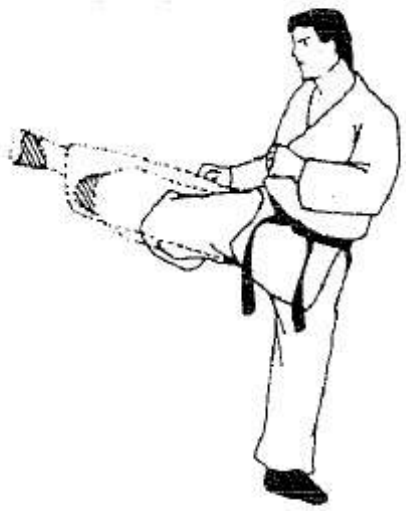


4

Remember: Practicing Magal Regila Lefanim, we acquire stability, flexibility and a sense of control over the whole body and specially in the technique of legs work for kicks. As more we will practice and kick accurately, fast and continuously, more we will achieve, in preparing the body for the various movements and positions in the Krav-Maga.

In order to improve the movements of the kicking leg, we can practice alone or with a partner as shown in the sketch. From the second position of raising the kicking leg, with straighten the leg with a kicking movement there and back. Leaving the leg in the final position of the kick movement is very important in this training, to strengthen and to stretch the leg and body muscles, which take part in the exercise. Furthermore, doing the kick movement with maximum force and speed and then, in the end of the movement, to stop and freeze the entire body for a second or two, will give us, eventually, an excellent control over all the body movements, besides to movement flexibility and a smooth flow "into" the target. As in the rest of the kicks in Krav-Maga, stretching the toes and kicking with karit kaf haregel is important more than everything else.

In the beginning, we can kick relatively low, at the navel's height for example, and then slowly go up each time, until the chin and even higher than that. Leaving the leg in its final position will certainly help to make the leg muscles longer and more flexible in a relatively short time. Combining Beita Regila Lefanim and Magal Regila Lefanim would only accelerate the process. After finishing Beita Regila Lefanim, we leave the leg for a second or two and then we move to Magal Regila Lefanim, in the same way.



BEITAT MAGAL KRAVIT (Magal Bealachson / diagonal)

Again I find myself repeating and saying, the Krav-Maga is not a simple and easy profession, the student must train himself with an endless number of movements and exercises, that only in the long term he will benefit the most out of it. However, these first difficulties did not even stood in front of the great teacher's eyes, when we worked to develop all of those movements. His purpose was to cover every possibility for every possible situation.

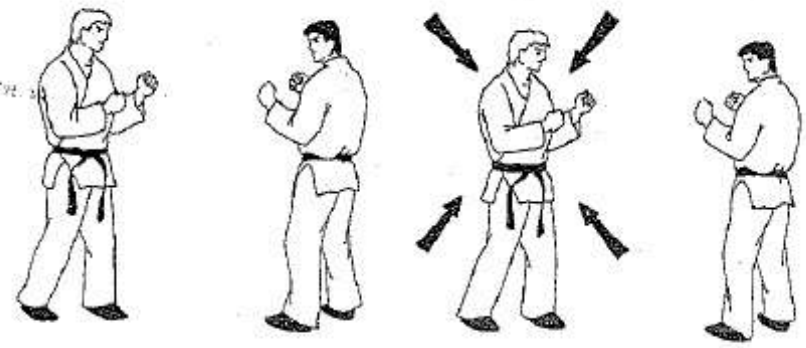
The name of this kick, that Imi insisted on - Magal Kravit, maybe testify more than everything about its essence. In Magal Regila Lefanim and Magal Behataya (the third kick in the series), the hit of karit kaf haregel in the opponent's body is always in the same point – in the chin. However, here was considered the fact that the opponent is maybe not standing in front of us with his chin exposed to a kick. He might stand with his body turned to the side and hitting his chin is impossible. In spite of this, we still need to kick fast and strong and, now comes the penetration ability of this kick with

all its glory The kick's purpose is to move in a shape of a X, from the opponent's hip towards his opposite shoulder The outcome of this is, that in the end, even if we do not know the exact point, the kick will, eventually, hit somewhere in the opponent's body And wherever it will hit, it is enough to neutralize him for a long long time

The kick's main advantage is its short and very quick movement

Sketch 1:

Both partners stand in Amidat Motza, one in front of the other It is important that the practice for this exercise will be done in couples right from the start, in order to "see" the kicking leg diagonal course along the opponent's body and to absorb the movement, not just through the body, but also and mainly through the eyes



1 2

Sketch 2:

The arrows come to demonstrate and to explain the legs movement towards the opponent's body In this situation, the partners stand one in front of the other However, they could as well stand when one is turning his side, left or right, towards the student who kicks The importance here is given for the imaginary line marked by the arrows, which are the beginning and ending points of the kick.

Sketch 3:

Amidat Motza In this exercise it is also possible to stand in Amidat Pisuk, because of the fact that the kick is meant for combat and we do not know from where and to where we will kick, so we can practice from every possible stand or angle, as long as the kick hits the opponent front and not his back.

The foot is raised a little from the ground and already here starts the kick itself, there and back

3 3-A

Sketch 3A:

I bring this sketch only to emphasize the difference between Magal Regila Lefanim and Magal Kravit In Magal Regila Lefanim we raise the kicking leg to angles of 90° between the leg and the body and, in Magal Kravit the kick begins almost from the ground.

Sketch 4:

This sketch shows the end of the kick, at the opponent's chest line We cannot conclude from this about the hitting point Every point along the diagonal kick line is vulnerable Furthermore, also the fact that the sketch shows the opponent standing with his face towards the kicking figure comes only for demonstrating This kick does not have rules, as long as it hits the opponent's upper body

4

Remember: also here we must remember that the knee is the aiming point of the kick, to where the knee would turn, there the kick will hit.

Beitot Magal received their name because of the similarity to the sickle movement, which is used to cut the corns all around the world. The name comes not just because of the tool's round shape, but also because of the holding hand movement in time of cutting

MAGAL BEHATAYA

From all the three kicks in this series, this is the most difficult one to do, and because of that it is rarely used. But have no mistake, a right training, flexibility and agility make this kick not less effective than the first two. Morever, the physical challenege that this kick demands from us is invaluable in the long term of training the body for all the Krav-Maga kick movements I would mention several reasons in favor and against:

A. the path the leg does until it hits the opponent´s chin is long and the opponent might have enough time to avoid the hit and to defend himself.
B. The process of bringing the kick to a level of perfection is long, difficult and complicated and requires a large amount of preparation before we could use the kick in a fight.
C. A student of Krav-Maga, who do not have the required amount of flexibility, would not be able to use efficiantly this kick, because its final hit point is the opponent´s chin, unlike the combination of the two kicks, Beita Regila Lefanim and Magal Regila Lefanim, where we can also hit beneath the chin.

Those were the main reasons against the combat use of the kick. And now comes up the question: why then do we need to bother and practice such a long and difficult movement? That is in fact also the answer

A. Raising the leg in a straight movement as in a kick to the chin (Beita Regila Lasanter), and then turning the leg and the entire body in the last second – this is the surprise element which gives us a succeessfull and strong hit. The big secret is the incommom movement
B. The large amount of efforts the student must invest in learning and improving the quality of the kick, contributes in the long term to the improvement of all the body movements, agility, flexibility etc, which give the Krav-Maga professional his typical quality.
C. Learning the exercises form which the Krav-Maga is built, is an obligation we must fullfill. The student must learn and know each movement, big or small. Even if in the beginning the movements seems impossible to do, after sometime the student will discover that his abilities are improving each time more, and movements that were once difficult, after a while will become much easier. As I observe each day in the lessons and trainings I conduct, what was difficult yestarday, will be done better tomorrow.
   Furthermore, sometimes we will succeed hitting the opponent´s chin already with the leg´s movement upwards, for Beita Regila Lasanter, even better. The main purpose of the kick is an absolute control over time and space and the control over our movements and those of the opponent.

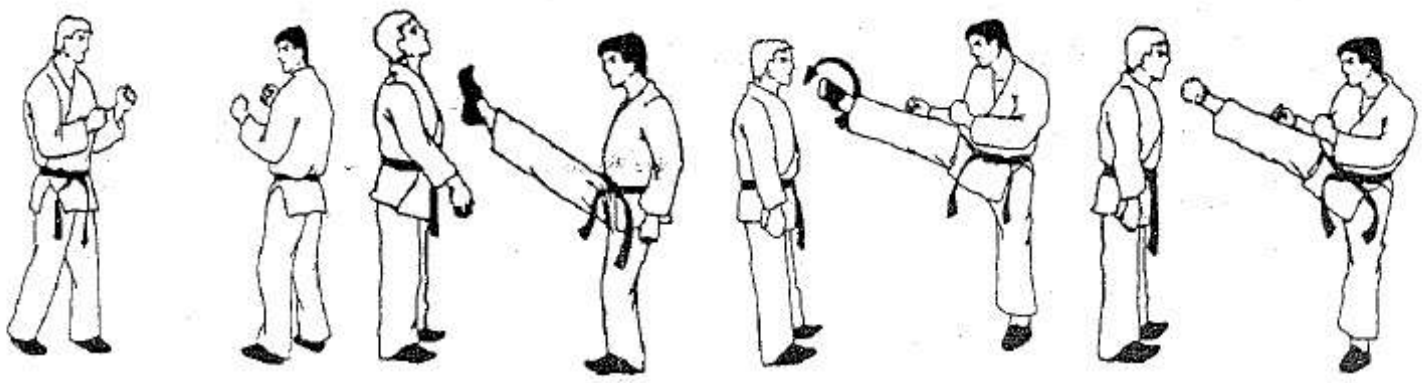
Sketch 1:
Amidat Motza, one in front of the other. Also in this kick there is a big importance to the practice in couples, already from the start

Sketch 2:
The first part of the kick movement. We raise the leg upwards, with a movement identical to Beita Regila Lasanter. Pay attention to stretching the toes and emphasizing karit kaf haregel

Sketch 3:
In the end of the leg movement upwards for Beita Regila Lasanter and, in the moment we reached a hit range from the opponent's chin, the foot is doing a turn and continues as Magal Regila Lefanim. The movement is very short and small and the hit's strength comes from putting all the body weight in turning the foot. The round arrow shows the direction of the foot's turns

Sketch 4:

The final position. In practice, the position of the kicking leg in this part is identical to Magal Regila Lefanim. As more we will succeed in this part to keep the leg in the air, in its final position, more stability and flexibility we would gain.



1 2 3 4

Remember: Also if in the start the practice is difficult, do not give up. We must train as we can, until we would succeed. That is the spirit of the Krav-Maga.

Beitot leachor - introduction

This perfect series of kicks received its name because of the unique approaching technique used in these kicks. Apperantly, the name is a little strange (Beitot Leachor – kick backwards), since we know that in the Krav-Maga the first rule in a fight is never to turn your back towards the opponent. If so, how can we kick backwards? Well, also here the founder took in consideration the fact we might find ourselves in a situation in which we have no free choise on what is done around us. Furthermore, in this technique as well we don´t realy stand with our back towards the opponent, but more accurate to say we turn our side to the opponent.

There are a number of basic rules in this series of kicks:

1. Always, and I mean always, the eyes accompany the entire approaching movement and the kick. Our look should be focused not only at the kicking leg, but especially at the opponent, to see his reactions.
2. The front leg is also the kicking leg, meaning, if we would like to kick with the right leg, we should stand with the right leg forwards, and vice-versa.
3. We use the heel of the foot which takes the approach step to aim the kick – to where we will aim the heel during the approaching step, is where the kick will hit.
4. In Beitat Magal Leachor, Beitat Regila Leachor and Beitat Snokeret (learned in Brown Belt), the heel is the only one to hit the target and not any other part of the foot.
5. In both Beitot Hagana Leachor, the hit in the opponent is done with all the foot.

The kicks in this series are: Beitat Magal Leachor, Beita Regila Leachor, Beitat Hagana Leachor (to the opponent's body center) and Beitat Hagana Leachor (to the neck)

In addition for these kicks, there is a number of combined kicks and a few techniques for using these kicks in various situations.

Since the approaching technique / movements, are identical in all the series of Beitot Leachor, I bring here the approaching technique separately and after it the final position of each kick. My purpose here is only to "show" the kicks. In order to learn them appropriately we need an organized place and a Krav-Maga instructor which dominates well all the kicking techniques in the Krav-Maga.

Beitat Magal Leachor

Picture A:

Amidat Motza. Since now the right leg is also the front one, it is also the leg that will kick.

Picture B:

The approaching movement. The left leg (or the right leg) takes a step forwards, passing the right foot and in the same time the foot and the leg make a full turn, meaning: the right leg is in its normal position, the thumbs turned forwards, and in the left foot the heel is turned forwards.

Even if in the beginning you find this position a little odd, you will rapidly get use to it and it will become a natural position for you. The approaching step can be very short or very long. After achieving full control over this technique, the approach movement can be done as a jump-step.

Picture C:

Magal Leachor – the kick. The right leg from its position in the previous picture - the right heel's center point goes up in an arch-like movement towards the opponent's head. In order to achieve a more flexible movement and to be able to raise the kicking leg higher, we simply need to bend a little more our body to the opposite side of the kicking leg. Always remember – Magal Leachor is done only with the heel, or not at all.

MAGAL LEACHOR

A

B

C

Beita Regila Leachor
(Regular Kick Backwards)

There are three main kicks in the series of Beitot Leachor in the Krav-Maga. This kick is the third one in the order of Beitot Leachor, if we will consider both Beitot Hagana Leachor as one kick
In principle, all the kicks in the series of Beitot Leachor have the same technique – the front leg kicks and the heel is always the aiming point of the kick
Beita Regila Leachor can be done from the place we stand, meaning, without an approach step. When we feel a danger behind us, we simply swing the leg for Beita Regila Leachor, or we can use it as part of an elaborated attack plan.

Picture A:
An inverted Amidat Motza, with our right leg forwards.

Picture B:
The approach step

Picture C:
The final position of the kick. The most important thing is to make sure the foot will remain as straight as possible, meaning: the heel is turned straight upwards; the foot toes are turned towards the ground
The part which hits the opponent is always the heel and not any other part of the foot

Remember: all the kicks in the series of Beitot Leachor have a relatively long range because of the fact that when we kick we also curve ourselves to the opposite direction at the same time, increasing by this the distance between us and the opponent. This gives us a great advantage, especially when using this kick as a part of a defense against more than one attacker or when we do not exactly know who or what are standing behind us. The kick is generally aimed for the chin; however any hit of the kick in any spot at the opponent's body will immediately paralyze him.
Holding a sword does not make you a Samurai. We need more than that. The martial arts in generally, and the Krav-Maga especially, contain inside them other elements besides the body movements. Budidaharama created the martial arts the day he discovered it. We cannot see what is going on behind us, we do not have eyes in our back, I anyway do not have. But if we will choose the right way we will achieve it!!! This is the unseen and unexplainable force, but a very real one. True warriors know it and know how to use it. I have been using it for dozens of years; some of my students had learned how to use its strength and power. This is the winning combination of the Far East strengths and the ancient Israeli spirit.

A

B

C

Beitot Hagana Leachor

The technique of Beitot Leachor (kicks backwards) includes also these two forms of Beitat Hagana Leachor. Exactly as there are Beitot Regilot and Beitot Hagana Lefanim (to the front), there are also Beitot Hagana Leachor, and the kicking principle is similar Here as well we use the technique of pushing the opponent with the kick. The kick is relatively "soft", nevertheless its hit is hard; The approaching technique is identical for all the kicks in this series – the approaching heel is the aiming point of the kick, our look always accompanying the kicking leg, the front leg is always the one that kicks

Picture A:

Amidat Motza, in this case a reverse Amidat Motza with the right leg in the front, since the right leg is the one that will do the kick Remember, we must practice until achieving an equal kicking capacity with both legs. Only a few today are giving to the art of kicking the respect it deserves. Everyone can kick every kick, each one with his own personal ability, but that is not a reason not to learn and not to teach ourselves these important techniques

Picture B:

The approach – the left heel is doing the step forwards. Pay attention to the approaching foot position, although in the next picture we can see it even clearer The approach step must be well planed – not to long and not to short. In more advanced levels of domination over the Beitot Leachor technique, the approach step can also be done by using a small jump step

Pay attention to the hands position – we must not raise them above the head line, as many do, claiming, as a result of pure ignorance, that it helps protect the head. This is stupidity We are now the attackers and we have no need to protect our head and furthermore, raising the hands will block part of our vision and will send clear signs of fear from us to the opponent

Picture C:

The right leg – the approaching one, from its place in the previous picture, goes up at 90° as a preparation for the kick. From this position we will straighten the leg for the kick in its final position, as demonstrated in picture D pay attention to how, simultaneously to the leg lifting, the body is bending itself to the opposite direction, in order to maintain a distance from the opponent and also to keep our balance

Picture D:

Beitat Hagana Leachor to the body center, the final position. There are two techniques of Beitat Hagana Leachor. The first one (which appears in picture D) to the opponent's body center – to the stomach, meaning, we simply straighten the leg backwards This technique was meant mainly to push the opponent away; its hit is relatively "soft" and it is also relatively easy to learn and to do. At first, practice alone and afterwards with another partner which will hold a punching cushion for you ("Magen" in Hebrew) The kick is done with the entire foot Clearly if we will hit with the heel the kick will be ten times stronger and deadlier, however that is not the purpose of the kick

Beitat Hagana Regila Leachor

Rear Defense Kick – To the Center of the Body

A

B

C

D

Poland – Berlinek, September 2004.

Picture E:

The second Beitat Hagana Leachor comes from beneath and goes up The leg is not kicking straight backwards as in the previous kick, but upwards towards the chin or the neck. The approaching and kicking techniques are practically the same and that is why I chose to demonstrate only the final position of this kick.

Remember: pay attention to the heel position Do not forget: the heel is the aiming point of the kick

BEITOT AKEV

Introduction

The heel is the strongest part in the human body. The muscles around the heel-bone surround a big and strong bone capable of becoming a powerfull and dangerous weapon. The purpose of Beitat Akev is always final. We use Beitat Akev in order to break, if it is the legs, a point in the center of the body or the opponent's head. In certain situations Beitat akev can also kill our opponent and therefore we are obligated to be cautious and to use our judjment, also when training, and especially with young children.

The series of Beitot Akev in the Krav Maga consists of a number of kicks, each one with its own clear advantage and an accurate hitting point. In time of danger Beitot Akev would cause the kicked opponent to stay on the floor, maimed and harmless for a long time. Additionaly, Beitat akev allow us to break through when we are surrounded by a number of attackers, the kick has a long hit range and its strength will allow us to pass through the weak point in the attack circle without any problems.

The series of Beitot akev is exceptional between the kicks in the Krav Maga – only in this kick we lock our knee in the end of the kick. However, also this lock is not actully a final lock. After a long practice and achieving full control over the body muscles always remains a small last part which is not completely locked.

An important element when practicing and kicking Beitot Akev is the control over the foot position during the kick. A small mistake in the position of the foot and it will pass to the position of "Sakin" and then we are bound to break our foot as a result from the hit in the opponent. This is another stage which shows us the importance and the complexity of dominating the foot for kicks.

A part from Beitot Akev Latzad there are in the Krav Maga five more kicks in this series however, although some of them are done with the heel and they can easily be concidered part of the Beitot Akev family, two of those kicks are exceptional and they are also making part of other independent kick techniques, without a direct connection to Beitot akev. The paradox can be explained by a technical performance, which is related, between other things, to the purpose of the different kicks and the damage they cause the opponent.

1. **Beitat Rekia im Haakev Beredifa:**
   This kick is brought also under the title of Beitot Beredifa, the kicking style and the advancing form make this kick belong to two categories simultaneously. The kick is done in the end of the attack when the opponent is already lying on the ground, as in defense against Dekirat Beten.
2. **Beitat Hagana Im Haakev:**
   The third and the last kick in the series of Beitot Hagana. A very strange kick, if considering the fact it is a defense kick. The first two Beitot Hagana are "soft" kicks used only to push the opponent without causing him to much damage. However, this kick, which hits the center of the chest can very easily become a lethal kick. Why then Imi chose to put it in the series of Beitot Hagana? God knows. Many times and many students tried to receive an apropriate response from Imi, but he always had the same answer: this is the kick and that's it. And who am I to say a word against Imi's decision. This is the kick and that's it. Any other explanation does not exist.
3. **Beitat Akev Lasanter:**
   Even if this kick requires a lot of flexibility and a special attention to the foot position, so only the heel would hit the opponent, a soft and light movement is all we need in order to neutralize the opponent for good.
4. **Beitat Magal Im Haakev:**
   Usually done to the opponent's body center, stomach or chest. The technique is identical to Beitat Magal Regila, only here we hit the opponent with the heel. The kick is deliberately aimed to a large and wide hitting area as the stomach and the chest – the hit with the heel in those areas will immediately knock down any opponent. This kick gives us a maximum control over the foot and the leg muscles. If done correctly, this kick can be an excellent option in a fight.

5. Beitat Akev Beyerida:

The legs goes high above the hitting point. The movemnt of the kicking leg is identical to Beita Regila Lefanim However, after the leg passed the target's height we go strongly down with the heel. The best place to hit will be the area of the shoulder and the collar-bone. Another option is when the opponent is bent forwards we can go down on his back or nape and to eliminate him for good.

When doing Beitot akev, each kick with its unique movement, each kick with its own foot position which emphasizes different angles of the control over the foot and the leg, we can have a basic grasp about the greatness of the Krav Maga, that although being an art of self-defense, and it had already been said that attack is the best defense, I doubt if there is another martial-art with so many kick movements The argument wether all of those movements are necessary does not exist when we understand the importance of training the body and the mind for every movement that the body can do Learning and knowing so many movements, when they are done correctly, will give us a feeling of joy and satisfaction, self-control, pride and self-confidence and this is the real gain of the Krav Maga

Beitat Akev Latzad - To the knee

this kick id taught and done in three stages, when each kick / stage has its own purpose and style The kick, like the rest of the kicks in the Krav Maga, is composed from four Movements:

Pictures A + B:

From Amidat Pisuk, we lift the leg Pay attention that the leg is not positioned as in Beitat Sakin (stuck to the knee) but it is turned out side in an angle of 90°, as in Beita Regila.

Picture C:

Straightening the leg to the side and aiming the heel to the hit direction The leg must remain in its final position for a second or two, so we could verify the accurate leg position and also because this is the essence of the kick: Beitat Akev is a long range kick and when we leave the leg in its final position in a fight for example, and the opponent succeeded moving a little backwards, we only need to land over one of his knees in order to neutralize him.

Picture D:

Demonstrating the hitting point in the opponent's knee

A

B

C

D

Beitat Akev Latzad Behitkadmut:

There are in this kick three different advancing forms which vary in the size and the range of the step we do towards the opponent. This is the first advancing technique; its range is relatively short and its main purpose is to help us learn the technique.

Sketch 1:
Amidat Pisuk, the feet are straight and parallel (supposing the right leg is kicking). The left leg, very accuratly, changes places with the right foot

1 2 3

Sketch 2:
In the same split second the foot of the jumping leg touches the ground, the right leg does the kick to the opponent's knee and remains "locked" in its final position.

Sketch 3:
The end of the kick is done by "landing" forwards / sidewards, by the same principle as in Beitot Hagana, only here the purpose is to increase the hitting range.
It is very important to make sure we "see" in the end of the kick movement the heel stretched towards the opponent's knee, as well as to keep the whole foot positioned as in Beitot akev and not as in Beitot Sakin. This rule exists in all the series of Beitot akev

Beitat Akev Latzad Behitkadmut - With a jump, leg behind the kicking leg

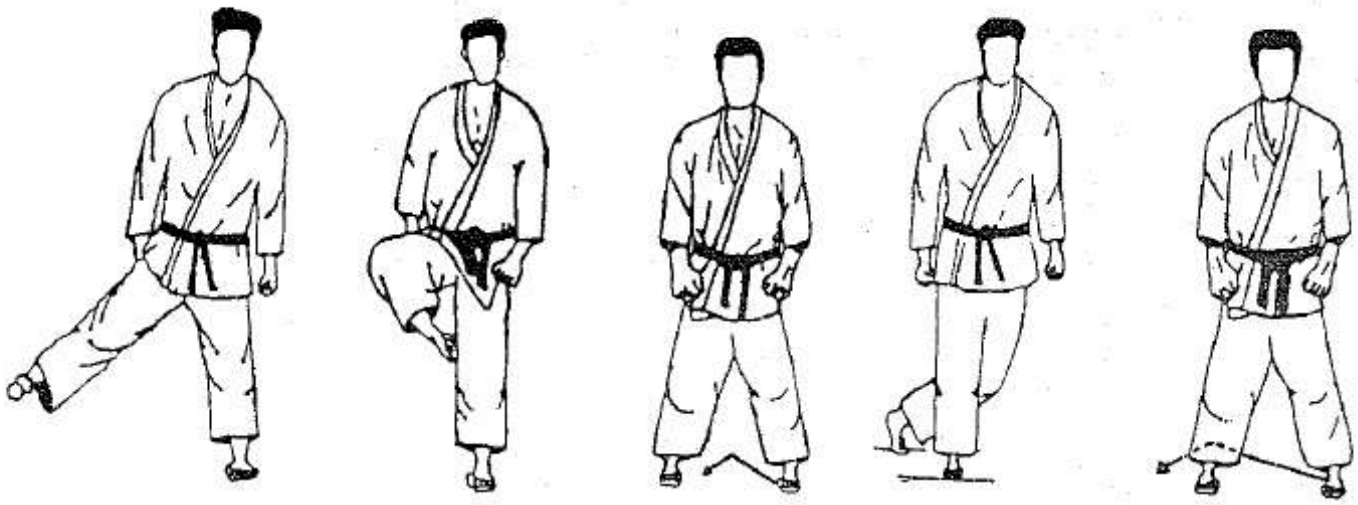
This advancing technique has a very long hitting range; it is maybe the longest advancing technique in the Krav-Maga.
In the previous stage the feet "changed" places on the ground, however in this situation the kicking foot is going behind (and not changing places) the foot which remains standing on the ground, the one which kicks.
The most important thing in all those movements is to keep the foot advancing behind the kicking leg in an accurate position on the ground, as it was in Amidat Pisuk. Since here we "pull' one leg behind the other, we can achieve a long range jump.
It is very important to keep the smallest details. One small detail that we forgot today will become bigger tomorrow and would bring to our defeat.

Sketch A:
Beitat akev Latzad (to the knee) in its final position. We must keep the foot position.

Sketch B:
The arrow on the ground between the legs of the kicking figure shows the movement and direction of the step, and in the second stage lifting the leg when it is already ready for the kick, meaning, from this point we kick Beitat Akev

Sketch C:

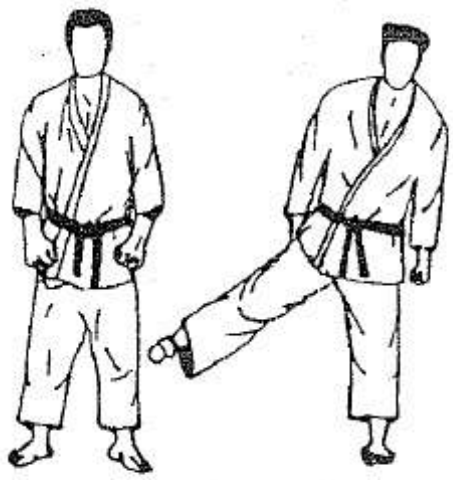
Also here the arrow shows the legs / step movement. Pay attention: in the previous sketch the arrow was put in the space between the legs and here we see it passing the kicking leg (the standing one). In the first sketch appears the advancing direction and in the second one the position of the advancing leg behind the kicking leg. From the moment the advancing leg touched the ground, the second leg immediately kicks.



A B C

Sketch D:

Beitat Akev Latzad (to the knee) – the final position of the leg movement, but not of the kick. This would only be complited when the kicking leg will "land" on the ground. Many times we find ourselves in the end of Beitot Akev standing in a very wide Amidat Pisuk.



D

Beitat akev Lasanter

Sketch A:

It is very important to work in pairs in this kick in order to achieve the correct height effect when kicking and also, not less important, when working in pairs and keeping the leg in its final position in the end of the movement we can observe if the position of the leg is accurate enough.

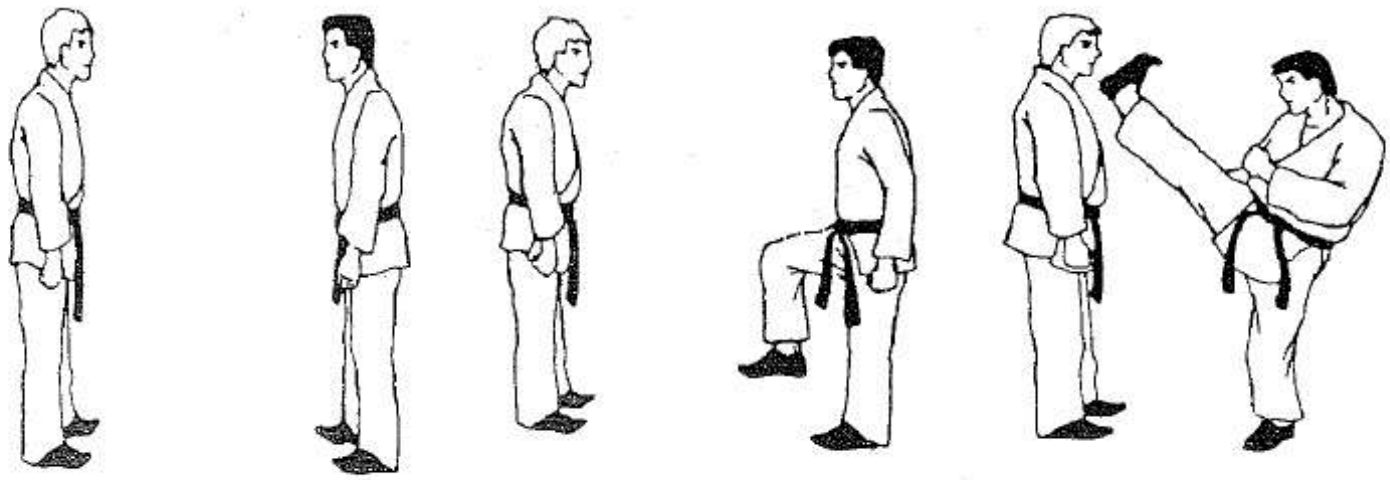
Sketch B:

The technique here is almost identical to the technique of Beita Regila Lasanter, which is built from four movements / stages. However, there is one main difference. In Beita Regila Lasanter we can, in the second stage of the kick, to change the movement to Beitat Magal or another kick. And here, in Beitat Akev, we do the four motions simultaneously without any space of time between them.

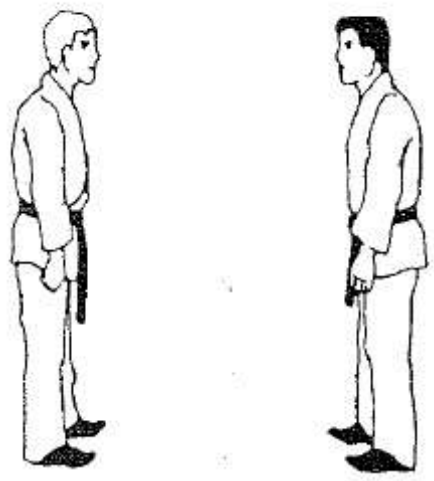
Sketch C:

The hitting point in the sketch shows the exact position of the foot and the heel which hits the target. No other position of the foot is accepted. This kick requires an uncompromising accuracy.

Sketch D:
In the end of the kick the leg is returning to its starting point, as in Beita Regila Lefanim.



A B C



D

Remember: Beitot akev as a whole, and especialy this kick, have an enormous hitting strength. When training in partners, we must keep a safety range between the kicker and the other partner in order to avoid a possible hit. In general, in Beitot Akev we can say we can never be too carefull in the trainings. These long and hard kicks require a special attention. However, when practicing this kick we have to do each time and each kick with the state of mind as in a fight in the street. Your body must be able to do this kick by itself. Practice it. Kick with your soul.

DOMINATE THE TECHNIQUE OF FOOT WORK

After I explained and demonstrated the series of Beitot Magal in the Krav Maga, I must now clarify another point, maybe the most important one in the Krav Maga: the domination technique over the different kicks in the Krav Maga. In principle, there are in the Krav Maga several techniques of using the foot positions for various kicks and, each technique and each kick has a different purpose.

A. Beitot Regilot Lefanim: always done with karit kaf haregel
B. Beitot Hagana: we use here all the three foot positions: karit kaf haregel, all the foot and the heel However, I choose to show here only the second kick, Beitat Hagana Im Kol Kaf Haregel (with all the foot).
C. Beitot Akev
D. Beitot Sakin: the most important technique we use to achieve control over the foot

These four positions, which include every possible situation of a kick with the foot, give us the wide and enormous variety of the existing kicks in the Krav Maga However, that is in fact the main problem of the different kicking techniques, meaning, the passage, or more correct to say – the lack of the passage between the position of the foot in Beitat Sakin and the position of the foot in Beitat Magal

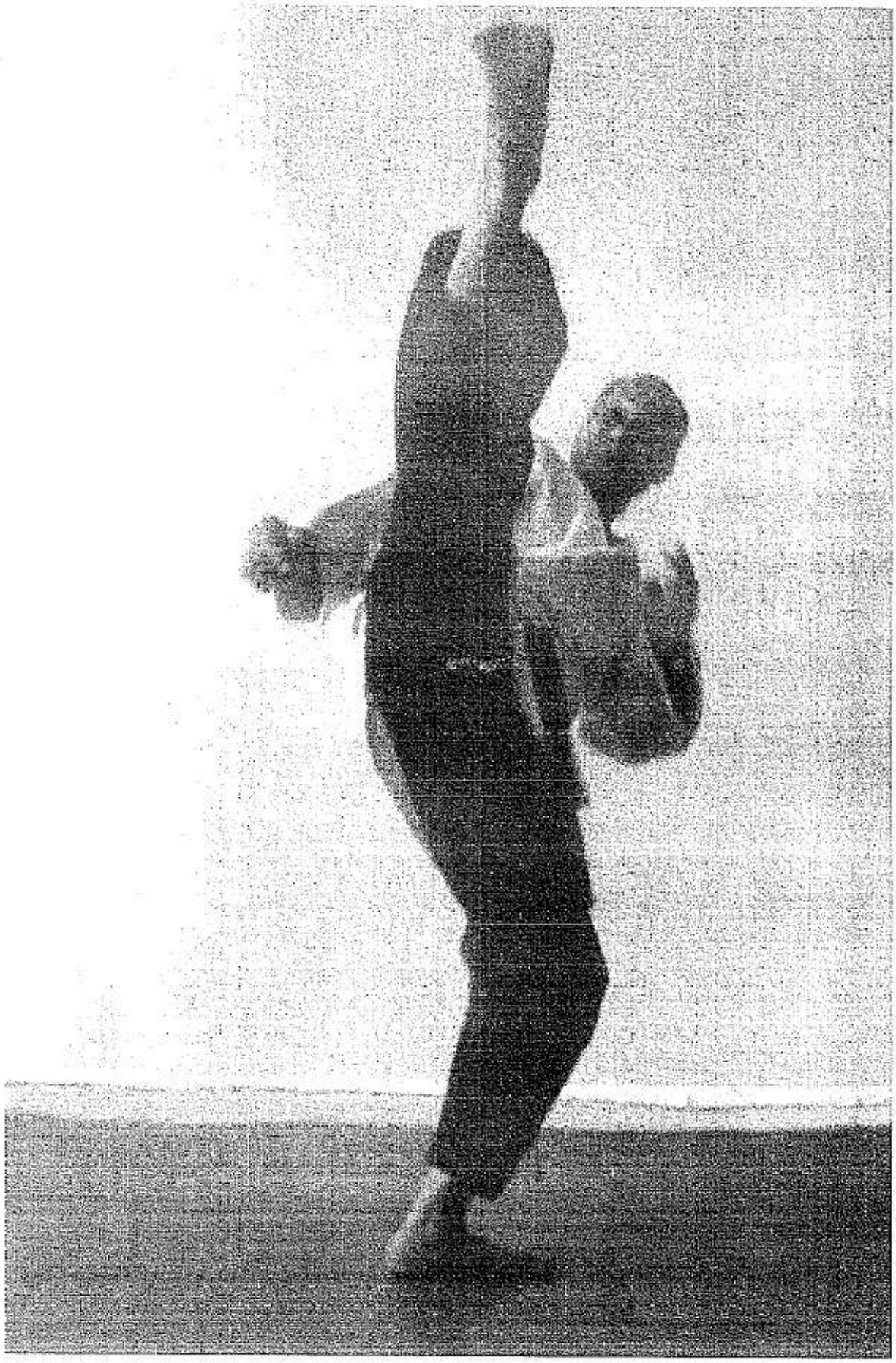
When a student is kicking Beitat Magal, but his foot is not positioned as it should be in Beitat Magal, he is, in fact, not kicking at all When kicking Beitat Magal with the foot positioned as in Beitat Sakin, the part that will hit the opponent are the two small fingers, instead of karit kaf haregel Such a hit will immediatly break the two small and weak fingers. Furthermore, when the student lacks the ability to dominate the various foot movements of each kick, he does not practice at all. The purpose of Beitat Akev Laberech (to the knee) is to break the opponent's knee, however, if we will not control the kicking foot, we will kick with the technique of Beitat Sakin and then, instead of breaking the opponent's knee, we will break out foot, because when positioned as in Beitat Sakin, the foot is in its "softer" and most delicate position, and it is totaly unsuitable for this technique

From this we can learn that the most important thing, before anything else, is to train the foot for the four kick positions, until achieving a perfect control over the leg muscles which we use in each kick. It is not possible to do one movement and to say, "That's it, I know how to kick".

The practice of control over the foot requires a highly qualified teacher, that controls the four techniques with a total perfection, so he would be able to pass them on to his students – this is the ultimate test with which the student can choose between a teacher and a good teacher, especially when talking about Krav-Maga.

The pictures in the following pages demonstrate the foot positions and the exact differences between each kick.

DOMINATE THE TECHNIQUE OF FOOT WORK



Beitat Akev

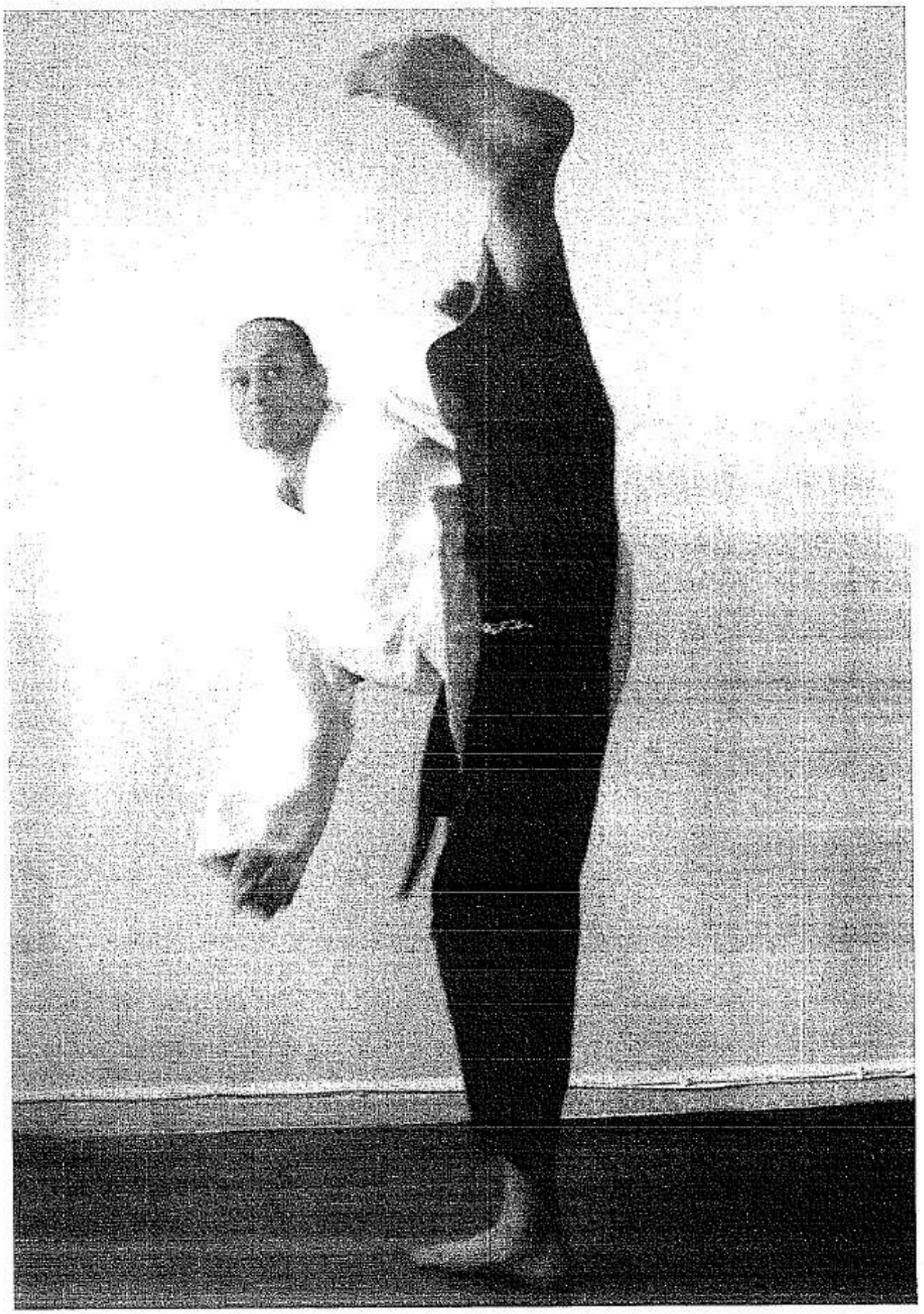
God is in the small details

DOMINATE THE TECHNIQUE OF FOOT WORK

Beitat Hagana Im Kol Kaf Haregel

God is in the small details

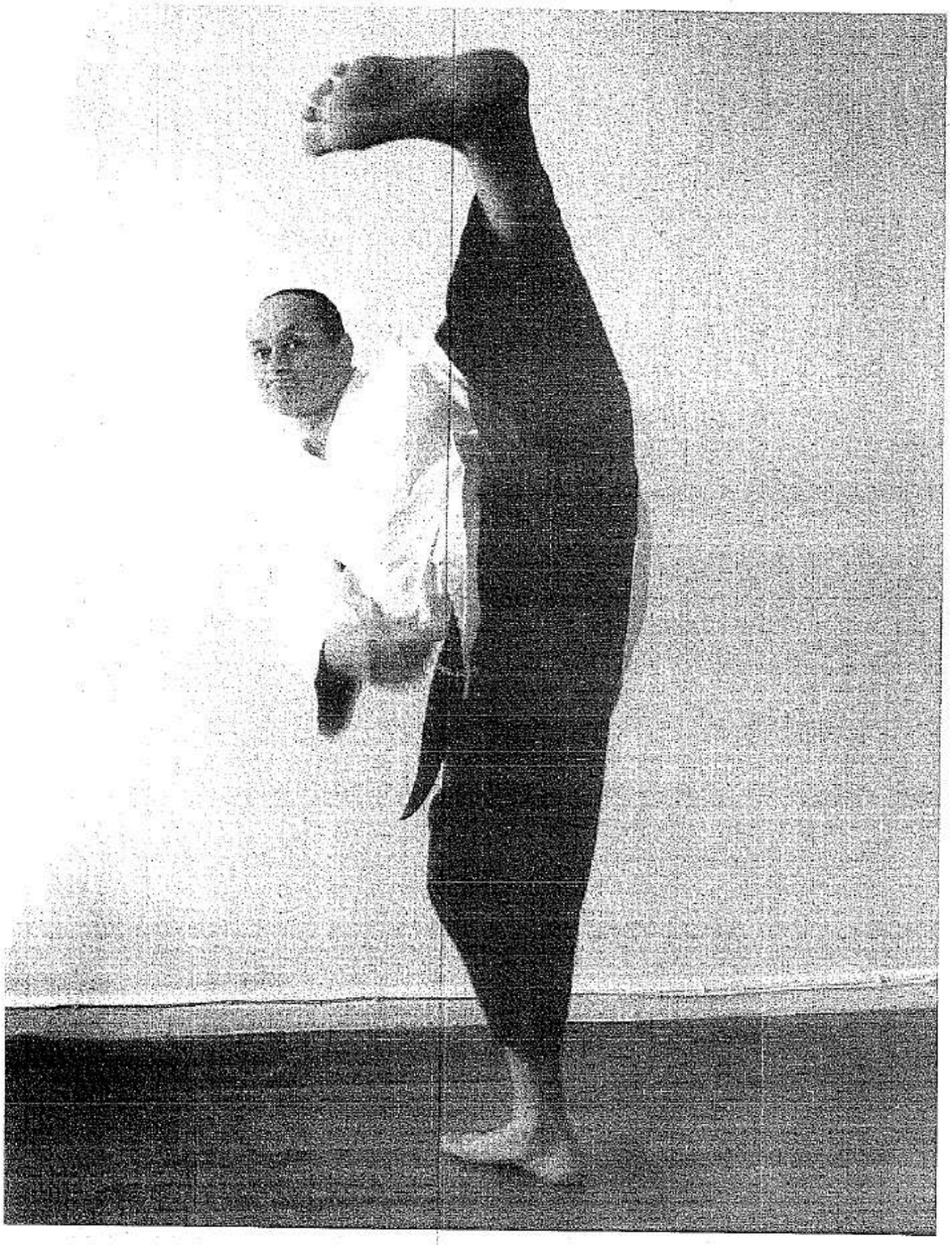
DOMINATE THE TECHNIQUE OF FOOT WORK



Beitat Magal

God is in the small details

DOMINATE THE TECHNIQUE OF FOOT WORK



Beitat Sakin

God is in the small details

Shichrur Mehavika Melefanim - Release from Havika Melefanim

1980 – Imi & Myself in my son's circumcision ceremony

HAVIKOT - Introduction - The basic positions

Havikot, or more correctly releases from Havikot, come from the world of wrestling. The founder claimed that many see the Havika as situations that neutralize completely the gripped man. The Krav Maga, as an art of self defense, must give a solution for every possible situation and, we cannot forget that half of the world are women, and for them this situation is very practical.
Havikot are usually done by people with a great force, and this is the danger in getting into such a situation. There are three main positions of Havika which against we need to defend and to release ourselves.
In order to better demonstrate these positions, I will explain them through pictures.

Picture A: Havika Regila Melefanim:
It is not important in which position the opponent gripped us – with our hands also gripped or not. This style of Havika is considered "gentle" and all is purpose is to hold us in our place and to avoid from us any possibility of motion or reaction.
Picture B – Position B:
This style of Havika is done in order to break the opponent's back and it is used by realy strong people, which this grip is part of their life conception. The danger in this grip comes from bending the body backwards while activating pressure on the back-bone until it breaks. This situation is highly dangerous and we must act quickly and efficiently.
Pictures C + D: Positions C + D:
In principle, there is not a serious difference between the two grips. In position C the opponent grips us and lifts us from the ground in order to take us somewhere and, in position D, which is the most dangerous one from all the Havika positions, the attacker's purpose is to throw us on our back, when he is falling on us with all his body weight. However, as for the release and the defense, there is no difference, in the moment he lifts us from the ground we do our release. Of course, only if we did not succeed to do the release earlier.
There are a number of ways and forms of Havika and how to release ourselves and to defend against Havika:

A

B

C

D

A. **Havika Melefanim** – hands free
B. **Havika Melefanim** – hands gripped
C. **Havika Melefanim Beharama** (with a lift)
D. **Havika Meachor** – hands free
E. **Havika Meachor** – hands gripped
F. **Havika Meachor Beharama** (with a lift)

Havika Melefanim - Hands free

In the first release / defense, the "easiest" one in the series of Havikot, we have to act fast and with determination, before our situation will become worse. However, first we need to remember that always exists the possibility to stop the attacker even before he reaches contact range and to the Havika itself.
There is a great number of options how to release ourselves from this Havika, and that for the simple fact I had already mentioned in Releases from strangulations, in time of danger each one of us will choose the movement / response which is suitable for him. Thus, we must train ourselves to every possible situation or position.

Release 1: Picture A:
The position of the Havika.
The attacker, naturally, will try to put his head away as possible from our hands reach.
Picture B:
The fact the opponent put his head on one of our shoulders in order to have more force, helps us. While bending backwards, we put our hands, rapidly and suddenly, between us and the opponent's head.
Picture C:
Together with bending down and creating a space between us and the attacker, we put one of our right hand fingers below the opponent´s nose.
Picture D:
Right after we stuck our finger below his nose, we hit with Makat Pisat Hayad on the same finger. A correct, good and exact punch will break his nose, making sure he will not be interested in "hugging" anyone for a long time.

A

B

C

D

Although in the pictures the exercise appears in three positions / pictures, in the reality the exercise must be done in one fast movement, so the opponent will not be able to defend or to aviod us from doing the exercise
Release 2:
Sticking our thumbs in the opponent's eyes and in the same time pushing him away from us. If the opponent resists, all we have to do is to increase the pressure on his eyes.
Release 3:
Makat Pisat Hayad to the opponent's nose. This movement / punch would only be possible if we will succeed to "open" a space between us and the attacker. If we will hit this punch strong enough, it will immediatly neutralize the opponent.

Release 4:

It does not matter how close the opponent is to us, on the contrary. We have to try and keep him as close to us as possible, and then to bite him in his neck or in the shoulder close to the neck. In general, a bite is a very powerfull weapon and if done correctly its damage is equal to a knife stab.

Release 5:

In this exercise we must pay a lot of attention and not to confuse it with the next exercise. First of all, it depends in which side the attacker's head is located. If, for example, it is located on our left shoulder, then we will do the exercise with our right hand, and vice-versa. Our right hand is strongly grasping the opponent's hair and pull it strongly backwards. Pay attention to the elbow angles and the fist which holds the attacker's hair. We grasp the hair from above and not from the side.

2

3

4

5

Release 6:

In the previous exercise we grasped the opponent's hair from above and pulled backwards and our only purpose was that he would leave us alone. However, in this exercise, we do a big step forwards and we grasp the hair from the side and from above. Simultaneously with the hair pulling, our second hand hits with Makat Pisat Hayad – or it can push strongly and rapidly the attacker's head. However, we must be carefull in this exercise, because we can easily break his neck and even kill him. Be carefull.

6

7

8

Release 7:

A double Makat Zirtit with both hands to the attacker's kidneys. Even if the punch is not strong enough to neutralize him, it will give us the time we need in order to attack again, untill neutralizing him completely.

Release 8:

Grasping the attacker's testicles. We do not punch the testicles, we grasp and squash them, as strong as possible. We are a little limited with our movements, so a punch might be too weak

Release 9:
A kick with the knee to the attacker's testicles. It is important to first grip the opponent's shirt, so he would not be able to avoid the knee by bending his body backwards.
Release 10:
Beitat Rekia with the heel, on the opponent's foot It is a very powerfull kick.

9

10

Havika Melefanim - with the hands gripped

This situation is more dangerous than the first one, because of the fact that the attacker succeeded to grip also our hands, and this gives him control over the situation. We must act quickly and with determination

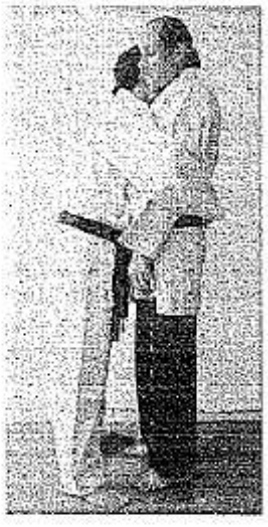
Picture A: The Havika

Picture B:
Also if the opponent is not close to us, we will get close to him. Quickly and with determination we have to bite him in his neck or in his shoulder

Picture C:
This picture / stage is just a connection stage. Because the attacker is close to us, we will probably not be able to hit him strong in his testicles. The purpose is "just" to hit / touch slightly the area, only causing him to bend backwards

Picture C–1:
Right after the attacker bent down, we grip his shirt in the waist area, so he is not able to "escape", and then we raise the knee and kick with it to his testicles.

Picture D:
Beitat Rekia with the heel to the opponent's foot. Also in this exercise we grip his shirt in the waist area so he will not be able to escape. If the attacker is not wearing anything, then we strongly grip the flesh itself



A

B

C

D

E

Remember: also in situation which appears to be under full control of the opponent, we still have the ability to act with a determination that will surprise him and will able us to take the control We only need to think and to act correctly.

Havika Melefanim Beharama (with a lift) - with the hands gripped

This situation is also very dangerous The opponent can, in a split of a second, throw us on our back

Picture A:
Havika and the lift
Picture B:
First movement – grip the opponent's shirt, in the waist area This will make it difficult for him to throw us
Picture C:
Together with gripping the opponent's body / shirt sides, put the left leg behind his leg, while activating as much pressue as possible, so we will fold his knee, and then it will be difficult for him to throw us In the same time, pull strongly the opposite hand – meaning the right hand, out of his hold
Picture D:
Right after pulling the hand, hit strongly in the opponent's face a number of times, until he releases his grip completely During the all exercise our left leg (right) holds the opponent's leg, activating as much pressure as possible

A

B

C

D

Release from Havika Meachor - hands free

In principle, Havika Meachor is more dangerous than Havika Melefanim In this position the attacker can throw us and take us to the ground easily and powerfully The position of Havika Leachor makes it easier for the attacker to throw us, therefore we must act very quickly The purpose of the release is to learn and to train the body until all the release movements will become an instinct

Picture A – Position A:
The Havika Its hard to know when the attacker succeeded to grip us with our hands inside the grip or with our hands free.
Picture B – Position B:
Rule!!!
We felt Havika Meachor, the first and immidiate thing we do is to bend forwards When we stand straight as in picture A, it is very easy for the attacker to lift us and to throw us However, when the

body is bent forwards, it becomes a lot more difficult and we gain the few seconds we need for the exercise

Picture C – Position C:

Together with bending forwards, we put our hands on the opponent's upper hand It is very important to pay attention that we indeed put our hands on the opponent's upper hand and not on the lower one. The small picture shows exactly how it should be done.

Picture D – Position D:

After we put our hand on the opponent's hand, we hit strongly and quickly Makat Perek Haetzba on the opponent's back of the palm, on the same hand we are holding. The small picture shows exaclty how it should be done.

A

B

C

D

Picture E – Position E:

E

Right after the punch on the opponent's palm, we put all our palm beneath the opponent's fingers and then we grip one of them The purpose is to bend the finger strongly and rapidly, in order to break it Remember, the attacker can still throw us to the ground, therefore we have to act with determination. The small picture shows exactly how the break should be done.

C-1

D-1

E-1

A very important explanation about movements / pictures B, C, D, E:

Our first target in the defense and release against this style of Havika, is to avoid from the attacker the opportunity to lift us and to throw us to the ground Thus, all the first four movements: bending forwards (picture B), griping the attacker's hand (picture C), Makat Perek Haetzba on the opponent's back of the palm (picture D) and breaking his finger (picture E), are in fact one continuous movement and all the four must be done as fast as possible.

Picture / movement D, Makat Perek Haetzba to the opponent's back of the palm, is done in order to weaken the lock of his fingers and to allow us to catch one of them.

Picture F:
If from some reason we were not able to bend forwards and to do the first movements, we will immediately attack with Marpek Leachor to his head. It is not important with which hand we will punch

Picture G:
While strongly stretching our body backwards, we hit with our back of the head to the opponent's face. This is a very powerfull punch, and every hit in the opponent will immediately neutralize him

F

G

Picture H:
We slightly bend forwards and hit "inside" the opponent's groin with one of our hands, preferably our stronger hand

Picture I:
Beitat Akev Leachor to the opponent's shin-bone. This is a strong and powerfull kick, accompanied by a painfull hit which will cause the attacker to weaken his grip and even to let go of us

Picture J:
Beitat Rekia with the heel to the opponent's instep. This kick, if given with the right strength, will undoubtedly break his foot

H

I

J

Havika Meachor - with the hands gripped

The learning and practicing stages of this release / exercise, are a little different. In fact, the correct exercise is demonstrated in picture E. Each one of the pictures B, C and D shows a different movement, so that we could learn and practice it. Only after we trained separadly each movement many times, we will do the whole exercise.

Picture A:
The Havika, which includes gripping the hands, leaving us almost totally neutralized

Picture B:
Hitting with our back of the head in the opponent's face. The movement backwards must be strong and fast

Picture C:
A punch / push with the hand to the opponent's groin

Picture D:
Beitat Rekia Leachor with the heel to the opponent's shin-bone.

A

Picture E:
This picture is actually the full exercise against this style of Havika.
The founder assumed that each punch separadly would not be strong enough, or maybe we will not hit the attacker. Thus, all the three movements are done together, simultaniously, so that at least one of them will hit the opponent, and that is enough for us. We must take in consideration especially the second movement, the punch to the groin, which will naturally cause the attacker to bend a little, and that will distract him and will allow us a good and accuarate hit in his head.

B

C

D

E

Havika Meachor Beharama - with the hands gripped

Picture A:
Havika: the opponent grips us and lifts us from the ground. This situation is very dangerous because he can easily throw us now.

A

B

C

Picture B:
In the moment we feel the grip around us and the lift, we put one of our feet behind the attacker's knee, while activating maximum pressure and causing the attacker to bend his leg. This will be followed by two things: one, he will not be able to throw us, and second we pull out our hand, the one opposite to the gripped leg.

Picture C:
Right after taking our hand out of the opponent's grip, we hit his head with Marpek Leachor (with the elbow) In fact, the purpose in this exercise is to release one of our hands so we will be able to attack the opponent

Remember: There is of course the phylosophical argument that it is difficult to teach and to prepar the body to every possible situation Indeed, this argument exists in the martial arts, however, it does not apply when talking about self-defense In fact, we can distinguish between martial art and self defense by following this principle. The founder always said, and I have mentioned this already, we must strive to a level in which there will not be any movement unknown to us.

TEFISOT SHOTER - Police holds

I must admit I do not know why the founder has chosen this name. Maybe because he developt these techniques specificly to train police men for their daily work. However, one thing I can say for sure, almost every police man in the world today is using one of these holds.
The series of Tefisot Shoter is used to hold one's hand while activating a painfull lock over the hand, usually when we want to take him somewhere, without him being able to resist.
The holds technique is based upon a certain principle – from the easiest to the most complicated. The founder did not give names to the holds (except for one) but just numbers.

Tefisot Shoter - Numbers 1-2-3

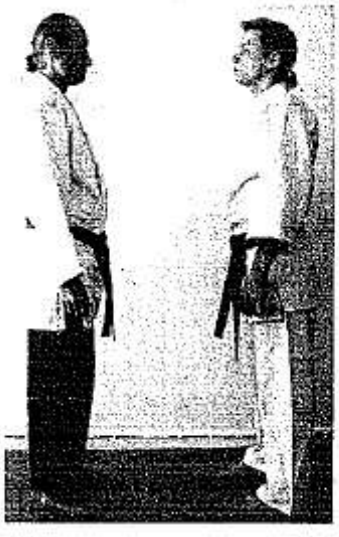
The classic hold:
This hold appears in three different situations. I jointed all of them into one exercise because the differences are very simple and easy to understand and there is no need to learn each exercise separadly, although it is very important to repeat hundreds of times each movement and each exercise until we achieve a very good level. There is no room for compromises here – we need to take over a man almost without using violent.

Picture A:
The picture is for learning and training only, because we can never know how we will do the exercise in reality and from which holding angles

Picture B:
Pay attention carefully to all the details in the pictures. For the demonstration, we are doing the hold over the opponent's left hand. Always the hand parallel to the hand we grip, meaning, if we grip the oppoent's left hand , we do it with our right hand. Beginning of the exercise, our right leg – and our right hand do a step towards the opponent. The right hand is sent towards the opponent's wrist and the left hand towards his shirt, in the elbow line, and behind him.

Picture C:
The holding stage. The right hand holds strongly the oppoent's wrist and in the same time the left hand grips the rear part of the opponent's sleeve (towards his back), in the elbow line.

Picture D:
Now we begin the lock over the opponent's hand. We need to do two actions simultaneously. The hand which holds the opponent's sleeve we pulled towards us and in the same time the hand which holds the opponent's wrist we "push" towards his body. It is one continuous action – pulling and pushing.


A

B

C

D

Picture E:

In the previous stage / picture I explained that the movement is divided to two Well, it was not accurate, but was only suitable to the previous learning stage. In fact, while doing the previous movements we need also to do a round step in order to achieve more force to bend the opponent's hand. The step – the right leg remains motionless and the left leg, from its place in the previous picture, does a round half step backwards, the heel leading the all movement Now we are in fact facing the opponent's walking direction

Picture F:

This stage ends the grip The right leg, from its place in the previous picture, goes behind the opponent Now we are standing behind the opponent. Our hand which holds the oponent's sleeve pushes – presses his hand downwards and sticks it to his back. Our other hand, which grips the wrist, pushes all his palm towards his elbow

In this position we can stay and stand in our place or we can give the opponent an order to go to anywhere we want

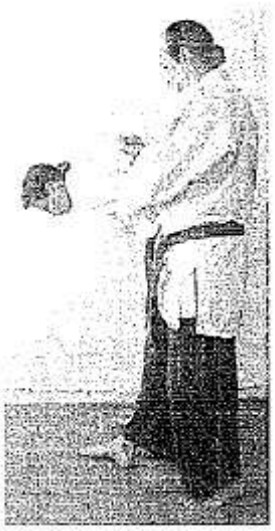
Picture G:

This exercise is another option to the regular hold Using it we can achieve a better hold of the opponent. We let go of his sleeve and instead we grip his hair – if he is not bald

Picture H:

This picture shows what to do if the opponent is not wearing a shirt with sleeves long and strong enough to hold them and to do the lock.

Pay attention, the movements are the same as in the exercise with the sleeves, only that here we grip right away the opponent's exposed hand During the grip our fingers should be in the front side of the opponent's elbow. Activating pressure in this point would be very painfull for the opponent and would allow us to bend the hand.



E

F

G

H

Tefisat Shoter - Number 4

The previous three holds were all done by gripping the outer side of the opponent's sleeve and in the end of the exercise his hand was behind his back. Here we do exactly the opposite – holding the opponent is done from the inner side of the opponent's hand and instead of finishing behind him we fininsh the exercise standing by his side, walking him.

I chose to demonstrate this exercise with an opponent which is not wearing sleeves, so the stages of the exercise could be better demonstrated and also in order to show that the exercise can be done as easily with sleeves or without them.

Picture A:
Amidat Pisuk one in front of the other. Also here we cannot know from which angles and in which position we would need to the exercise in the reality.
Picture B:
The advance: the advance towards the opponent is not less important than the final position of the exercise We advance with our right hand and leg forwards. The right hand grips the opponent's wrist and simultaneously the left hand grips from the inside the inner part of the opponent's elbow Right after gripping the opponent's wrist we fold his palm as shown in the picture.
Picture C:
Right after the previous stage, we begin to activate the lock over the opponent's hand, by pulling his elbow towards our body. The movement is: pulling the elbow towards us and in the same time turning the opponent's palm to the opposite direction
Picture D:
Start turning the body: the same movement as in the previous exercises. The left leg, the heel leading, is moving from its place in the previous picture / movement and does a step in half circle backwards, so we will stand in the opponent's walking direction During the turn our left hand sticks the opponent's hand to our body

A

B

C

D

Picture E:
The end of the turn The left hand does not let go of the opponent's elbow It is very important to be accurate in this movement / position, otherwise the opponent could easily release himself from the hold Pay attention to how our right leg is stuck to the opponent's leg.
Picture F:
We must stick ourselves as close as possible to the opponent's body. There cannot be any space between us and the opponent because he could easily put his hand in the space and release himself from the hold. Now we are strongly sticking the opponent's elbow to our body and moving our left hand from his elbow to our right hand, which holds his palm and with both our hands we push a little his palm inside, towards us
Picture G:
The end of the exercise Now we control the opponent completely and we can take him everywhere we want. Pay attention to where the opponent's elbow is located and how our right hand is stuck strongly to the body in order to avoid from the opponent the possibility of slipping his hand over our body and by this release himself from the hold.

E

F

G

Remember: In all the series of Tefisot Shoter, in order to have a better lock we need to turn a little the opponent's palm outside, meaning, to the direction of our left side, or right side if we are doing the exercise on the other hand of the opponent.

Tefisot Shoter – Number five – with the back of the palm

This hold, the fifth one, is a relatively "soft" and "gentle" hold however, in spite of the description this hold is followed by a very strong and painful lock which will allow us to control the opponent without any problems.

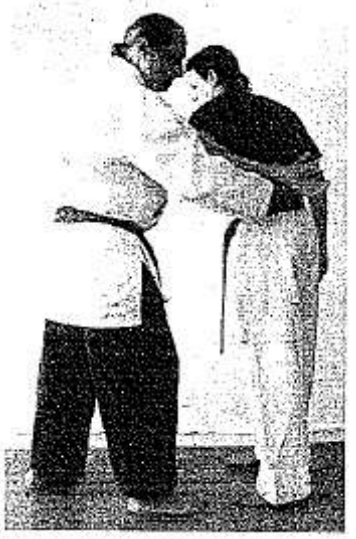
Picture A:
Amidat Pisuk one in front of the other. Also here the opponent is without a "gi" in order to better demonstrate the stages of the exercise.
Picture B:
The advance: also here we go forwards with the parallel hand and leg, meaning – the right leg together with the right hand. However, here we start by putting the right hand beneath the opponent's wrist.
Picture C:
After we advanced and put our right hand beneath the opponent's wrist, we grip with our left hand the opponent's elbow and then we slightly pull it towards us, automatically causing the opponent's hand to turn.

A

B

C

Picture D:
A direct continue to the previous stage – pushing the opponent's hand to behind his back.
Picture E:
Turning our body to behind the opponent, the same turn as in the previous exercises –the heel leads the turn by doing half a circle backwards. Pay attention to how our hand is already positioned on the opponent's back.
Picture F:
Ending the exercise – we stand behind the opponent. Pay attention to the position of our hands which hold the opponent's hands.


D

E

F

Remember: all the series of Tefisot Shoter must be practiced until achieving perfection in both hands. First we should practice the exercises with our dominant side and then to move to the other side. We must strive to perfection in both positions.

Carosela - Tefisat Shoter Number six

This hold is the only one that received a name from the founder. The hold is a little long, difficult and complicated to do but nevertheless it is very efficient - the lock activated over the opponent's hand takes from him any ability to resist. It is necessary to practice many times the movements of the exercise in order to achieve perfection in each movement.

Picture A:
Amidat Pisuk one in front of the other.
Picture B:
Gripping the opponent's hand: if we are doing the exercise over the opponent's left hand, then we do a step forwards with the right leg and with our left hand we seize his wrist.

A

B

C

Picture C:
The purpose of the previous position was to give a better explanation. In fact, we grip his hand with both our hands almost simultaneously.
Picture D:
In the moment we gripped his hand with both our hands, we begin to "go in" for the lock.
Picture E:
Beginning the lock: Pay attention – we do not lift his hand and take it away from his body – he would not let us; we simply put ourselves between the hand and his body. The left leg moves from its previous location and does a step and relocates itself behind the opponent, so we would have more force.
Picture F:
In this stage, after we passed the opponent, we can start using all of our body force and lift the opponent's hand to angles of 90°.
Picture G:
The final stage of the lock – we now stand behind the opponent and a little to the side, his hand strongly gripped by both our hands. By doing a small turning movement of his wrist we would cause him unbearable pains. The opponent cannot turn backwards in order to release himself because our right elbow is stopping his turning movement in his back.

D

E

F

G

Remember: it is very important to know and to remember and to practice it many times – we do not lift the opponent's hand, but we push ourselves between the hand and his body. This movement / exercise appears also in other exercises and it is important that here in the first time we will do this movement perfectly.

Tefisot Shoter - Number seven

This is the longest hold in this series but also the most efficient one. By using this technique we could easily control the opponent and we can take him to everywhere we want. This exercise is usually done over the opponent's dominant side, meaning – the right side; not just because of the opponent's resistance, but simply because it is easier for us.

Picture A:
Amidat Pisuk one in front of the other.
Picture B:
A step forwards with the left leg towards the opponent and in the same time gripping his right wrist with our right hand.

Picture C:

Immediately after gripping the opponent's wrist we quickly do the next movements:

1. Lifting the opponent's hand.
2. Doing quarter of a turn and creating an angle of 90° between us and the opponent
3. When doing the turn we stand on our toes so we will be higher than the opponent.
4. Right in the end of the turn we hit with Makat Pisat Hayad to the opponent's face.

A

B

C

Picture D:

We still stand on our toes, our hand which gripped the opponent's hand now pulls it and lifts it upwards and simultaneously our left hand moves from its place to our shirt's lapel

Picture E:

The opponent's hand remains straightened up and we are still standing on our toes Now we strongly grip our shirt's lapel.

Picture F:

All we have to do now in order to create a painful lock over the adversary's hand is to stand again on the entire foot Any small pressure with our right hand over the opponent's arm will be very agonizing for him however be careful, you can easily break his hand

D

E

F

Remember: in the series of Tefisot Shoter the purpose is to hold / take-over a man without having to use punches and kicks, only by activating a painful lock on one of his arms. Of course that it is not an easy task and nobody would let us grip him However, if we will do fast, accurate and surprising movements it will be possible for us to succeed and if sometimes we do not have another option, like in the last technique, then we can use a soft punch, but not too hard because then he would fall and we will not be able to take him anywhere

GILGUL LEACHOR
Without Touching the Ground with the Knees

In Gilgul Ragil Leachor (regular rolling backwards), which we have learned in the Yellow Belt, we used our knees in order to stand up after the Gilgul. However, in a situation in which we are strongly pushed from the front and we are forced to do Gilgul Leachor, there is a big danger to both our knees, left and right, depends on which knee we would do the Gilgul Nevertheless, in this type of Gilgul, we use only our palms and feet in order to stand up and by this we avoid any touch of the knees with the ground Once again we can observe how the Krav-Maga contains every possible situation or position.

Picture A:
The pictures for this exercise were taken from two different angles in order to better show the movements of the exercise This picture was taken from the side; however this should not change nor effect the learning stages of the exercise. We stand in a small Amidat Pisuk or Amidat Motza.
Picture B:
Going down in the beginning of the Gilgul As I have explained already, the legs' positions when we are on our back are never accidental; those are very accurate positions which require a great amount of practices and body control Pay attention as well to the palms' position – they are ready to "meet" the ground. In this specific Gilgul we lift ourselves on the left shoulder, however we must achieve complete control in both sides – left and right.

A

B

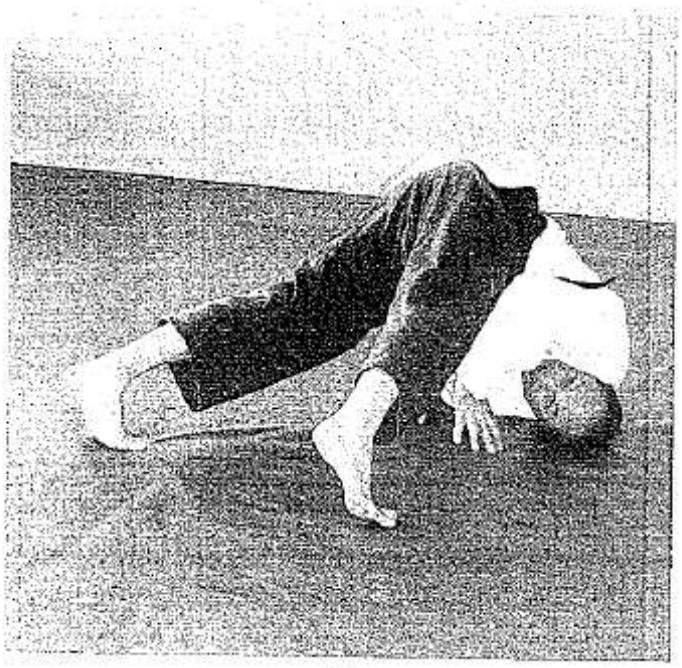
Picture C:
In this picture we must pay attention to the next stages:
1. Look how karit kaf haregel, in both feet, are the only part which touches the ground.
2. The knees are straight and are kept away from the Tatami – they don't touch it or even get close to it.
3. We use the left shoulder in order to stand-up, not our back
4. Look at the position of the palms near the left shoulder, waiting to push us upwards
5. The head is strongly turned to the side, so we would get up on the shoulder and not on the back of the head, which can be very dangerous

Picture D:

From the previous picture / position, the palms simply push us upwards, while the legs and the feet remain motionless

Picture E:

And as always, in the end of the exercise we are in Amidat Motza again



C

D

E

Remember: this exercise is a sequence of movements which defines the meaning of the phrase "to move softly".

Training From Seza

One of the most important trainings in the long way for the desired Black Belt is that of achieving complete control over the body, at all time. Although it is not an integral exercise in the Krav-Maga in the full sense of the word, it is nevertheless a movement or an action we must learn and master, so we would be able to do other related movements in the future. Sitting in Seza is the key position when training on unconventional situations in the Krav-Maga.

This training is very simple and easy to explain and understand.

Sit freely in Seza as shown in picture A.

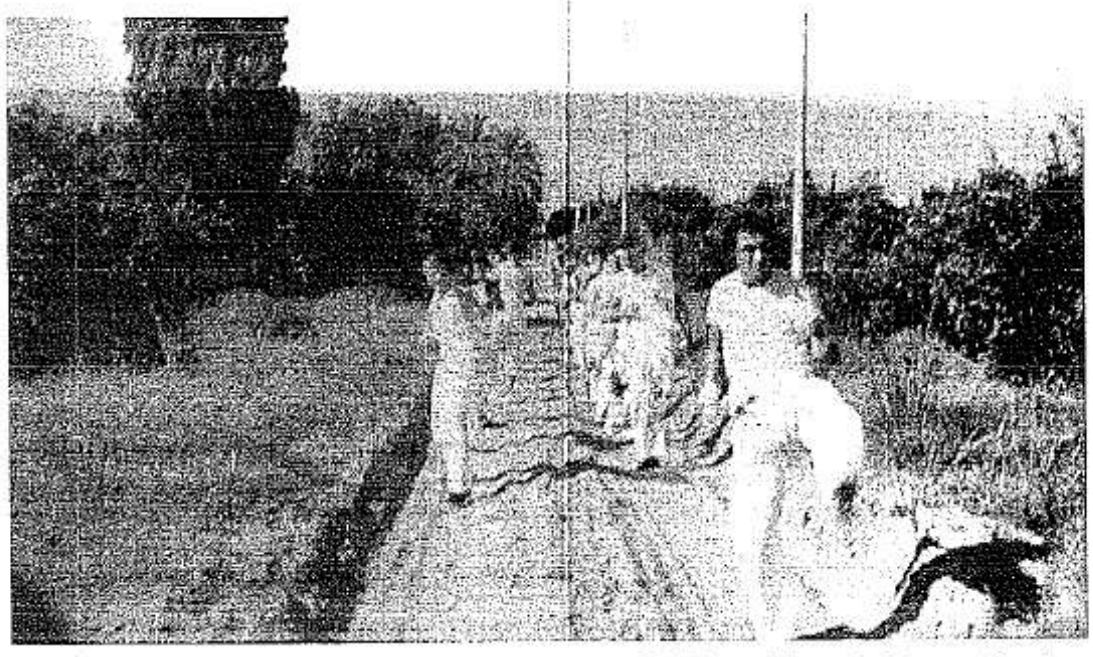
While sitting, jump forwards and upwards to a standing position as shown in picture C. Repeat this jump thousands of times, until you will be able to move from Seza to standing in one smooth movement.

A

B

C

In the future you will be able to train yourself in low kicks techniques from this position, and although there is no such technique of low kicks in the Krav-Maga, the technique that exists is much more effective.



Nobody has ever done that before – 5km of kicks with weights on the legs.
In the background, the beautiful orange plantations in the city of Rehovot, in Israel, very close to BUKAN – School of Krav-Maga

THE UNIFORM OF THE KRAV-MAGA

In the Krav-Maga, as in various other martial arts, we use a special cloth which is unique for those who practice martial arts. The origin of the training uniform, which is used today by all the martial arts, is in the Judo. The Judo uniform (Gi) is made from a thick and especially strong material so it will be able to stand the pressure of the hard trainings. In the early days of the Krav-Maga we used only a light and thin uniform, however very quickly we discovered that when practicing the different grips and releases things get complicated. Many times a training opponent who was holding his friend's uniform remained with pieces of the cloth in his hands. Therefore, the training uniform slowly changed to the strong and massive Judo uniform, which is today the standard and routine uniform of the Krav-Maga, and it can be used for years even by the strongest men.
The uniform of the Krav-Maga is composed of three elements:

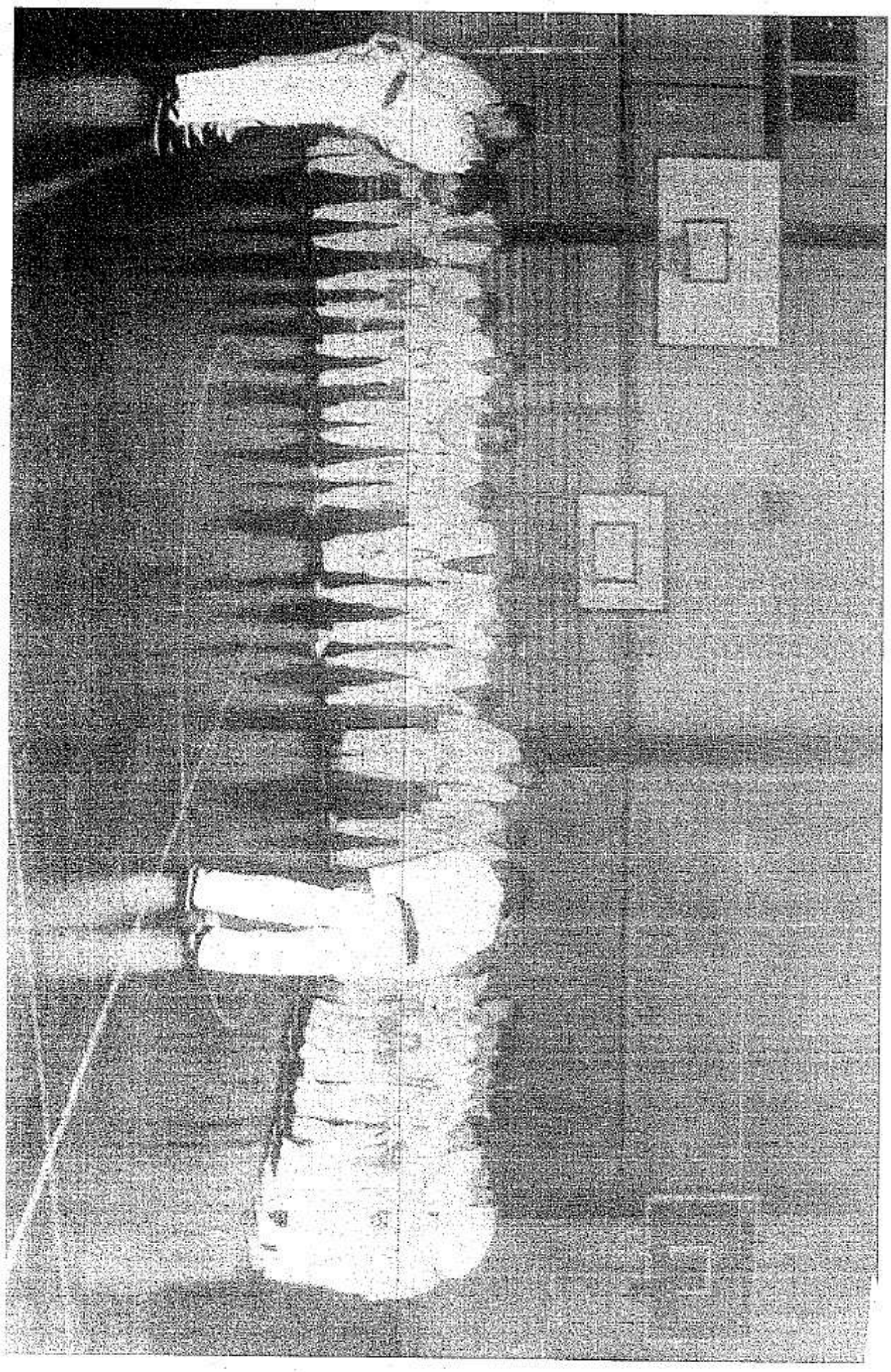
The pants:
The pants must be made from a strong material so it could stand the legs' work in the different kicking techniques, which also include Beitot Benitur (flying kicks), and will not turn apart easily
Second, the pants should be made from a silk that will be able, from one side, to absorb the sweat of the hot summer days and from the other side to maintain the legs' muscles worm enough during the cold winter.
Around the knee – ten centimeters above and beneath it, there should be another two layers of strong material, which has the purpose of giving more protection to the knee and also to strengthen a little more the pants in its weak points
The pants will be held on the waist with a rubber rope which will be tightened with another knot to guarantee that the pants will not fall. Pants well tight around the hip will be more comfortable for the student. The pants must also be as wide as possible so the different kicking techniques could be done easily.

The GI:
The upper part of the uniform. The best way to purchase a uniform in the right size is by the different lengths. The length is measured by the distance created between both our palms when both our hands are widely stretched to the sides. In anyway, it is always better to buy a Gi a little bigger that will give more freedom of movement, than a smaller one that will limit our movements.

The belt:
The belt has a double function – first, it holds the entire uniform stuck to the body. Additionally, it is also used as a holding point in several exercises which require especially strong holding points.
Secondly, and this seems sometimes as the more important part, the belt marks the student's rank.
The belt cannot be more than 4 centimeters wide, and it should be made from a highly dense and strong material. The quality of the belt is measured also by the number of stitches is has. An especially good belt would have between eight to ten stitches along it.

From the beginning the founder always insisted that we train with a clean, white and spotless uniform. In those days we used a simple uniform, and the founder's uniform was not different. During many years he refused to change it into a strong Judo Gi. The emphasis was on a clean and spotless Gi, completely white – colorful uniforms were forbidden. I remember that once a student wrote my name on my Gi, using small Japanese letters. When the founder noticed it he said to me, smiling: "is there some problem with your washing machine?" the massage was perfectly clear. I never used that uniform again.

The color, which symbolizes purity, was chosen to be the color of the Krav-Maga uniform exactly for this reason As a faithful student, I never thought about changing the traditional uniform into a different color or maybe even to several colors, as many do today. Personally I have nothing against a uniform with a different color, however I do find it highly inappropriate when those who practice Krav-Maga wear, and make their student wear also, uniforms of various colors, being that the only purpose of this all "carnival" is to drown more students using colorful uniforms instead of drowning them by demonstrating the uncompromising professionalism of the Krav-Maga Those who own this quality do not need any kind of special uniform to emphasize their presence on the Tatami. Some martial arts, like the Kung-Fu for example, have different uniforms They have their own traditional uniform and it will appear very strange if suddenly Kung-Fu students will start using Krav-Maga uniforms. Every teacher must see himself obligated to maintain the founder's way as if it was his own. I do not mean to criticize anyone here, but we, who practice Krav-Maga, must stick to the truth as it is. An exterior change will not change the inner quality, which is the purpose of my writing Because if I would have done differently I would be lying, and if my words will help one man - that is enough for me A new cloth you can purchase in five minutes, professional skills require many years of training



NEW BELT CEREMONY

KIBUTZ NA'AN 1988

POINTS TO REMEMBER:

Orange Belt

1. The aiming point of Beitot Leachor is the heel of the advancing foot
2. The difference between Beita Regila to Beitot Hagana is the landing forwards In Beitot Regilot we always return to the strating position
3. There are three kicks in the series of Beitot Magal: Regila, Behataya and Kravit
4. The difference between Haganot Hitzoniyot and Haganot Pnimiyot is the form of Amidat Motza We use Amidat Motza for Haganot hitzoniyot only in these defenses
5. In Shichrur Mehavikot the most important thing is to avoid the attacker from lifting us from the ground
6. In release from Havika Meachor, with the hands free or gripped, the first and most important movement is to bend forwards
7. The leading principle when learning Tefisot Shoter is to do as many times as possible each hold, from every possible direction or position.
8. Gilgul is a passing stage between standing in one place and standing in another place, avoiding a hit in our body by doing the Gilgul.
9. The correct Gilgul is done by achieving minimal touch with the ground or the Tatami
10. The human body, by its nature, was not born to do Gilgulim
11. The force of Beitat Magal Leachor is in the hand movement parallel to the kicking leg Furthermore, the balance of the whole body depends on it
12. Haganot Hiztoniyot: one, two and three are similar one another for a reason: each one has is own natural movements and each one will choose almost unconsciously one of the three movements which he will prefer to use.
13. In defenses against fist punches, the defense is done in the last split second before the opponent's hand reaches us. That is in order to fullfil the self-defense principle as a whole.
14. In Gilgulim Leachor: in the first one we get up on the knees and in the other one the knees do not touch the ground in any hypothesis.
15. In Orange Belt we must start train the body to work also with the left side, meaning, Smol-Yamin, Gilgulim on the left side etc.
16. In Orange Belt we must know the following Gilgulim: Ragil Lefanim, Lefanim Ve-Leachor, Judo, all of the series of Gilgulim over the left side, Gilgul Ragil Leachor and Gilgul without the knees touching the ground.

Sharpening the mind,
the spirit and the insight,
is one thing.
Flexibility, quickness, body
coordination and muscle power,
is another thing.
But both of them together
are called intelligence.

Green Belt

KAVALER

This is one of the most exceptional exercises in the Krav-Maga. Usually the different names of the exercises are in Hebrew however, this name the founder was not able to translate (or maybe did not want to) and therefore its original name – Kavaler, was kept. The founder explained that the meaning of the word Kavaler is the guy who leads the girl to dance, and in our exercise we lead our opponent to wherever we want, and this is the source of the simulation.

The Kavaler is just a half of the complete exercise, since here we are only learning the technique of dominating and taking the opponent to the ground and only later we will learn how to combine it as an integral part of different defense exercises, such as defenses against knife. There are four forms of the Kavaler, divided by the different levels of difficulty, although it would be more accurate to say that they are divided accordingly to our situation with the opponent.

Picture A: First Form

This form is actually the classic Kavaler – the other forms come as a solution when we have difficulties doing this primary position. The picture shows only the technique of holding the opponent's hand; doing the exercise, for example, as part of a defense against a knife stab is a little different, however only in accordance to the body's position – the holding technique remains the same. The left hand (in this case) grabs the opponent's hand below the wrist. Without this hold we will not be able to do the lock on his hand. Our second hand grips his fist, always remembering that the opponent might be holding something in his hand, like a stone, a stick, a knife etc.

There are a few reasons why we must grip the opponent's fist / fingers:

1. Without this grip we will not be able to do the lock and to throw the opponent to the ground.
2. Gripping the opponent's fist with his fingers locked inside our palm will avoid any possibility of opening the hand and dropping or moving, whatever it is he is holding, to the other hand.
3. This grip puts the opponent in a clearly defensive situation, which will cause him certain confusion and will give us the split of a second we need to finish the lock and to throw him to the ground. Do not forget that dominating the attacker is one of the first rules of the self-defense.

The Kavaler's movement itself is done by pulling one hand while the other one – the one which holds his fist, makes a round movement together with the opponent's fist, as if we were squeezing half an orange.

Picture B: Second Form

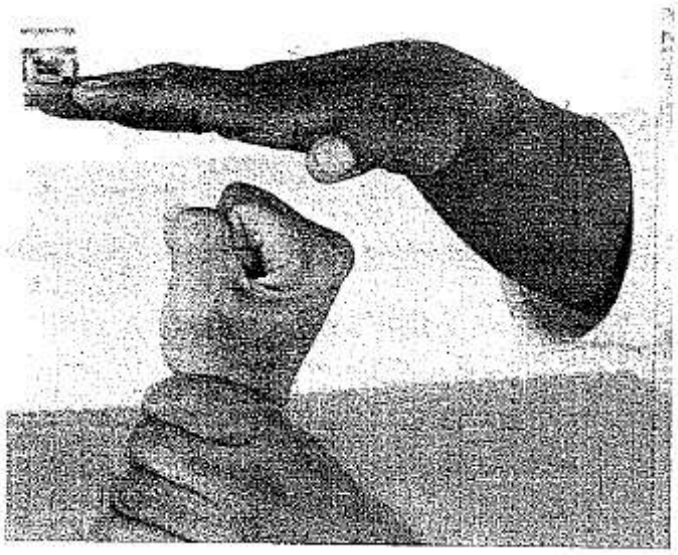
This grip is identical to the first one, and so is the principle of leading the opponent to the ground (which is identical in all the four forms). The main difference here lies at the opponent's approach and conduct. In the previous situation we took the opponent to the ground without any resistance; however in this form, during the pulling movement of the opponent's hand, he resists and tries to pull back and to stick his hand to his body.

Picture C: Third Form

In the first two positions we "locked" the opponent's palm by closing his fingers inside our palm. Here the situation is the complete opposite. We want to cause the opponent to open his fist during his way to the ground. Pressuring with both our thumbs on the accurate pressuring point as demonstrated in the picture, combined with the strength of turning his wrist and the hit of the fall, will open his hand and will allow us to take to our possession whatever he was holding in his hands.

Picture D: Fourth Form

This exercise is done in a situation which clearly requires the use of great force in order to bend the opponent's wrist, to open his palm and to complete the throwing movement, since doing the Kavaler with the forearm is a technique with a mighty strength and potential. However, the exercise also has a few disadvantages and that is why it is rarely used.



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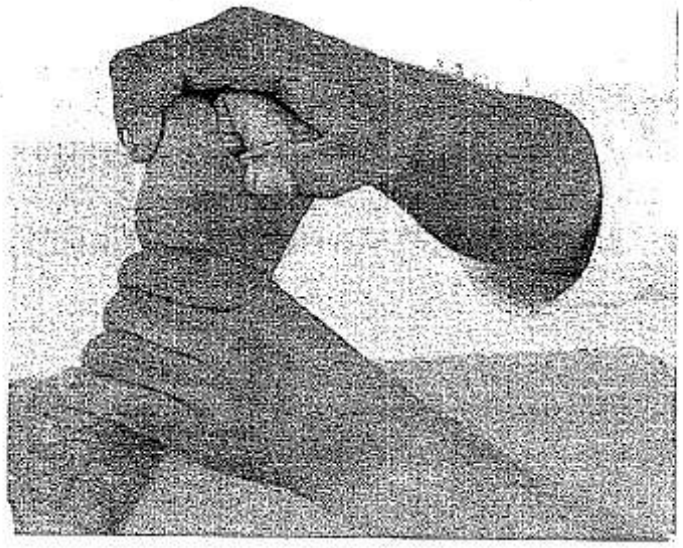

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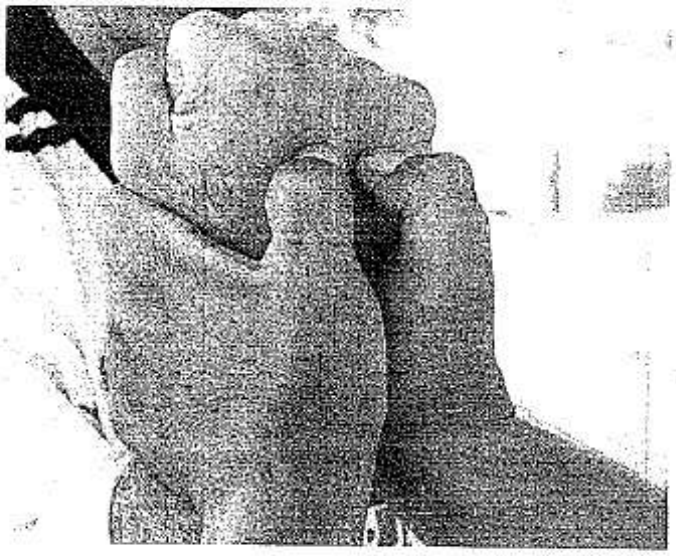

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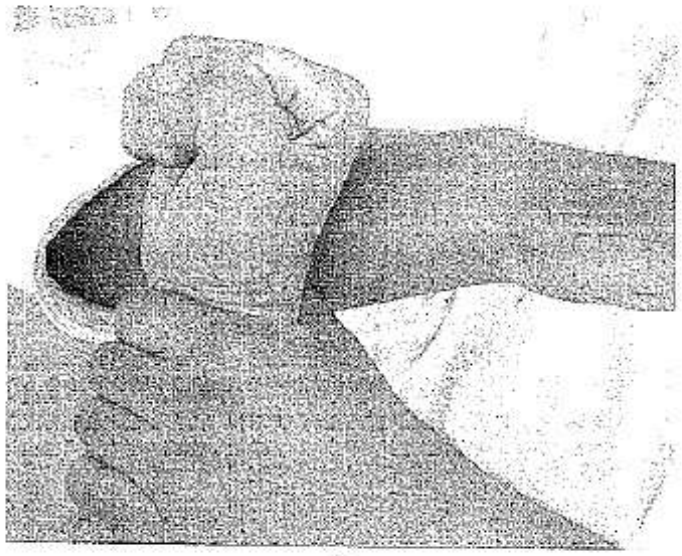


D

The Kavaler:

The purpose of the exercise is to take the opponent to the ground by achieving total domination of his body and especially on his gripped hand. Kavaler is the second part of defenses against knife stab in the series of Dekirat Beten (stomach stab) and of taking control over a man holding a grenade, although other situations are of course possible.

Picture A:

Standing one in front of the other; the first learning stages are done in a free and light way. First we need to know the entire sequence of actions. We must also learn and understand our partner's reactions so we will know how much force we should use so we will not injure our friend.

Picture B:

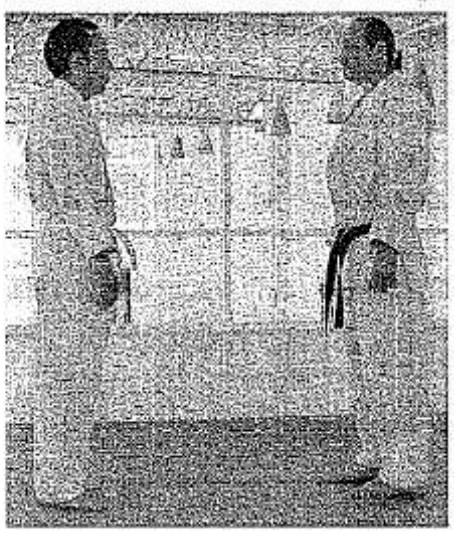
Our partner is raising his hand and keeps it this way. We grip his wrist with our parallel hand.

Picture C:

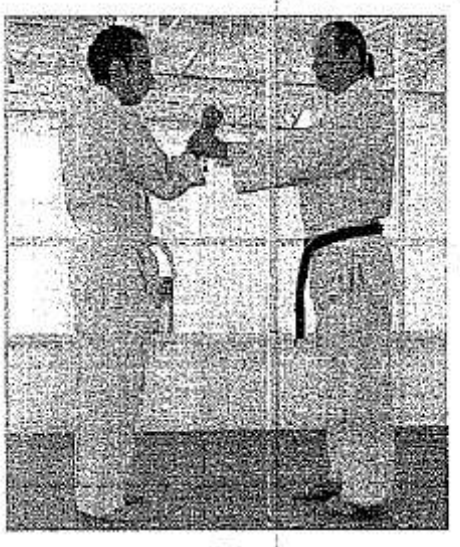
With the other hand we hold the attacker's fist, closing our hand above his fingers as strong as we can

Picture D:

After gripping the attacker we take one step backwards with the leg parallel to the attacker's held hand. For example, if we grabbed his right hand, we will do the step with our left leg and vice-versa



A



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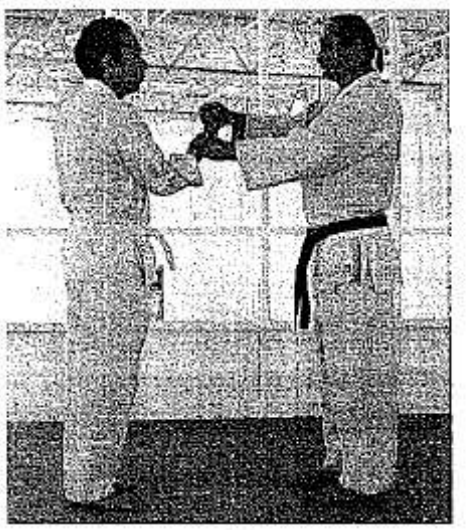


C

Picture E:

Doing the lock over the opponent's palm Together with the step backwards we turn the opponent's fist by using half a circle movement, like the movement we use when squeezing half an orange or lemon. As a result the opponent has already lost his balance.

D

E

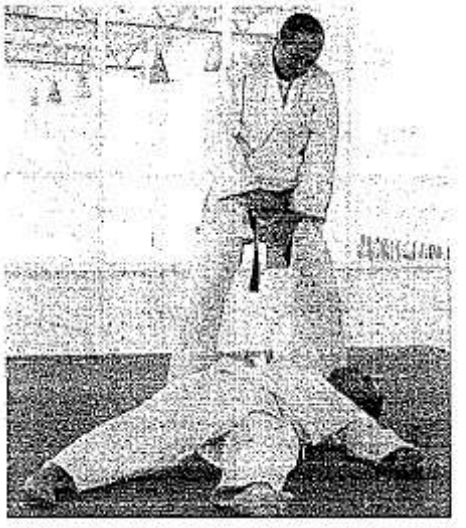
Picture F:

As a result of the fast turn with the legs and the lock over his hand, the attacker is thrown in the air, like shown in the picture If he will resist, he will end up with his hand broken in three different places – the wrist, the elbow and the shoulder.

Picture G:

The attacker's fall to the ground; this situation does not exist in the reality and I show it here only in order to better explain the exercise In the moment the opponent reaches this position, we take a number of actions with the purpose of neutralizing him completely

F



G

Picture H:

We bend ourselves forwards together with the opponent's hand. In fact, we strike his elbow strongly in the ground so he will be forced to open his hand and to let go of whatever it is he is holding. Simultaneously we also fold the opponent's wrist so the damage and the pain caused to him will be doubled.

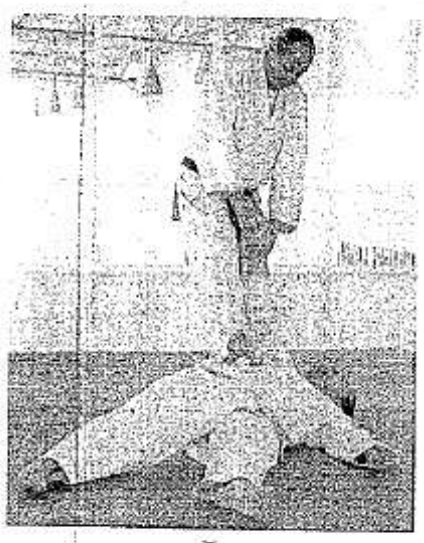
Picture I:

Now we can simply kick with the heel in his ribs. We must always maintain his hand inside our hand, since it is very possible he is holding some kind of a weapon.

Picture J:

Beitat Akev to the opponent's head. The purpose of this kick is the total and complete elimination of our opponent.

H



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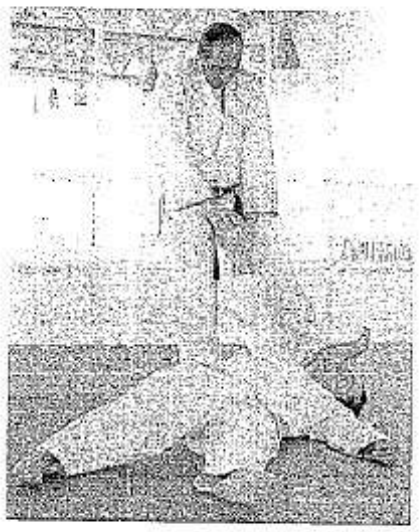


J

Kavaler - Second Form

Picture A:

The way we hold the opponent's hand, in the first three forms of Kavaler, is identical. Our parallel hand grips his wrist and the other hand locks his fist. Pay attention to the legs' position.

A

B

C

Picture B:

We take a step back as a preparation to the body turn and the opponent throwing movement. Only that the opponent resists and pulls strongly his gripped hand towards him.

Picture C:

Without changing our stand or our hold of the opponent's hand, we take a step forwards with the same leg that did the step forwards a second ago. Simultaneously we move all of our body weight and force to folding the opponent's hand down. This is a very strong lock which will cause the opponent to bend and to drop any object he might be holding.

Third Form – with the thumbs:

The throwing movement is identical to the first two positions. The difference is that here we activate pressure on sensitive points in the opponent's fist by using both our thumbs. This pressure will cause the opponent to open his closed fist. Easily and rapidly and together with this grip we do the entire exercise

A

Fourth Form – with the forearm:

Pictures A & B:
Here we grab the opponent' wrist so we would have a good lock; however, instead of holding his fist inside our palm, we strike the back of his palm with our forearm. The hit must be as strong as possible, and simultaneously to this we pull the hand we are holding towards us, so we will have a better capacity to fold his wrist.
Picture C:
After the strike with the forearm on the opponent's fist, we continue the exercise normally – turning the body by doing a step back and throwing the opponent
We will use this exercise when we will feel we are facing a very strong opponent that would not be bent with a simple movement

A

B

C

CHICHRURIM METEFISOT TZAVAR
Releases from neck grips

The founder always said there are a number of exercises, defenses and releases which require a certain amount of physical force These situations are exptional in the Krav-Maga, since we usually do not need to activate a lot of force in order to do the different exercises. Additionaly, he admited that it might be very difficult for us to defend ourselves against certain situations in the street, or maybe even impossible. This does not mean we should give up the attempt to save our life, only that those are very difficult situations. These two releases, Chichrur Metefisat Tzavar Mehatzad and Chichrur Metefisat Tzavar Meachor, are difficult releases, but not impossible We just have to be well trained and very quick to respond

Chichrur Metefisat Tzavar Mehatzad - Release from a neck grip from the side

Picture A:
The grip / strangulation position:
The opponent grips us strongly (in the beginning of the practice we should train softly) from the side, using his forearm. First position – no matter what, we must stand with one of our legs behind the opponent, in this case the right leg.
Picture B:
Doing the release depends of course from which side the opponent had gripped us, although for the release itself it does not matter The left hand is launched towards the opponent's testicles. The meaning is to grab the opponent's pants together with his testicles, although brabbing the pants alone could also help in this case.
Picture C:
The right hand (in this case) goes up behind the opponent's back towards his nose. We put one of our fingers under his nose. Sometimes we would need to activate a lot of force and to suffer pain when doing these two actions, and for that reason trainings exist
Picture D:
The release: now, when one of our hands grabs strongly his testicles and the other one is activating painfull force on his nose, we straighten our body with a fast and strong movement, continuing to pull his pants / testicles and to activate pressure on his nose

A

B

C

D

Chichrur Metefisat Tzavar Meachor - Release from a neck grip from the back

In picture A we can see the form of the grip from the back. This form is considered "gentle" among the forms of grips from the back. I chose this form in order to avoid an unnecessary argument between the reader to himself. Of course there is a release, or attempts to release to any other position, however, in situations like this we must go from the easiest to the hardest. First we need to know what to do and only then to proceed.

Picture A:
The gripping stage. This part also does not necessarily must happen, since we have a specific respond exercise for this kind of situations (look at Chichrur Mehoradat Zakif), but that is the way of the self-defense – a specific defense against each specific attack.

Picture B:
The first and the most important part (and here I touch for the first time in one of the most important techniques in the Krav-Maga) is not to try and to "resist" the opponent by activating force – he is stronger than us at this point. We must do the exact opposite – to be "soft". "Softness" is the main element in the motion and manoeuvring technique in the Krav-Maga. The attacker pulls us back – we cooperate with him and go with him backwards however, in the same time, using a very fast and strong movement that requires a mental and physical control, we "throw" our right leg behind the attacker's legs.

Picture C:
After we succeeded to move our leg to behind the opponent's legs and in the same time to bend ourselves, we are now in the first part of chichrur Metefisat Tzavar Mehatzad (the first release) and we now have a number of options opened to us, which are relatively easy to do. In one hand we grab the opponent in his pants and testicles and the other hand goes to his nose. From this position we will lift him and then we will hurl him strongly to the ground, as in the first exercise.

A

B

C

Chichrur Metefisat Tzavar Meachor - Release from a neck grip from the back

This exercise is somewhat problematic and, even the founder had admitted that sometimes it is required a certain amount of physical strength in order to succeed doing the exericse. Also, if the attacker is strong and knows how to strangle, it would be very difficult, and sometimes even impossible to release ourselves. This is a fact and there is no argument about it, and I personnaly must admit I have seen it several times myself and it is indeed true. Teachers and instructors which do not have the quality needed in order to be good teachers usually put the blame on their students low ability to perform the exercise, however, that is not always true.

Picture A:

The strangulation from behind In fact, the strength of the strangulation is directly connected to the way of locking the hands on the neck.

Picture B:

We lift both our hands towards the holding point, meaning, the point where the opponent's hands are holding one another.

Picture C:

We put both our hands, one above the other and both of them on the opponent's wrist and then we pull with all our force his hand which activates pressure on our neck in order to relieve a little the pressure.

Picture D:

Together with the previous stage, we "throw" our body backwards and to the side, as shown in the picture The succees of the whole exercise depends on our ability to make this movement If we had succeeded, we are actually already released. From this point we can do the same release as in the first exercise, or we can continue pulling the opponent's hand and then to separate between his hands and the hand we hold (the one who strangled us). We move to behind his back and do Tefisat Shoter.

A

B

C

D

Remember: Another option we have in all the three exercises, from the moment our head is stuck to the opponent's body side, is to bite him strongly in his waist. Additionaly, the purpose in these release exericses is to give us the ability to move together and with a perfect cooparation with the opponent's body movements. This is the meaning of the term using the opponent's force against him

And you the reader, the Krav-Maga student who wants to learn the real ways of the Krav-Maga, you must learn the correct body movements, to adapt your body movements to those of your opponent. Teach yourself that by observing the water, so peaceful and calm, clear and blue however, in time of a flood will destroy and move from its place any obstacle; the water will adapt to any form, although having no shape Teach your body and your movements the water technique and you will be invincible

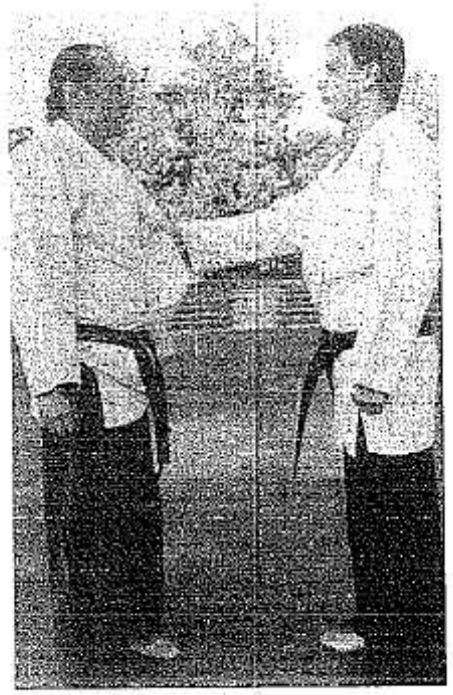
Shichrur Metefisat Hultza
Release From A shirt Hold

This name is the original name that the founder gave to this exercise / release; however it is necessary to understand that it can be any kind of a hold on the shirt lapel. It can be a t-shirt, a shirt, a jacket or a coat. This is a very common situation. Of course immediately comes up the question why at all do we need to do a release, after all a well aimed fist punch would end the situation in a second. Well, but then where is the art, where is the self-qualification and self-learning, where is the pleasure? The founder did not approved the use of violence, unless it was absolutely necessary. Sometimes there are situations that we can end elegantly, and this way represents the entire Krav-Maga, a way that does not exist in any other martial art. Elegancy: go with the opponent, do what he wants you to do, and in the same time break his hand.
The series of releases from a shirt grip covers any possible situation in which somebody will try to grip us in the shirt lapel. I will just add that some of the exercises are very easy and simple and others require some amount of physical strength.

Shichrur Metefisat Hultza Hahutza
Release From a Shirt Grip – Outside

Again I am reminding that these are the original names of the exercises given by the founder. Not I and not anyone else have the right or the authority to change them. By the word Hahutza – "out" – the founder indicated the movement done by the hand during the turn / release from the inside to the outside.

Picture A:
Standing one in front of the other. This release exercise is a real test to the quality of the Krav-Maga uniform. A low quality uniform will not survive this intense training. A good Judo uniform of a reliable manufacture is a good long term investment.



A

B

Picture B:
In this picture there are actually two main important movements that compose the entire exercise:
1. The step backwards. If I do the release with the left hand the step backwards will be done with the right leg and vice-versa. This situation, meaning, opposite leg and hand and the step itself, are meant to "open" a space between us and the opponent, in order to able us to move the raised hand which does the release between the opponent's holding hand and the body itself, causing a minimal resisting reaction of the opponent.
2. Simultaneously with the step backwards, we raise the left hand as high as we can, maintaining it completely straight. The principle here is to do the release with the hand parallel to the opponent's holding hand.

Picture C:

From the hand position in the previous picture, meaning, completely straight and aimed upwards, we keep the straight hand, however here we already start to do the release, by turning the entire hand around the opponent's hand. This turn, if completed without the opponent's letting go of our shirt, will cause him a few broken fingers and maybe even a more severe damage. The hand movement must be long, light and soft, but in the same time very fast and very determined, meaning – we do the release whether the opponent wants it or not.

Picture D:

1. In picture B we raised the hand.
2. In picture C begins the hand turning movement.
3. In picture D we can see how the hand already passed half the way. Pay attention to how the entire body is participating in the hand turning movement.

Picture E:

Here we have already appeared from the other side of the opponent's hand.

At this point we do several simultaneous actions:

1. In picture D we are a little bent when putting our hand below the opponent's hand. From this low point we straighten ourselves at once, in one very quick movement, so the opponent will not have time to think and to react.
2. In this point we can simply turn our back to the opponent which is standing with his hand in the air and walk away. There is nothing more to do – the release was done easily, softly and with a convincing elegancy. Now, if the opponent is stupid enough, he will try something else.

C

D

E

Remember: in the end of the exercise be ready for the opponent's reaction. Even though he will probably be neutralized and with a limited ability to act because of his broken hand, he can still try to hurt us again in another way.

In picture D we see the releasing hand going upwards behind the opponent's elbow. This is the decision point, the point in which we have only a split of a second to decide whether we do a simple release exercise like the one shown here or are we going to do a harder exercise (meaning – that will cause more damage for the opponent) that can end with a broken hand, and not just a few fingers. The decision does not depend on our good will or on our mood at that particular moment – it depends mostly on the opponent's gripping form and his ability to resist the exercise. If we sense we will not be able to do this release, we will move to the next release, which is a separate exercise. The sequence of movements which exists here obligated me to explain the movement in advance.

Shichrur Metfisat Hultza - Manof Pnima
Release From A Shirt Grip - A Lock Inside

In principle, this exercise is very simple and, although it includes many movements do not mistake, the release itself is very quick, sudden and efficient. The release will work even with a very stubborn opponent – in fact, as more stubborn he will be, more painful the result will be for him. I divided the exercise to a large number of photos / movements, so it could be well understood and easy to learn however, obviously all the movements are done continuously and with maximum speed.

Picture A:
The opponent is gripping the lapel. The first thing we do is to take a step backwards in order to keep a distance from the attacker

Picture B:
While increasing the distance between us and the attacker we begin to raise the hand that makes the release. If the opponent grips us with his right hand we do the release with the parallel hand, meaning the left one, and vice-versa.

Picture C:
Raising the hand, the arm stuck to the body. Sometimes we can use the entire body strength in order to swing the hand. Pay attention to how we maintain a body distance from the opponent. In this position or in this stage the opponent is still capable of opening his grip of the lapel and to release his hand. We try in this stage to pull the hand and our body as much as possible backwards in order to open the larger possible distance between us and the opponent. This is essential for the next phase.

A

B

C

Picture D:
Now we begin to appear from the other side of the opponent's arm. Pay attention to the differences in our hand position between the previous picture in which we were away from the opponent and now we are a lot closer to him. Pay attention to our arm-pit position in relation to the opponent's hand. A correct position here will guarantee a strong lock. The purpose is to hold his hand between our hand and the arm pit.

Picture E:
Now we are positioned almost completely in the other side of the attacker's hand. The most important is to pay attention to the hand which does the release, to its exact position on the opponent's elbow. This position will cause a very painful lock. Further more, at this point the opponent is no longer able to release his hand from our hold

Picture F:

The final raise from the other side of the opponent's hand Look how his hand is held locked between our arm and our arm-pit Our hand which does the release is positioned in an angle of 90° with the back of the palm turned upwards and the palm strongly stretched. The entire body is taking part in the efforts to hold the attacker's hand and the attacker himself in their place.

D

E

F

Picture G:

Beginning the lock: these movements are complicated and it is difficult to explain them with written words, I will try to do my best:

1 The opposite hand to the releasing hand goes up from its place in the previous picture.

2. We direct the hand to a position in which we could put the left palm in the inner part of the right elbow

3. We put the left palm in the inner part of the right elbow

4 Pay attention to the general position of the opponent's body, he is almost completely turned to the side.

G

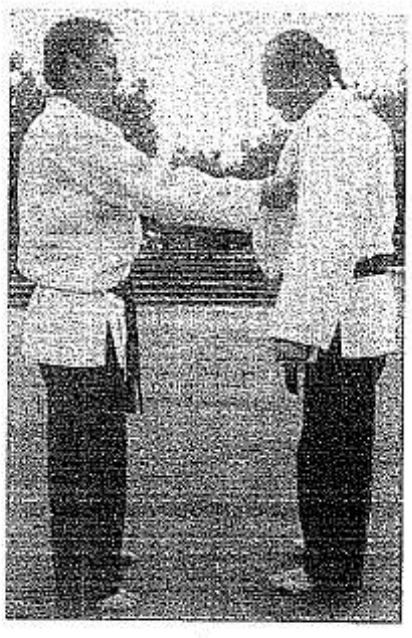
Shichrur Metefista Hultza - Shichrur Hahutza Im Manof
Release From A Shirt Grip - Release Outside With A Lock

One day, when everyone will not have any other option but to do the Krav-Maga as it appears here, this series of exercises of release from a shirt hold will be an object of many professional intellectuals of martial arts that will wonder how such releases were not created many years ago. Those movements and techniques are the self-defense classics. There are those who are trying to present the Krav-Maga as an "instant" art – in five lessons you can learn and know everything. It is true that this exercise shows how easy and right it is, however from the other side, if we will not know exactly why and how and from where came each movement, in case we would need to act against a heavy, strong and stubborn opponent, we will discover soon enough why it is necessary to learn Krav-Maga during a lot of time, to train the body that the hand does not work alone, neither is the leg. The entire body is taking part in each movement. And the same goes here, and that is actually the highest professional intellect a martial artist can aspire, and especially a Krav-Maga "artist".

Picture A:
Standing in front of an opponent that is gripping our shirt – we might never get in to such a situation and that is great (who needs problems), but from the moment we were gripped we have just a fraction of a second to decide whether we do the release or not. However never, and I repeat, never should you change one exercise for another, meaning, this is the exercise and this is what we do. We do not kick or punch instead. This is pure cowardice, and that is very bad.

Picture B:
The beginning of the exercise. We need to do a number of actions simultaneously:

1. We open a distance between us and the attacker – this is the most important rule in this series of releases.
2. While opening a distance by taking a step backwards, we raise the hand parallel to the opponent's gripping hand and we "pass" it around the other side.
3. In the same time we bend a little in order to allow the hand to go bellow the opponent's hand in the next stage. This movement must be well learned and explored.
4. Pay attention to how the movement down is pulling the opponent. Now he will be busy in pulling us back, and that is exactly what we want.



A

B

Picture F:
The final raise fr
our arm and our
back of the palm
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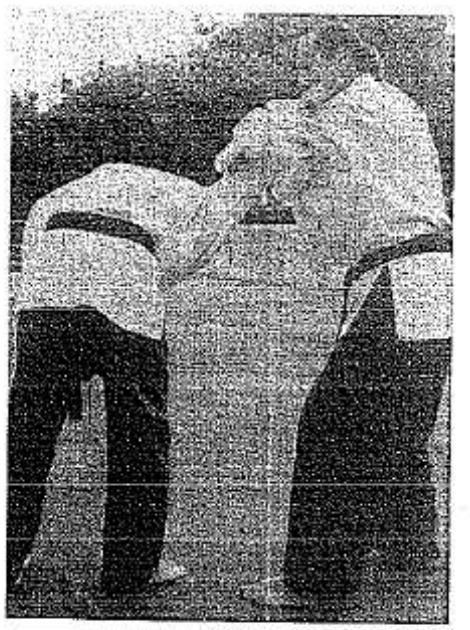
I

Picture G:
Beginning the l
difficult to expl
best:
1. The opposite
in the previous p
2. We direct the
palm in the inne
3. We put the le
4. Pay attention
is almost compl

Picture C:
Look very carefully in this picture. Pay attention to the raising hand thumb position. Pay als
to the position of the entire palm – that is the accurate position and there cannot be ano
the first stage, we do a very big turn of the entire arm in order to gather strength for the
hand goes above the opponent's hand, then goes down, continues to turn and goes up ag
above the opponent's elbow. The hand movement upwards above the attacker's elbow al
turn a little his hand and that is the lock secret. Observe the differences between the boc
in the previous picture and its position here. The entire body is moving, turning, going up
together with the hand turning movements.

Picture D:
The lock: in this stage the opponent's hand is not gripping anymore the shirt lapel, bec
would have done so he would have broken his hand in several points. However, this is not
in our lock, on the contrary.
From the position in picture C, the hand is finishing its movements above the opponent's e
we are putting the other hand on the back of the palm of the hand which does the lock ar
down. Walking backwards and doing the lock at the same time will cause such a pain to th
that he will be completely neutralized. Pay attention to the attacker's hand position, tc
located on the defender's shoulder.
This situation was created because of the elbow turning in the passage between pictures
and D.

C



D

D-1

Shichrur Metefisat Hultza - Shtei Yadaim Im Manof
Release From A Shirt Grip – Both Hands With A Lock

In this type of exercises we must act quickly and efficiently.
True, exists here the basic question of why did we let ourselves to get into this situation at the first place, since we know the Krav-Maga is teaching us not to get into a contact distance from the opponent. Well, the founder explained that in two aspects
The first one argues that in the street everything is possible; the name of the game is surprise. We never get a menu of what we are about to experience each day.
In the second explanation, the founder went very far. A skillful Krav-Maga artist will not look for a violent solution. A Krav-Maga man would read his opponent's body language and would perhaps come to the conclusion that stopping the attacker before he grips us would be a violent and unnecessary move. Doing the release would be easier, more quiet and less brutal and would also be more discreet. Furthermore, a Krav-Maga artist has such a high level of self-confidence that an opponent coming to grab his shirt is no real threat to him. The true Krav-Maga artist that has learned all the ways of the Krav-Maga, with all its techniques, would have exceptional observing and analyzing abilities. The Krav-Maga artist's capacity to read his opponent's body language and to know everything about him is a unique and rare quality. And it is this quality that makes the Krav-Maga an art and its practitioners artists. People without knowledge or education (by education I mean Krav-Maga) often make stupid movements and exercises that are not effective against anything. Their timing is too fast or too slow. A Krav-Maga artist would not be intimidated from such a simple challenge like a release from a gripped shirt. The strength of the body comes from the strength of the mind, so said the founder

Picture A:
Standing one in front of the other – the attacker is gripping the defender. In this exercise and at this point we begin the practice over the exercise from Amidat Pisuk and that is because of the fact that in the street we can never know how we would stand and Amidat Pisuk is the natural position and therefore the most adequate for the learning stage, when we had not purchased yet all the variety of physical skills.

A

B

C

Picture B:
In all the exercises in the series of release from a shirt grip, the first thing we do is to take a step back in order to "open" a distance between us and the opponent. This distance is not just for safety but first and foremost in order to help us do the lock on the opponent's hand in later stages. Simultaneously to the step backwards, in this case with the right leg but it does not really matter to which side we will do it, we simply move our stronger side to do the lock. We move the hand opposite to our retreating leg (the left hand in this case) forwards and above the opponent's gripping hand.
Picture C:
In the previous picture we saw how the fingers and the palm are open. Now we can see how our palm is closing on the attacker's fist. It is very important that we hold the tops of his fingers so he will not be able to release his grip.

Picture D:

In the previous picture / stage, we can see how the defender's back of the palm is turned to the side and outside while here the back of his palm is turned upwards. We pull up the attacker's fist so that we could put our second hand from beneath. We do so in order to have enough force to turn the attacker's body.

D

Picture E:

The purpose of the release is to do a turn with the opponent's hand inside our hand, so that we will create a break lock on the attacker's arm. Now we will do a few actions by a certain order, however all of these actions will be done in one continuous movement. We begin our practice slowly and then accelerate the rhythm as we see right.

1. Gripping the opponent's fist between our hands as shown in the picture.
2. We begin turning the fist and the entire attacker's body.
3. Turning the attacker's hand is done together with a step forwards with the same leg that did the step backwards earlier. The step forwards has to be wide enough to bring us close to the opponent.

Picture F:

This is our position after doing the step forwards and turning the opponent's hand. This picture shows the attacker and the defender in a view from the back since that is the natural continue for the rest of the photos. However a view from the front will better demonstrate the situation, as you can see in the next picture.

Pay attention to the position of the defender's elbow on the attacker's elbow. The lock here can be done downwards and then the opponent would fall to the ground, or we can activate pressure with our elbow towards the waist and then the opponent will not be able to move to any direction.

Picture G:

A view from the front. Here we can see everything very clearly. Look how the defender's elbow is positioned in order to force the attacker to go backwards. Pay attention to how our leg is positioned before the attacker's leg and also to how the attacker's fist is gripped by both our palms. Our body is bent a little in order to gain more force and weight for the lock.

E

F

G

Remember: Some people like to do incomplete things; those people are responsible to the fact the humanity is advancing too slow and one day would maybe even go backwards, just give them the chance too do so. Some of the exercises in the Krav-Maga are miraculously simple, however from the other side sometimes there is no choice and there are exercises which are complicated and composed

from several movements and elements. Lack of accuracy and correct learning, as well as lack of understanding, even in only one movement, and the entire exercise will not work. If the computer password has six digits, and you only have five, you will not be able to access. The same goes to the Krav-Maga. Understanding the series of releases from a gripped shirt requires such a strict training that in its end, after an undetermined period of time, we and our body will know to do each movement by heart, without thinking about it.

And the most important of all – to learn and to understand the principles of the step backwards in the beginning of the exercise and of the step forwards in the end of the exercise. The purpose of the first step – the one backwards, is to mentally unbalance the opponent; mentally because until a moment ago the opponent was certain of his grip and suddenly we made one step – and he lost his physical balance as well as the mental one. This is the first stage – to show him who's the boss, but elegantly. And then, in the final stage – the step forwards, which will push the opponent back. This way, until he was able to rebalance himself by pulling us forwards after the step backwards, we come and push him backwards again.

This kind of situations is a complete demonstration of control over the opponent. They require a correct and accurate training and a lot of time, but look to where it leads. Imagine the huge amount of self-confidence of those people who are able to confront an opponent with such easiness. And that is no fiction – that is the daily reality of the Krav-Maga. Learn well and profoundly the first step backwards technique and after it the returning step forwards.

Additionally, and not less important in this series of releases, is to learn how to stick the opponent to us in order to neutralize his actions. An opponent, who wants to maintain a certain safe distance from us or wants to feel safe in his grip, would lose all his confidence when we will stick ourselves to him and cause him to move backwards against his will. Sometimes understanding how a certain movement or movements will effect the opponent is even more important than the exercise itself, since those things live together and not separately.

SHICHRUR METEFISAT HULTZA - MANOF IM HAMARPEK
Release from a Shirt Grip – Lock with the Elbow (Both Hands)

This release exercise is a little long and a little difficult; however in this case we do not have much of a choice but to do it as it is. We use this exercise against an exceptionally strong man or a grip which requires from us a larger amount of force than usual. A correct and accurate training will give us the capability to do the exercise very quickly, and that is in fact the key for a successful release.

I brought in this exercise pictures of various positions in order to try and clarify the release as much as possible. There is no importance what so ever if the opponent is gripping the lapel with one hand or with both hands simultaneously. In this last case, we will simply decide which hand / side we prefer, and do the release at this direction.

Picture A:

The opponent grips the shirt, in this case with both his hands. We need to decide quickly and to do the exercise so the attacker will not pull us towards him, although this does not effect us in anyway, but we cannot let the opponent control our movements.

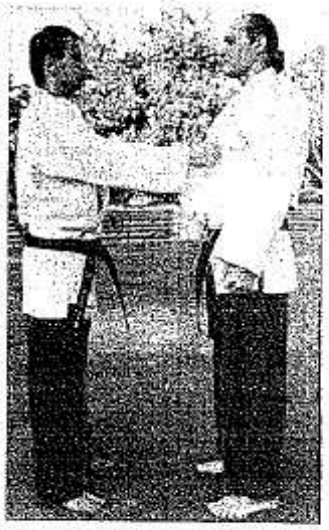
Picture B:

We decided to do the exercise to the left side, or more correctly with the left side. That is the most natural step, since our power center is located in the right side. The first thing we do is to take a step back with the left leg, as shown in the picture. This step is the first and most important stage and it is done in order to "open" a distance between us and the attacker, so that we would have enough room to put our hands and to hold the opponent. Pay attention to the palm's position; the right hand,

simultaneously with the step back of the left leg, goes above the opponent's gripping hand, exactly above his palm. Our second hand is still waiting.

Picture C:

Now pay attention carefully to the position of the palms which are doing the release. The right hand, from the previous picture / position, is gripping the opponent's closed palm (the one which holds the shirt). We must do this hold with maximum force. In order to prevent him from opening his grip / his hand, our other palm is coming from beneath in order to complete the lock on his fingers, making sure he will not be able to release his grip.



A

B

C

Picture D:

We will now do the following sequence of actions, slowly but in one continuous movement:

1. The right hand which holds the attacker's hand will turn a little his hand, together with the shirt.
2. Simultaneously to the hand turning, we put our left hand above his fingers so he will not be able to open his grip
3. If needed, we will ignore the fact we are holding his palm together with our shirt, this is not important.

D

Picture E:

Also in this stage we do a few movements simultaneously:

1. First we strongly grip the attacker's palm between our palms.
2. Now, as shown in the picture, we will turn the attacker's hand in this way:

- The right hand turns / pulls outside and to the right.
- The left hand, from beneath, helps by pushing and turning the attacker's hands from the other side.
- At this point the entire body is taking part in the exercise. Turning both our hands is done by taking a step back with the left leg to its position in picture A. however, that is not correct: we are not going back to our previous legs' position in picture A, meaning – to Amidat Pisuk, but we do a complete and large step forwards so now we are really close to the opponent, and by this we activate the entire body against the attacker's hand

Picture F:

The final stage of the lock; pay attention first to the position of the advancing leg, it is actually stuck to the opponent's leg. The left hand is located over the opponent's elbow and, if it will push downwards, it may easily break his hand since the hand which still holds the shirt is turned to one side, his body to the other side and the pressure on the elbow to a third direction

This picture shows the situation in real time, meaning – with the back to the camera, since the exercise was done to the left side

Picture G:

I added this picture in order to show the front position of the body, the legs and most important – the hands' position from the front, ours and those of the attacker.

E

F

G

Remember: the majority of the exercises and defenses in the Krav-Maga are not so "long" and complicated as this one. However, sometimes there is no other option but to use a longer way, although it can be the shortest possible way.

This release and defense exercise requires from us a profound learning of how to move and to act in a perfect coordination between the body, the hands, the legs, the body center and even the head movements which lead the entire body. This kind of movements can be found only in the Krav-Maga; although in the last years several "teachers" have being "adopting" many of the Krav-Maga movements into their arts. This shows a weak mind, and I would even say a physical and spiritual impotence, since the ways never meet – or you do Krav-Maga or you do not, there are no imitations. The movements of the Krav-Maga should be learned religiously, there is no other way.

In the many years I have been teaching and instructing Krav-Maga I had many chances to examine each exercise as a being of its own and myself as the person performing these exercises, and I was never disappointed by any technique of any of the exercises. The movements and the techniques live inside the art a life of their own, we just need to learn how to be a part of them, how to make them to agree to cooperate with us in time of need.

I trained and demonstrated the techniques and movements of the Krav-Maga an endless number of times; I worked with small and very quick men from which I have learned how to move using only my legs and hands, since the body is slow and heavy in certain situations; I worked with people of an unusual size, giants with an exceptional force, and in each movement and each exercise, sometimes in front of hundreds of students and watching eyes, I was able to do the exercise perfectly. I did it because I trained myself, and I am still training myself in one way only, and I do not mixture between the various styles, as costumed today. This way leads to nowhere and nobody is able to do the defenses of the Krav-Maga in this way. A person can have only one religion, not two. The Islam for example, forbids any kind of swine eating; however the Christians have no problem with that, so how can someone has two religions. The same thing happens when we mixture two styles or more of martial arts.

Shichrur Metefisat Hultza - Manof Al Haagudal
Release from a Shirt Grip – Lock over the Thumb

These situations of a shirt grip, or more correctly the shirt lapel, are strange to the Krav-Maga spirit. Along the book I had already mentioned and warned a number of times – we never let the opponent to reach a hand or leg distance from us – it is too dangerous. Well, but what do we do if the attacker was able to get into a close distance from us? The founder had easily resolved this problem as we have seen in the last exercises. However, this release / takeover over an opponent which considers himself wise, is so easy, quick and elegant that it is enough in order to "see" and to understand the spirit of the Krav-Maga as an exceptional and unique martial art for self-defense. We do not need to use any kind of spectacular Hollywood style exercises and jumps. In the street it does not work. But such a smooth and short movement is an incomparable quality.

Picture A:
The opponent is gripping the shirt lapel. Pay attention to the opponent's thumb location on the lapel. True, it is possible that not every attacker will do for us half the work by using this kind of a grip, but it is very likely to presume that someone who will grip us in this way wants, and must feel powerful and in control, both self-control and over the opponent. And this is his big mistake.

Picture B:
We should not resist any act of the attacker. However, we should also be very careful when standing in such a close range from the opponent, since we cannot know nor predict what will be his next move. In anyway, we must never, in any hypothesis, give away our intentions or the ability we have to cause him damage.
We put one of our hands on the opponent's back of the palm, not important which hand, as long of course that it is the hand parallel to the opponent's palm. If he is grabbing with both his hands then we will need to decide to which side it is better and more convenient for us to do the release. The idea behind putting our hand on his palm is to avoid him from releasing his holding hand, and by this avoiding us from breaking his finger. This is only the first stage.

Picture C:
After putting one of our hands on the opponent's palm and eliminating any possibility of "escaping", we quickly and strongly raise our other hand and put it on the attacker's thumb. Then, with all our strength, we press the thumb in a half circle movement downwards and towards the opponent himself. The strength of the push / hit / pressure should be strong enough so it will break the attacker's finger, there is no other way. We are too close to him and an insufficient pressure might cause the opponent to attack us in a different way and we may not be ready for this, and we must avoid it in any cost.

A

B

C

Remember: After you will learn and know how to do this release correctly, while maintaining full control over the triple position, meaning – release from the right hand, release from the left hand and release from both hands, you will be able to add another sense to those which already exist in the Krav-Maga – in the spirit, in the mind and in the body, the triangle that builds the Krav-Maga. You must understand the "softness" of the motion and movement, which are not soft at all in the end. Without this knowledge and understanding, we can know how to do the Krav-Maga exercises, but we will not know the Krav-Maga itself.

For many people martial art or self-defense seems like something they cannot do – "this" is just for heroes, and that is their biggest mistake. Self-defense can be learned by anyone, and this exercise demonstrates it better than anything else. Without any acrobatic movements – we hold, break and go home.

Or like they said it once –

Fast, strong and elegantly

And that says it all

Releases from Tefisot Shoter

Release from Tefisat Shoter number one:

This release technique is not simple; however, after a correct understanding and an accurate practicing we will not have any problem to do it quickly and efficiently

Picture A:

The opponent grips our hand behind our back, doing Tefisat Shoter It does not matter if he will also grip our hair, the release remains the same, it just becomes more "painful"

Picture B:

The first thing we do is to bend our knees downwards quickly and suddently and in the same time we push upwards and straighten our gripped hand, making it as straight as possible and by this we had already neutralize the opponent's grip and the painfull lock on our shoulder

Picture C:

After we bend downwards, we begin neutralizing the oppponent Our "far" leg, the right one in this case, (or vice-versa, if our right hand is gripped), we put around the opponent's left leg / ankle The position of our other hand, which is touching the ground, is incorrect and it is positioned like this only for the picture. We do the movement by "throwing" ourselves to the ground and then stopping our fall using the shoulder

Picture D:

Now we are kicking with our second leg Beitat Akev to the opponent's knee Another possibility we have, is to create a lock on his leg and to knock him to the ground

A

B

C

D

Remember: another golden link in the way for compreehanding the Krav-Maga as a martial art of self-defense. When we will know how to do Tefisot Shoter, it is unlikely that somebody will be able to release himself from our grip. Nevertheless, the founder created also a defensive technique for this kind of situations Practice well and equally both the grips and the releases There is no other martial art which shows and teaches us both sides of the coin, and that is in fact the heart of the self-defense. We must teach ourselves to move naturaly, to learn our body movements, our advantages and disadvantages, to know how to benefit from each movement

Shichrur Metefisat Shoter
Release From a Police Grip – Straight Hand

This technique of Shichrur Metefisat Shoter appears here in two forms: the first one is in its static position, that can happen immediately after we were gripped or it can happen after some time – it does not matter; and the second position – together with walking, meaning – someone gripped us and now he is trying to take us somewhere.
Only we decide when to do the exercise, according to our own judgment. In anyway, this form of release appears several times in the Krav-Maga, since this form of grip, although not always it is done in a very professional manner, is a very popular one and it is highly recommended we know how to release ourselves from this kind of situations.
The opponent at this point is completely concentrated in gripping our hand, and therefore it will be easier for us to act in other dimensions.

Picture A:
First of all, my thanks to Julian and Pedro from Mexico for the demonstration. In the picture we can see the final / initial position of the grip, depends how you look at it. Pay attention to the legs position of both the attacker and the defender.
Picture B:
The close leg – the one stuck to the attacker's leg, the leg parallel to our gripped hand we put between the attacker's legs. The movement must be very quick and very decisive. Obviously all the exercise movements are done as one continuous and fast movement, and the division was only made in order to facilitate the learning.
The knee is slightly folded so we would be able to suddenly straighten it in order to help us take the opponent to the ground.
Picture C:
While positioning the leg and taking the attacker down by straightening our knee and making kind of a hitting movement on his leg, we bend down a little and pull our held hand, the right one in this case, towards the body center, as seen in the picture. However, that is not the final position of the hand

A

B

C

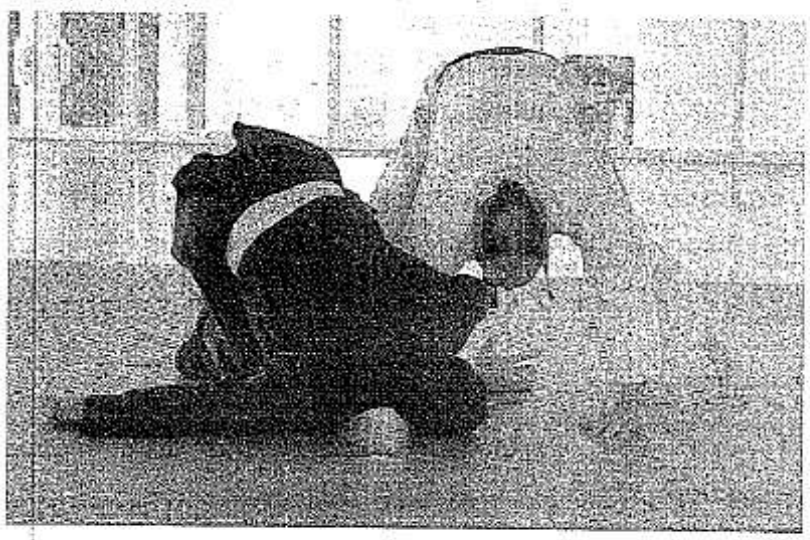
Picture D:
We continue pulling our gripped hand away from the opponent's holding hands, deeply into between our legs. Our purpose here is to create a counter gripping position on the opponent's hand. By putting our hand between our legs we create a strong lock on the opponent's arm. We must achieve this position in order to have full control over the attacker – this is the rule in the Krav-Maga. This control

will able us to fall upon the opponent in the next part, in a way that he will soften the fall for us. Pay attention to the palm's position during the entire movement. Observe how the opponent had already lost his balance, and how my right shoulder is already located above the opponent's shoulder

Picture E:

Taking the opponent to the ground – the final position. In fact, we are still standing on both our legs – we just bend a little in order to guarantee his fall. This is only a connection part, since the next picture / movement are the real important ones

D

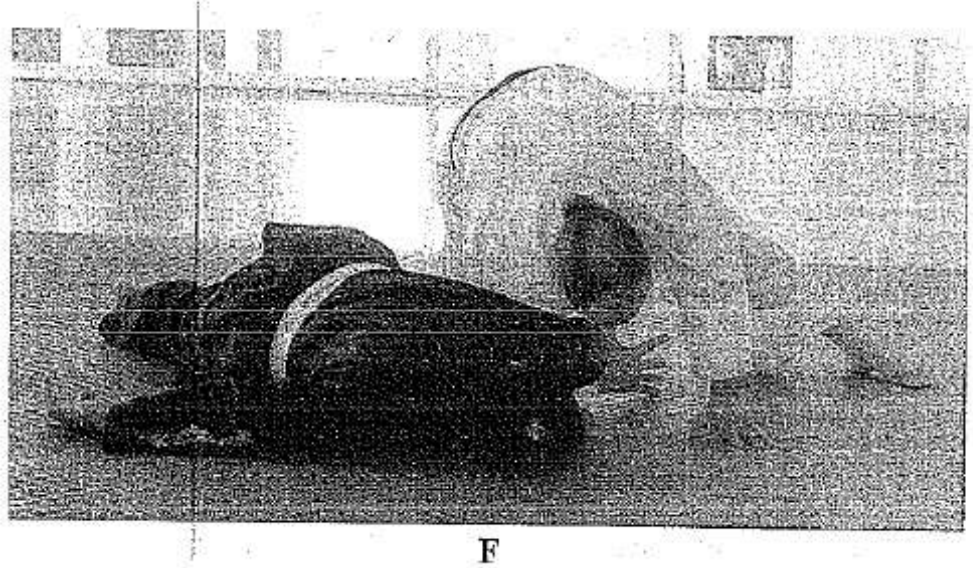


E

Picture F:

Here we have already fallen on the opponent which is lying motionless on the floor. Pay attention to the next details:

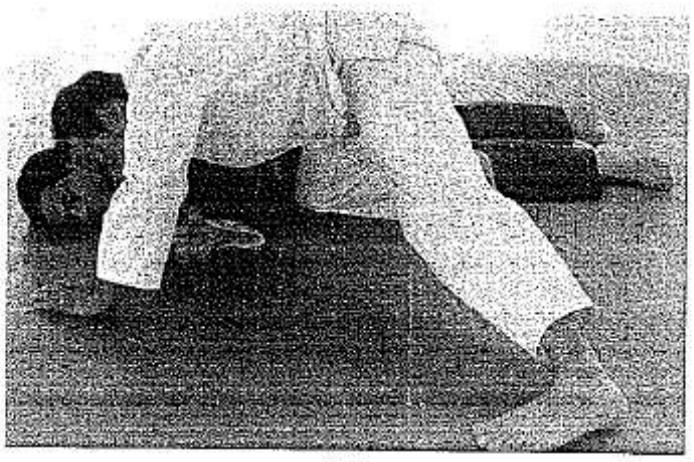
1. The position of our palm between our legs, with the thumb aimed upwards during the entire exercise.
2. Here we are already going to the floor. Pay attention to the left leg, look how the entire foot in positioned on the Tatami, as in Beitat Sakin.



F

Picture G:

G



G-1

A look from behind, during our fall over the opponent's shoulder. Simultaneously to the fall, while our right hand is holding his hand and avoiding any possibility of moving from his part, we pull our right knee (or the left one, depends in which hand the release is done) and stick it to the opponent's hand so he will not be able to straighten it and to release it.

Picture H:

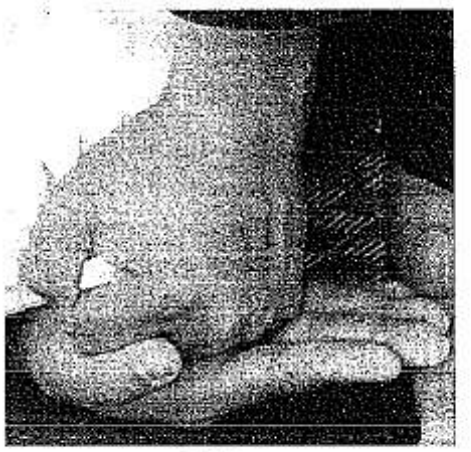
At this point we pass from gripped to gripping. Our left hand takes a hold of the opponent's sleeve at the elbow point; the body position remains the same. Simultaneously to this we pull out our right hand which was located beneath the opponent's hand.

Picture I:

The left hand continues holding the opponent's elbow. The second hand, after being pulled out, will grip the opponent's wrist.

H

I-1



I-2

Pictures J:

Bending the opponent's palm and at the same time pulling the entire hand and putting it on his back will create an extremely painful lock from which the opponent will not be able to get out so easily. From this position we can put the opponent on his legs and to walk him to wherever we want.

J

Remember: this releasing exercise is important not as a release from a specific grip, but as an independent technique. We do not give the opponent, in any hypothesis, the ability to dominate us and to walk us as he wishes. The technique of taking the opponent to the ground by using our leg is based entirely on the accurate timing of putting our leg between his legs and in the same time pulling him down and forwards. We create here a double action: the opponent is loosing his balance however, if he will not use the only free hand he has to stop the fall he will hit with his face in the ground. This movement of stopping the fall with the free hand is an instinctive one – the attacker will have to do it, and that is in fact our release.

RELEASE FROM NELSON HOLD

I believe that today this hold is already not very popular, however in the past it was considered a strong grip and a difficult one to release. Learn the movements of the exercise. The movements are long and complicated but after learning them and doing the exercise quickly and fluently nobody would be able to hold you in this way. Also here there are two forms of release. The first one is easier and the second one is a little more complicated, but also better.

Picture A:
One is holding the other. There is a little secret here: in the moment you feel the hands behind your back, if you "lock" your hands (when they are straight) and stick them to the body sides, the attacker would not be able to slip his hands for the hold. This is also a defense, but not the purpose of the exercise.

Picture B:
"Go" with the opponent, feel his body stuck to your body. Throw your hip "outside", to the opponent's left side.

Picture C:
Together with throwing the hip outside, move your right leg to behind the opponent's legs. The knee is a little bent, so we would have more momentum for the next movement.

A

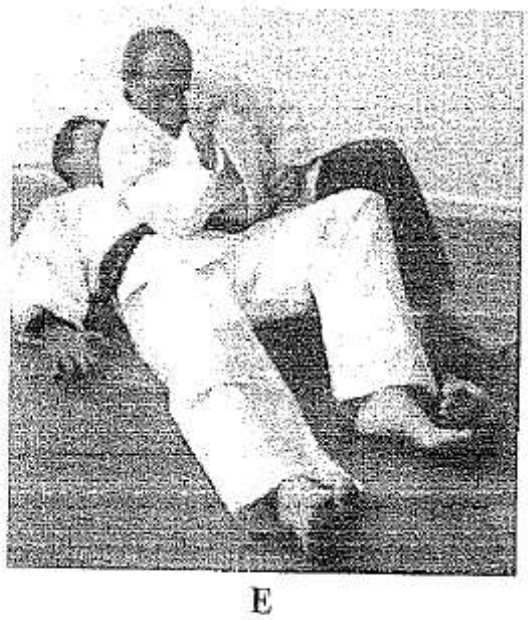
B

C

Picture D:
The attacker is holding us. Now we will hold him in his pants or knees and with a great momentum we lift him from the ground. Now he is completely in the air.

Picture E:
From the previous position, we throw him to the ground and then we fall on him with all our body weight, sticking our elbow in his stomach.

D



E

Remember: the Krav-Maga as a martial art for self-defense, is a long distance art, meaning, we always try to keep a distance from the attacker, not to go into situations of gripping etc. After we received the Black Belt, the founder started to conduct special lessons, to which he invited teachers from other schools, to teach us Judo, wrestling etc. The explanation was that we simply need to learn and to teach our body how to respond and how to move correctly also in situations which are usually strange to the way of the Krav-Maga

This exercise explains it. We must learn how to move inside the opponent's hold over us, not against his body and strength, but together with them, while using our knowledge and his weaknesses. Only long and accurate trainings would give us the possibility to learn and to know the feelings which lead to it. We must learn and know everything, there are no short cuts in the Krav-Maga, and it cannot be modernized.

RELEASE FROM A NELSON HOLD – Using a Throw.

The second release is longer and more complicated but in some way also easier.

Picture A:

The attacker holds is training partner

Picture B:

In the moment we feel the hold, we "throw" both our hands simultaneously backwards, hitting with Makat Perek Haagudal to the opponent's temples.

Picture C:

this is the most important part of the release. In the previous stage, when we took the hands backwards, our entire body was stretched backwards as well. Pay attention to how we in fact stand on our toes. Now we are taking down the arms, our purpose being to firmly hold the opponent's hands between our arms to the body itself. The hold must be very strong

Picture D:

Now we are strongly holding the opponent's hands and, from the stretched body position we are now strongly and rapidly bending ourselves a little, still holding the opponent's hands.

A

B

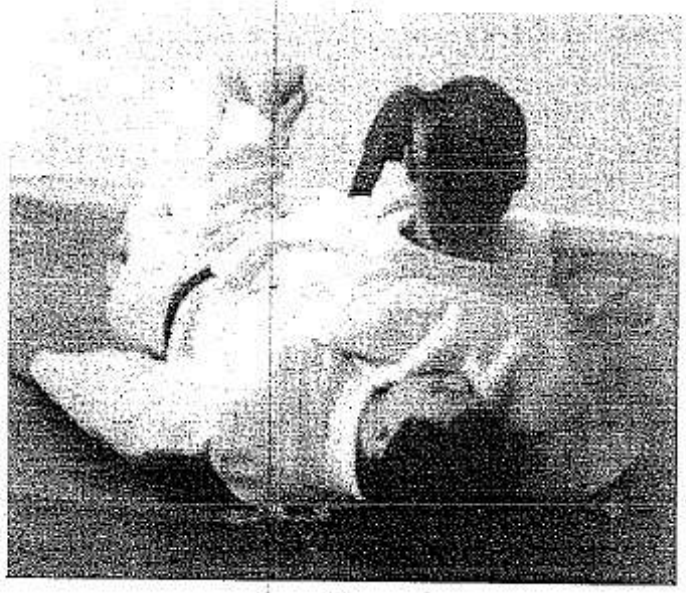
C

D

Picture E:
Simultaneously with the bending movement, we lift the hip (using a sudden straightening movement of the knees), taking the opponent on our back.
Picture F:
In fact, pictures E & F are only a passing stage. The movement in picture D until picture G is a one fast and very strong movement. In this part of the exercise we start bending the body to the side in order to put the opponent on the ground.
Picture G:
The encounter with the ground would be a source of great pain to the opponent. In the same movement, using the opponent's body to soften our fall, we stick our elbow in the opponent's stomach when we are above him

E

F



G

Remember: The gripping movement over the opponent's hands: from picture B, we straighten our hands and take them down while pulling the opponent's hands by that and sticking his body to our body from behind, so it would be easier for us to lift him and to throw him. The punch to the opponent's head in not easy to do because it is likely he would not cooperate with us. Thus, the punch must be very quick and very powerful.

TEFISOT SEAR - Releases from a hair grip

Hair grip is a very common situation and one who knows what to do could easily neutralize any opponent Therefroe, we should be ready also for this situation In principle, hair grip can come in two forms: the first is gripping the hair and going backwards to force the opponent to the ground turning him unable to resisit and the second one is gripping the hair and pulling it down together with raising the knee to a kick. When someone grips us by the hair, we must act with maximum speed and efficiency while keeping the accuracy of each movement. Especially important is the step towards the attacker, as in picture B One movement less than exact and we will be unable to do properly the release Exist two releases from hair grip in the Krav-Maga

Picture A:

The grip. One is gripping the other man's hair In spite of the pain we must keep calm and to follow the principles of the exercise In this case the attacker seized the hair with his right hand and we will do the exercise accordingly to this and vice-versa if he would have gripped us with his left hand.

Picture B:

The step: from the moment the opponent seized the hair he will try to go back in order to increase the strength of the pull and to create a lock, taking us to the ground

The step forwards is consist of three positions / actions which are done all in the same time

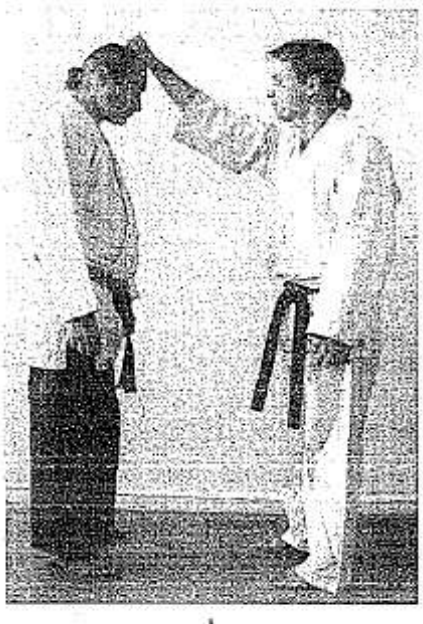
1. We stick his hand to our head by strongly putting our right hand over his palm. By doing so we avoid or at least minimize as possible his pulling strength.

2. In the same time we do one pace forwards with the right hand -- pay attention to the position of the advancing foot in the picture and the position of the two feet. The right leg advances this way in order that a certain angle will be created between us and the attacker in the end of the exericse.

3. Together with the step and putting our hand over the attacker's hand, we bend a little our body By doing so we will cause the opponent's hand to turn a little and we will minimize the strength of his pull as well as preparing the break lock over his hand in the end of the exericse.

Picture C:

Remaining in the same position as in the previous picture, we raise our left hand in order to pass it above the opponent's hand. We do not hit him in this point, this will only take from us precious time Pay attention to the feet position and the bending down of the body.



A

B

C

Picture D:

In fact here in this point we can end the exercise by rapidly landing our hand on the opponent's hand and straightening our body and not releasing his hand which seizes our hair. The pain we will cause him will make him leave our hair. All we have to do is to activate force with our armpit against his straight arm. That hurts!!! But we can also take the exercise one step forwards

Picture E:

From the previous position/movement, instead of creating a lock over the attacker's arm we continue to hold his hand against our head and then we throw both our legs forwards with the intention of falling on our buttocks, a thing which in fact does not happen and is only mentioned for the explanation. In the reality we fall over the opponent's shoulder, breaking his arm in at least two places. As a result from the jump the opponent would probably pull his hand from our head that is okay, continue to grab his hand as in the picture in order to break it in the end of the jump.

D

E

Remember: although in the beginning it does not look like it, but after a correct practice this exercise will be very fast and very easy to do and its efficiency is undoubted. However, be very carefull in the final stage of the exercise, one careless movement can end with a broken arm.

TEFISOT SEAR - Release number two

Picture A:

Our partner / training opponent is grasping our hair

Picture B:

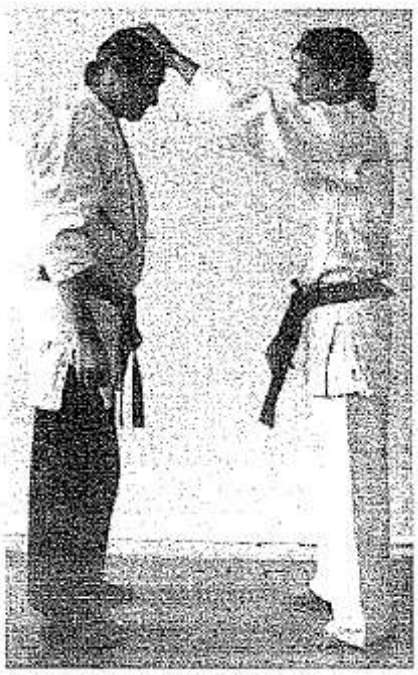
This picture is actually only a passing stage, in order to better explain the exercise.
The first thing we do is to lift our hands towards the head and his hand which holds our hair.

Picture C:

As I said, the previous picture only appears in order to demonstrate the hands position. We put both our hands, one over the other, on the opponent's hand. This will avoid from him the possibility of continuing pulling our hair and the head itself. In the same time we bend a little our head as shown in the picture, and that is in order to create a lock over the opponent's wrist.

Picture D:

Immediately after the previous stage (in fact, it is one movement), we kick to the opponent's testicles, and if needed even more than one kick.



A

B

C

D

Remember: this exercise is quicker and easier to do than the first release However, here the force the opponent activates is also relatively lower In this kind of release / defense exercise, meaning, hard and painfull grips, we must learn to "move" together with the attacker and towards him and to take advantage of his weak-points. In other words, the opponent does not know that such a release exists and how easily the release is done. Our body language should transmit surrender, and our spirit war

CHICHRUR METFISAT YADAIM MEACHOR

This exercise as it appears here is in fact built from three different parts, however, due to the fact it is impossible in ordinary photos to photograph situations in which a man is moving from place to place, I connected the three parts together, and I have no doubt the reader will understand the certain way of doing the exercises.

Picture A:
The opponent grips our hands behind our back.
Picture B:
From our standing position in the previous picture we do, with a sharp and fast movement, a quarter of a turn, so now our side is directed towards the opponent's body center. We stand as if we want to start walking forwards. Simultaneously with the turning movement of the body and the legs, we turn our hands in opposite directions, right hand to behind the back and the left hand we stick to our body from the front (to the stomach)
Picture C:
Together with bending the knees and doing a small step with the front leg, we "slip" our head, and after it the entire body, beneath the opponent's hand. We must maintain here a certain principle: we never lift the opponent's hand, but we slip ourselves in the space between his hand to his body, or to our body

A

B

C

Picture D:
This is the position after we "passed" beneath the opponent's hand to his other side. The opponent is still trying to hold our hands, if he would not have tried, we would not have been able to finish the exercise, meaning, if the opponent would have gone away from us
Picture E:
From the previous stage, we start taking the control over the situation to our hands, and we are now the ones who grip the opponent. Pay attention to our right palm / fingers, which is ready to grip the opponent's palm. Here we do two actions: our right hand grips the attacker's palm and our gripped left hand is releasing itself from the opponent's hold.
Picture F:
The lock: our right palm is gripping the opponent's hand a little above his wrist. Our left hand is gripping all the opponent's palm. Our right leg changed places since the last stage. With both our

hands we lift the opponent's hand upwards in order to create a 90º degrees angle, creating by this a very painfull lock over the opponent's hand.

D

E

F

Here ends the basic stage of the release This is a relatively easy exercise that after a correct practice we will be able to do without problems However, what happens when we stand in front of an especially strong man? A turning movement as in picture B simpley would not do

Picture A:
We repeat the same movement as in picture B of the first exercise. The difference is that here we jump in the air and the turning movement – body, legs and hands - is done together with the return to the ground The jumping movement will increase significantly our force. In the split second our feet touch the ground we do all the release movements as in the first exericse

A

B

C

Pictures B + C:
In this situation we need to act wisely and to deceive the opponent. Together with the jump in the air, when we are actually in the middle of the jump, we turn our body to one side and then immediately to the other side, which is the one where we will do the release when we will reach the ground. The release is the same as in the first exercise

Remember: when we want to understand the essence of the self-defense principle, this exercise (as many others) is an excellent example. More than once I heard the argument that it is not necessary to learn this kind of exercises, because it is very unlikely that anyone would hold us in this way, and I always respond: and what if somebody would try? This is self-defense in its best – to be ready to every possible situation. the biggest Samurai of all times always prepared themselves to any situation, with the clear recognation that they can never know to what situation they will go into, even though for them the concept of self-defense did not exist. And that is actually the second spirit of the self-defense, the spirit of the Krav Maga – the place and the time when the defense becomes an attack, a fight

Hagana Neged Beita
Defense Against a Kick - Number I

Minimum way – maximum speed: this exercise is the classic example for understanding the principle of self-defense. We have been attacked by a kick, we did a defenese, we hit the opponent and that is it, period. There is no time and no place to play games of elegant movements. This exercise is different from other exercises – here we are standing from the beginning ready for the kick

Picture A:
Amidat Motza, one in front of the other. Pay attention to the defender's Amidat Motza. The left hand is in its regular place, but the right hand, or more correctly the right palm, is below the left elbow.
Picture B:
Together with the attacker's kicking movements we do the next actions simultaneously:
1. The left leg does a straight step forwards, and not to the side Yes, directly in front of the attacker's leg. Since we are in a triangle position in Amidat Motza, walking straight forwards is in fact walking out of the attacker's hitting range.
2. Together with the walk forwards, we straighten our right hand downwards. This movement is only a safety movement, so we could be sure the leg will totally slip away from its hitting range. The back of the palm is turned towards the kicking leg.
Picture C:
The attack stage. The left hand hits with all its strength in the opponent's chin We must punch more than once

A

B

C

Remember: Of course the exercise is divided into three pictures / parts; however, all of those movements must become one fluent, smooth and very quick movement. There is no break between each movement. Train it well; learn the sliding technique into the opponent In this case this is relatively easy, since we are doing the defense on his "dead side", a thing which gives us a natural superiority

Hagana Neged Beita
Defense Against a Kick - Number II

In principle, this exercise is identical to the previous one, only here it is required from us something extra The founder built the exercises and the defenses following a certain logical order, from the easiest to the hardest and, here we can clearly observe it When learning and doing the exercise, try to focus, to sence and to feel the "spirit" which "takes" us into the opponent's attack. Learn this feeling, no matter how much time it will take. In the end, this is what will turn us in to artists.

Picture A:
Amidat Motza. Also in this exercise the right palm is located below the left elbow, knowing that the opponent will attack with a kick.
Picture B:
In the split second the attacker is kicking, we do the next actions Do not forget that we are already trained in part of these movements from the previous exercise:
1. A straight step towards the attacker and his leg
2. The step is done together with bending the knees, so now our chest is almost in the height of the opponent's leg.
3. The right leg does a kind of a capturing movement, half a turn from its place to beneath the attacker's ankle We catch the opponent's leg with the inner side of the elbow
Picture C:
Together with lifting ourselves and straightening the knees, we attack with a left fist punch to the attacker's chin From this position, if we will do a fast step forwards, we will throw the trapped and surprised opponent on his back

A

B

C

Remember: This kind of exercises, where we go "inside" / towards the opponent, appears over the whole Krav-Maga These are hard exercises, meaning, the defense we do over the attacker might badly maim him and even kill him. These are very dangerous exercises, because I am not sure who of us is willing to take upon himself such a situation, even if it is pure self-defense. However, these exercises give us also something else: the ability to learn and to train the body and the mind as one unit, to penetrate into the opponent's attack and to do with him whatever we want. It is required a lot of training and learning in order to achieve a full control over those sences, which are the basic sences we are all trying to achieve: self-confidence and a correct response ability However, we must also be carefull when training, and especially when training with children and young teenagers.
The founder always said about this kind of trainings:

"You must be good enough so you would not need to kill"

HAGANA NEGED BEITA
Defense Against Kick – Number III

The founder taught this exercise in two different ways; the first one – the gentle way, in which we do only the defense, and the second one, the more aggressive option, in which we eliminate the opponent in the end of the exercise rather than just neutralize him. The founder didn't like very much the approach of eliminating our opponents, because by the way he saw things, today we train soldiers which are going to fight and need to know how to defend themselves and that's ok, but tomorrow these soldiers will become civilians capable of killing other civilians, and this is already very dangerous. In many cases of urban violent today the outlaw civilians are better trained than the proper police.
This exercise begins from a different Amidat Motza

Picture A:
Standing one in front of the other. Here the defender stands in an Amidat Motza which is a little different from the regular one: the legs are in the same position, however pay attention to the hands' position – the left hand is in its normal place, but the right palm is located just beneath the left elbow. The founder created this position specifically for defenses against kicks

Picture B:
Here we do a number of simultaneous actions:

1. In the moment we see the attacker's leg going up for the kick, the first thing we do is to take a step forwards with both legs. As you can see in the picture, this step has taken us out of the attacker's kicking line.
2. Together with the step forwards, the right hand, from its position in the previous picture / stage, simply goes down and makes a defense against the kicking leg. Actually, this movement is more of a security measure than a proper defense, and its main purpose is to avoid the attacker from moving his leg
3. The left hand strikes with force in the opponent's chin

A

B

Here we must take a small break and try to understand something very complicated and difficult, one of the iron rules of the Krav-Maga.
Walking towards the opponent. A matador is walking towards the bull and in the last second makes a beautiful diversion to the side and slips away from the bull's horns. Only that here and in many other defenses along the Krav-Maga, things don't work this way. The founder refused to compromise on this technique of slipping away from the opponent and insisted and even proved that walking straight against the opponent will necessarily cause the desired diversion from the attacker. And indeed, this exercise proves it: stand in front of the opponent and when he kicks go straight forwards and you will

see that the kick really misses its target. This technique didn't came out of nowhere, it has profound roots in the history and legacy of the Israeli people, as a nation which always attacks the problems directly, straight to the point. Already in the book of Exodus (34) of the Jewish bible, God calls his people a stubborn nation (Am Kshe Oref). Many believe that without this character, the Israeli people would not have survived for more than six thousand years. And indeed in many of the defenses – attacks in the Krav-Maga we can find the great influence of this character. The average Israeli sees himself as a tank which can charge forwards without fear.
Here ends the first part of the exercise, although as a matter of fact the founder considered it to be two different and separated exercises. I bring them together only in order to facilitate the learning.

Part 2

Picture C:
Well, this part can come as a continue to the previous picture / stage, or we can do it as a totally independent and separable exercise. Let see the different positions and what we should do in each situation.
A. After hitting the attacker's chin in the previous part, we now decide to lift him from the ground. And this is what we will do:

1. The punching hand now turns around the opponent's nearest hand in order to create a holding and lifting point and also to avoid him from attacking us.
2. The hand which defended against the kick now grabs the opponent's leg, more exactly behind the knee.
3. Our hand, which is now positioned behind the opponent's back, grabs his shirt.

All of this actions were just a preparation for throwing the opponent.
At this point we must examine and observe a fact which caused the founder to separate this technique to two different exercises. In order to be able to throw the opponent effectively, we must do a deeper entrance towards the opponent than the one we did in the first part.
B. In fact, we can skip the fist punch to his chin and "go" directly against his kicking leg and to grip it for the throw. The other hand can grab the opponent behind his back or even in his chest from the front.
Picture D:
The lift before the throw. From the previous picture / position, we simply straighten quickly our knees and then lift and throw the opponent to the ground. As I have already mentioned, the founder, and I must say I agree with him, said that some techniques should remain secret; methods to eliminate opponents can be used wrongfully, and this is why I show only the lifting movement and not the complete end of the exercise. I was swore by the founder to teach these situations only to students I personally know.

C

D

Hagana Neged Beitat Magal
(Defense Against Beitat Magal)

The principle in defenses against kicks is to always go inside the opponent's attack - and by this to eliminate his ability to attack.

Picture A:

Amidat Motza, one in front of the other The position of our hands can be more "closed" as demonstrated by the attacker, or we can position our hands more "openly", as the defender is doing However remember that as more open and soft our stand will be, more easily it will be for us to "convince" the attacker to do the movement we want him to do.

Picture B:

At this point we have already done a number of complex and connected movements:

1. In the first place, the moment we identify the leg's movement for Beitat Magal, we take a small step forwards with the front leg (the left one) so we will get closer to the opponent
2. We bend a little our knees in order to "hunt" the kicking leg and to hold it on our left shoulder.
3. In the same time we turn our left hand around the attacker's leg so he will not be able to pull it back
4. If needed, meaning - if the kick was extremely strong, we can use also our right hand to stop the leg's movement.

Picture C:

In this kind of defense exercises it is sometimes difficult to explain everything with pictures or a few words

In this part as well, there are a number of movements we need to do. In fact, the entire exercise is just one continuous movement, however in order to understand it we need first to understand every small part of it

1. As we can clearly see, we took another small step forwards to reach a punching range from the opponent.
2. In any hypotheses, we do not let go of the attacker's leg
3. We punch the opponent in his chin, not forgetting to give attention to his free hand We can hit him more than once, however if we will hit him too strong he will simply fall to the ground, and that is not the exercise.

A

B

C

Picture D:

1. The hand which punched the attacker's chin is now holding his lapel.
2. Again, we do not let go of his leg in anyway

3. We take a step forwards with the right leg to between the opponent's legs and then we kick Beita Regila Leachor to his tibia, so he will be thrown to the ground. At this point the attacker had already lost his balance completely and we can sweep his leg easily.

Picture E:
The attacker looses his balance and he flies in the air like a feather. When training in couples in this exercise, we must keep some very important safety rules, so we will not kill anyone. We must hold the opponent's with both our hands in his lapels in order to control the force of his fall to the ground, which is extremely dangerous.

Picture F:
The opponent is on the ground - the final position of the defense. Pay attention that even now we are still not letting go of his held leg, but this is only a precaution. In the reality we drop the opponent on his neck from a relatively high altitude and in such a dynamic situation he will probably break his neck as well, so be careful. If needed or if he is still trying to resist, we can always kick him in his chin or testicles.

D

E

F

Remember: the term in the Hebrew language "to go in" is a little difficult to explain, because simply there is no any adequate translation, since any attempt to translate this phrase will change its original meaning, or more correctly the multiple meanings it has in the Hebrew language. However, in principle, the founder's meaning when using this term was to forget and to ignore everything around us, all our fears and thoughts. Not to see nothing, and in the same time to see everything. To see only the enemy and his attack and to go against, inside the attack, as if someone opened a door for you and you are passing through it calmly, like it was the most natural thing on earth.
Do not forget: never make a defense against a single attack, meaning – against one hand or one leg, with both hands simultaneously.

HAGANA NEGED BEITAT MAGAL LEACHOR
Defense Against Beitat Magal Leachor

First, an apology: sometimes it is very difficult to decide from which angle to show and to teach the exercise. On the Tatami there is no problem - I can demonstrate the exercise first from one angle, then from the other side, so each movement or each part of the exercise would be perfectly understood. Here as well I could not think of another option but to show the exercise from two different angles.
In the Blue Belt we should be able to know and to recognize all of the opponent's attacking positions. Obviously that when standing at this position, his only attack option is a kick backwards. We must prepare ourselves to do a very dynamic defense. For us it does not make any difference if the attack is done with the right or with the left leg, we simply change the way we advance (with the right or the left leg) - the defense remains the same.

Picture A:
Standing one in front of the other. The attacker's stand, or hands position, are not the ideal ones, since that in this position his palms are blocking his view and he cannot see what is going on around him. It is a mistake to stand this way, especially if we, as the defenders, will stand like this

A

B

Picture B:
The opponent begins his attack. Now we can clearly identify the approach for a kick backwards, and all we have to do now is to wait and see which kick he will choose to use.

Pictures C & D:
The final position of the kick itself. At this point, we need to take a number of actions:

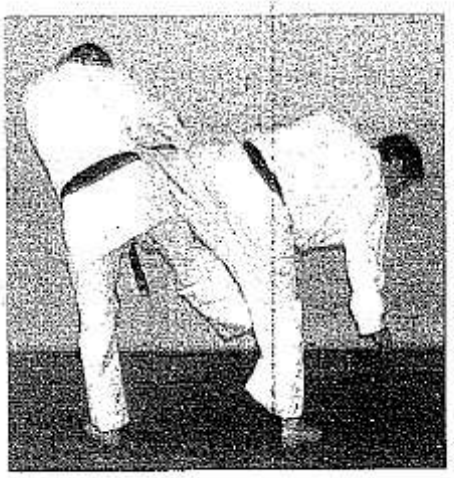
C

D

1. The first thing we need to do is to take a step forwards – towards the opponent. By doing so, we in fact neutralize the force of his kick.
2. We have now achieved another advantage – the opponent will want to fold his straight leg, however we have already closed the distance between us with the step we took.
3. Simultaneously to the attacker's approach, we bend a little our knees in order to "hunt" the kicking leg by coming from beneath and going up, meaning, from where he less expects us.
4. We roll our hand around the attacker's leg so he will not be able to release it. Doing so will cause him to loose his balance completely.
5. From position / picture C, we can attack the opponent with a fist punch to his testicles; however that is not our final objective.
6. The next step – a frontal view. Our right hand grabs with all its strength the attacker's testicles while our other hand grips the opponent from his back as a preparation for throwing him to the ground.

Pictures E & F:

These positions / pictures are just another option we have. Although he taught these positions, the founder not easily approved what he called "middle attacks", since the purpose of the defense is to go "inside" the opponent's attack and to eliminate him, believing that when the other attackers will see the result of the complete exercise, they will think twice before attacking us. The sight of a man lifted in the air and then thrown to the ground as a potato bag will impress most people.



E

F

In picture E we can see Beitat Magal Betitu to the back side of the attacker's knee, while in picture F we kick with the heel in the attacker's knee in order to break it. Although both of these techniques seem highly effective, that is not always the case

Picture G:

The continue of picture D – throwing the opponent to the ground. Very quickly and very strongly we lift the opponent in the air and we turn him in such way that his head will be aimed downwards and then we simply bury the head in the ground. Do not forget that at this point there is no any opponent that can try and attack you. This technique of using your adversary as a live shield between us and the other attackers is common in the Krav-Maga. Now they can come to us with a stick or a knife or anything else – we are shielded. However, do not wait too much – the attacker held in our arms can try to react.

G

Remember: the Krav-Maga world inside, and mainly outside of Israel seems these days like one giant dungeon. If I wanted, I could have added a few dozens of pages to this book only by writing everything I know about each and everyone who claims to do Krav-Maga. However that is not my purpose here and I do not believe it would have helped in anyway. You the reader, who wishes to learn and to know the truth, should read this book very carefully and make it a "test book" for teachers – only those who will know to teach all the material which appears in this book, are true teachers of the complete way of the Krav-Maga.

Nevertheless, I am very ashamed to say that today it had become very difficult, if not impossible, to find a Master of Krav-Maga who really knows all the existing techniques. Unfortunately I am today the only one who carries all this great knowledge. I am full of hope that this book will open the door for many to learn such a unique martial art.

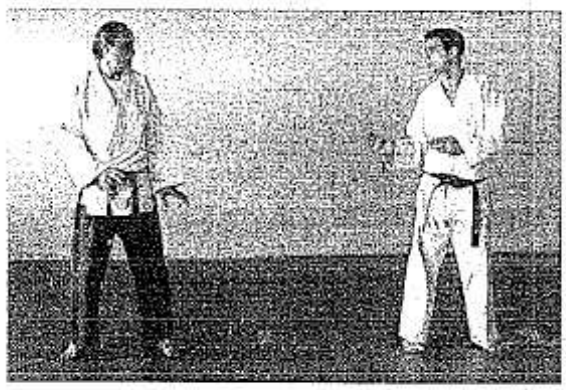
How did King David knew that the stone he threw would hit goliath and eliminate him? Could it be that as a man who lived in the field, life close to nature, he discovered and used the power of Ki? Was it the spirit of Zen that guided his hand? Could it be that it was this legacy that made the founder create the Krav-Maga and made me his student?

Only God knows

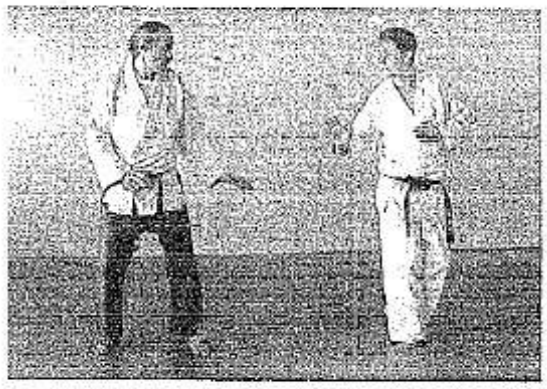
HAGANA NEGED BEITOT AKEV
Defenses Against Kicks with the Heel

Beitot Akev are the most dangerous kicks, and as such they occupied greatly the founder's mind And indeed, in the Krav-Maga there are no less than eight kicks with the heel, although very few in the world today really know all the existing techniques of Beitot Akev.
The two main dangers here are the long distance the opponent can pass by using the special approaching technique of this kick, and the second one is the enormous striking strength of this kick – it is not necessary more than a light hit to break one's knee. Nevertheless, there is some advantage here – it is easy to identify when the opponent is using the unique Amidat Motza of this kick.

Picture A:
Standing one in front of the other When we see the attacker standing at this position, we can immediately assume his only meaning is to attack with Beitat Akev So, the first thing we must do – is to stand like him
Picture B:
The attacker is approaching Stand in your place and wait, there is no point in revealing all your cards too soon; don't forget that our success depends on one thing only – timing.



A

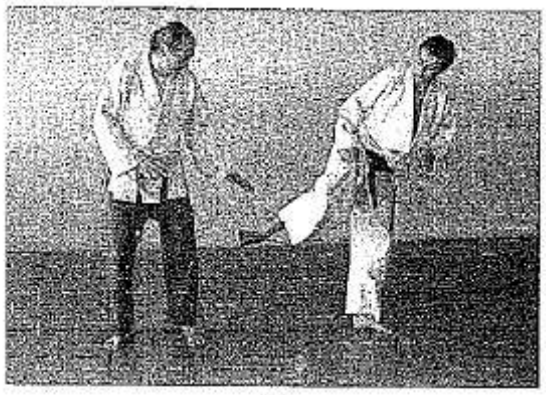


B

Pictures C & D:
It is very difficult, if not impossible, to demonstrate such a dynamic exercise, which is done in one continuous and long movement (in order to put ourselves away of the kick's range), using only pictures Maybe one day a book with moving pictures will be invented Therefore, I decided to show different parts of the defense, parts that we will not necessarily notice when doing the defense, but I just couldn't find another way to show the exercise.
In picture / position C, the attacker begins to straighten his leg for the kick, and it does not matter at all if he kicks while jumping towards us or while walking towards us, like in this case. In fact, in order to move to part D, we need to wait for the opponent to reach this exact position. As we can see, in picture D the opponent's leg has already finished the attacking movement, however since he hasn't yet landed on the ground he can still finish the kick by going down on our knee and hurting us In that split of a second I jump to the other side of the opponent, meaning - to the right leg direction in this case, and in the same time I lift my second leg so it will remain away of the opponent kicking leg range In the picture we see the beginning of the leg lifting and the escaping movement, which is also composed of two combined movements:

1. We pull, as strong and as fast as we can, the leg close to the opponent, the left one in this case. We pull the knee to the shoulders area, just as in Beitot Benitur
2. In the same time the other leg – the right one, also jumps to the side and by this we achieve a double action of a jump

Nevertheless, remember that we cannot go to far from the opponent; this is the art – to know exactly how to move the distance we need in order to go out of the opponent's attack, but in the same time to keep him in our attack range.



C

D

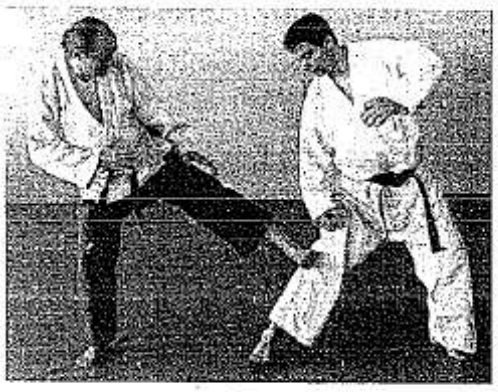
Picture E:

Here we are in the highest point of our defensive jump The opponent has already ended his attack and we are out of his kick's range – the opponent is ours now.

Picture F:

When passing from the previous position to this one, all we have to do is to simply convert the left leg pulling movement and to straighten it downwards by kicking with the heel in the opponent's knee or hip It is also possible to kick in the opponent when we are still in the air.

E



F

Remember: martial arts, before anything else, are arts.

It is an art just like ballet, dancing, painting, sculpturing etc.

No man in the history of the martial arts, or of the arts as a whole, has prevented another man of practicing his art Limiting the practice of an art is something which belongs to dark ages in the history of the human kind It is pure fascism

It is the practice of art, of any type, which has taken the human kind to where it is today Unfortunately, in the world today there are some people who want to monopolize the Krav-Maga This kind of people has caused enormous disasters to the world in the past.

Not even one of the great founders of the martial arts, from Budhidharma to Imi himself, has prevented someone from practicing his art These things cannot be allowed, and those people who try to do this do not have the right to walk among us.

No man has the right to prevent another man from practicing his art, and it is sad that these things happen in the Krav-Maga.

Many situations in the Krav-Maga are techniques which combined an attack with an escape which is done by a jump It is the force of the jump in the Krav-Maga which has attracted me in the first place to practice this art, many years ago

HAGANA NEGED BEITAT AKEV
Defense Against Kick With The Heel

It must be clear that at this point of learning, we must already fully control all the existing attack movements. The founder had made very clear the internal division inside the Krav-Maga – until the Blue Belt we learn only self-defense and in Brown and Black Belts we will learn the Krav-Maga itself. Therefore, we must be able to see and to read the opponent, and our best defense is always the element of surprise.

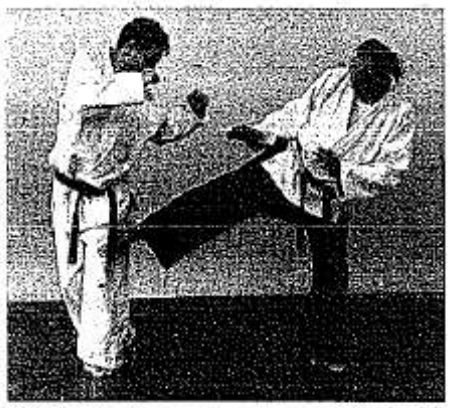
Pictures A & B:
In the first picture, both opponents are standing one in front of the other. The opponent's legs position reveals his intentions. In the second picture the attacker already advances towards us and now everything is clear – this kind of approach exists only in Beitot Akev

A

B

Pictures C, D & E:
We have several options:

1. In picture C we can stop the opponent while he's still advancing. All we have to do is to imitate his actions, but faster – we kick Beitat Akev Behitkadmut to his knee while he is still advancing.
2. In picture D we use the same principle, however instead of kicking to the knee, which is a small target and it could be difficult to hit it when we are moving fast, we kick to the hip or to the opponent's "open" ribs area.
3. In the third option, even if the attacker had already begun the kicking movement, we can still attack his leg / knee



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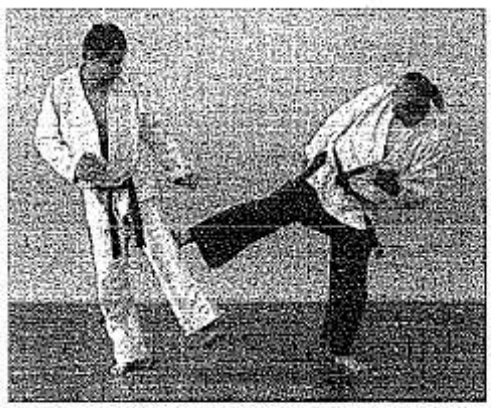


E

Remember: it is obvious that this kind of defense exercises require a lot of knowledge and many hours of training, but there are no magic tricks for an "instant" Krav-Maga, and those who sell this kind of illusions should be put in a prison cell.

HAGANA NEGED BEITAT AKEV
Defense Against a Kick with the Heel

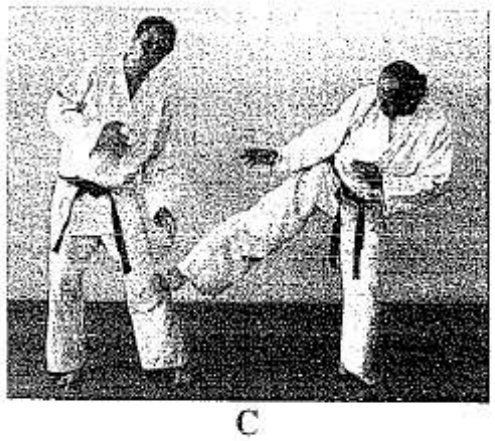
This defense is very difficult and complicated, not only in comparison to the other defenses against Beitat Akev, but also as a defense exercise which requires excellent physical abilities and a long and accurate practicing

Picture A:
Standing one in front of the other. Pay attention to the great distance between the two adversaries. This distance was created intentionally. By using this aggressive stand, the attacker in the picture (from the right side) is clearly exposing to the defender the fact he is going to attack with Beitat Akev. The kicks from this series have an especially long attack range.

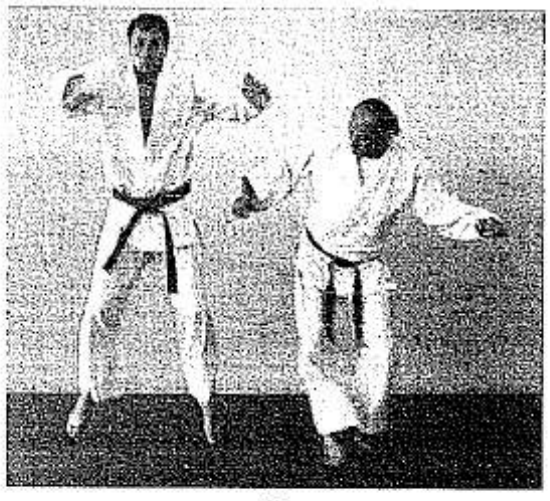
Pictures B & C:
The first picture demonstrates the approach towards the opponent and the second one shows the moment of the hit in the opponent's leg. I put these couple of pictures only as an introduction for explaining the correct position. These pictures, obviously, do not represent the correct position for this situation.
The approach movement is indeed accurate, however not the kick, and in fact also the hitting moment, do not exist in this exercise

A

B

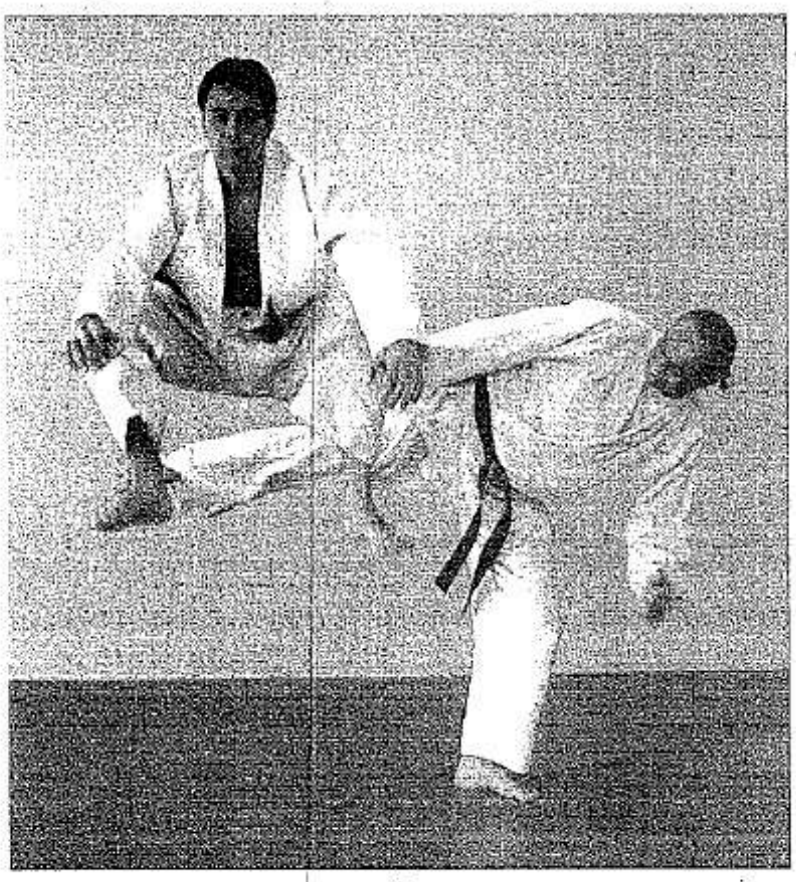

C

Picture D:
The real approaching movement of Beitat Akev to such a distance as shown in picture A. The approach in this case can be done by a quick jump which ends with a kick that will close the distance between the two adversaries as fast as possible. However, our opponent is not a dummy. In the moment I jump towards him, the opponent, as fast as he can and by using all his flexibility and sense of timing, jumps upwards.


D

Picture E:
By the time I finish the kick's movement, the opponent is already high enough in the air and he is out of my leg's kick range. Furthermore, the jumping movement upwards is done by pulling the entire body forwards and by this putting him out of range during the jump

As the defenders, we have two options at this point. First, to wait until the kicking leg will reach the ground and then to simply land on it and break it; and secondly, the defender can simply straighten his leg for Beitat Akev of his own, aimed to the opponent's hip or leg.



E

Remember: the complete way of the Krav-Maga contains not only punches and kicks, but also techniques of self-healing, abilities to overcome situations of stress and anxiety etc. I cannot say for certain if the Krav-Maga received these characters because he was created by people who lived in Israel and had a certain way of thinking, or maybe it was the founder who planned all of this from the beginning. To be a warrior means to be a Krav-Maga artist, but not always. However, to be a Krav-Maga artist means always to be a warrior, and not necessarily only from the outside, towards your opponents. Wanting to practice and to bring yourself to a level of professional perfectionism, so that everyone will see your full ability, this is indeed a daily and continuous fight, and this is maybe the hardest and most difficult fight of all, and not only in the context of the martial arts.
In the end, always comes the question: how much are we ready to fight for what we want or believe?

BEITAT HATKAFA MESHULEVET (Combined Attack Kick) Attacking with Beita Regila Lefanim and finishing with Beitat Hagana Leachor (to the chin)

This is a difficult and complicated kick which demands a lot of skill and full domination over the foot work technique However, inspite of these difficulties, its quality and the advantage it gives us are unquestionable

The purpose of the kick is to allow the opponent to see the leg movement for Beita Regila Lefanim and then, in the split second he is preparing his defense, to move immediately to Beitat Hagana Leachor aimed to the opponent's head

Sketch 1:

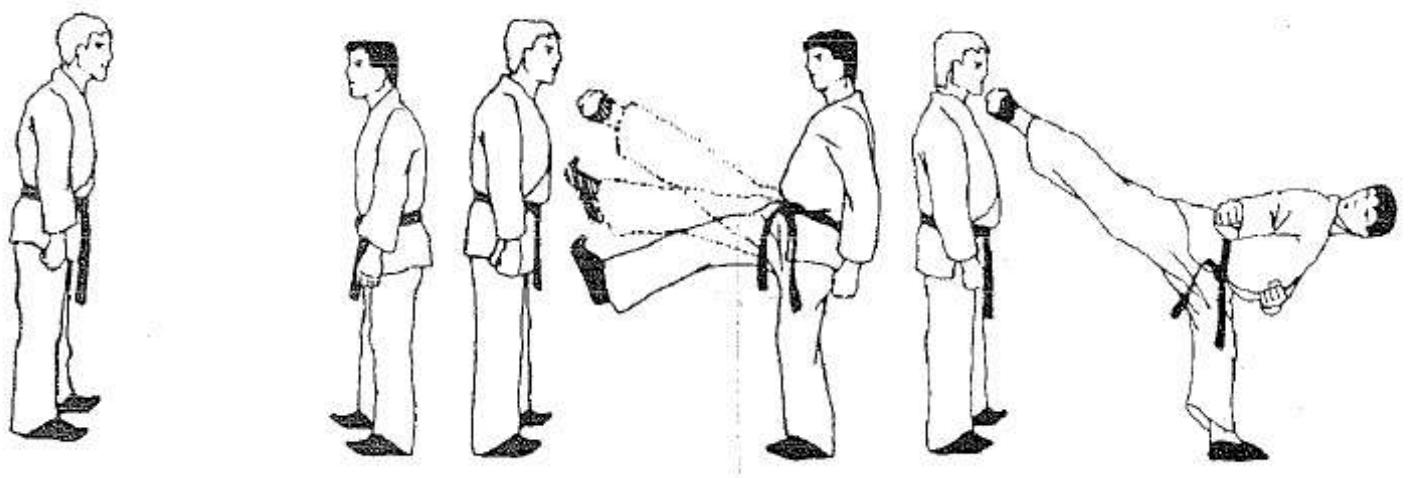
Amidat Pisuk one in front of the other. The exercise is always done from amidat Pisuk since we do not know what will be the final approaching movement, will it be Amidat Motza or another stand position which can be used during a fight

Sketch 2:

The leg begins the movement for Beita Regila Lefanim to the opponent's testicles however, during the movement the leg changes its course and strats to go up towards the chin, together with turning the foot to the position of Beitat Hagana Leachor In the sketch we can see the body still in the first (frontal) position, however this is only in order to better demonstarte the movement.

Sketch 3:

The leg movement continues until hitting the opponent's chin. In this stage both the body and the leg had complited half a turn in order to make the kick movement easier and to allow the full strength of the body weight to support the kicking leg



A B C

Remember: This kick has clear combat characteristics. We use this kick when we have no time to think, maybe surrounded by a number of attackers. It is a very decisive kick – we eliminate the opponent quickly and efficiently. The deceiving technique is indeed very complicated however, when we will know how to use it correctly we will be bale to go "inside" the opponent with a great sence of confidence in ourselves. We must give the opponent the illusion we are weaker than we seems, by showing signs of weekness and low self-confidence. However, do not let this "show" effects you, never use this trick if you think it might hurt you It is just a show, your own private show You must explore this technique deeply.

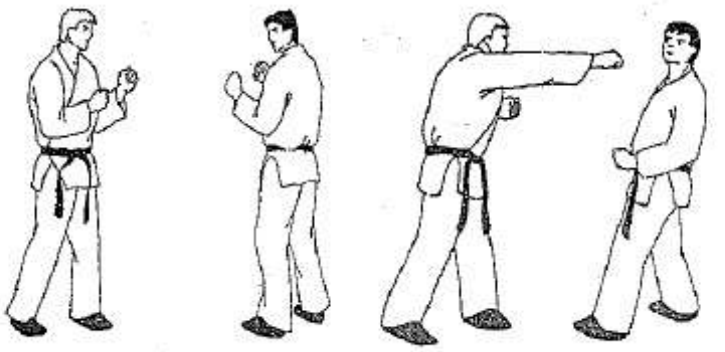
HAGANA AL YEDEI HATKAFA - Defending ourselves by attacking

The best defense is the attack.
Here are a number of possibilities to practice various movements, follofwing the guiding principle of the Krav-Maga, that no movement can be unknown to us in time of danger.

Beita Regila Besmol Vesiyum Beyamin (Beita Regila with the left leg and finninshing with the right):

Sketch 1:
Both opponents / training partners are standing one in front of the other, one is ready and waiting for his friend to take his first move

Sketch 2:
In this case the left opponent is attacking The attack here is done by a right fist punch; however it is not important if the attack will be done with the right or with the left hand



1 2

Sketch 3:
The second sketch is only a theoretical situation. The passage between movements 2 and 3 does not exist and the division was only done in order to better understand the exercise. In the moment we identify the opponent movement we attack with our left leg, which did not, as we can see in the sketch, hit the opponent

Sketch 4:
Immediately in the end of the kick we land with the left leg forwards, something which we do not usually do with Beitot Regilot, and then we immediately attack with the right leg

3

Sketch 5:
The hitting movement of the second kick, with the right leg, in the opponent's testicles Pay attention to stretching the toes of the foot in order to kick with karit kaf haregel. The passage between the land of the leg from the first kick and the second kick is done by a jump

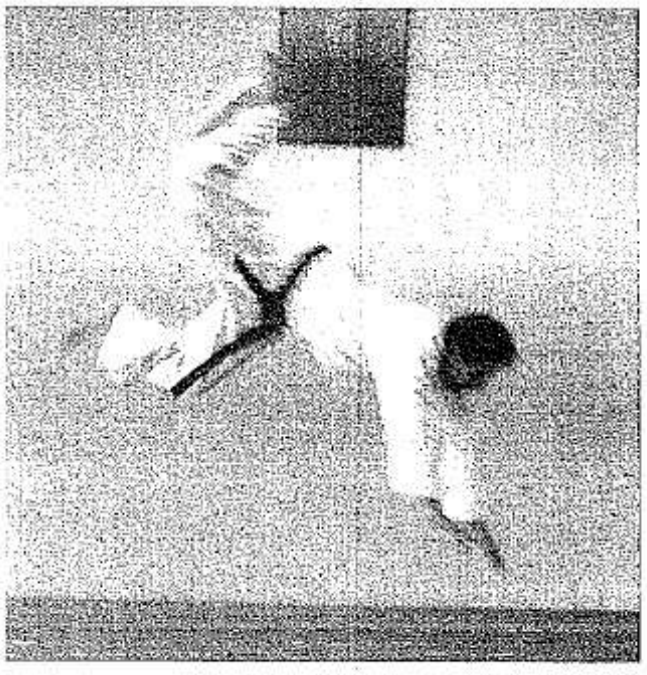
Sketch 6:
Right after the right leg hits its target the attacker will bend down, holding the place of the hit because of the pains. Our right leg is landing forwards in order to get ourselves closer to the opponent, to a distance which would allow Makat Patish, which would knock him out for good

4 5 6

Remember: in the jump backwards, in the defense against the first kick, the opponent is moving a great distance away from us. Therefore, we must see the second kick as a long range Beita Beredifa.

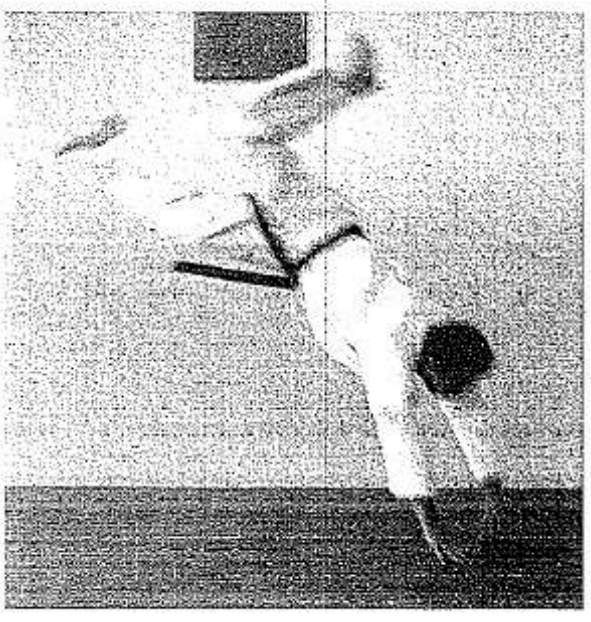
GILGUL MEGOVA
From a height

The ability to do a correct Gilgul is a direct result of a correct reaction. This Gilgul can be done when we want to pass above some kind of an obstacle or to jump above an opponent lying on the ground. Pay attention to how the hands are ready to stop the body. And if you will look carefully, you could also observe that the legs are already prepared for the stand.



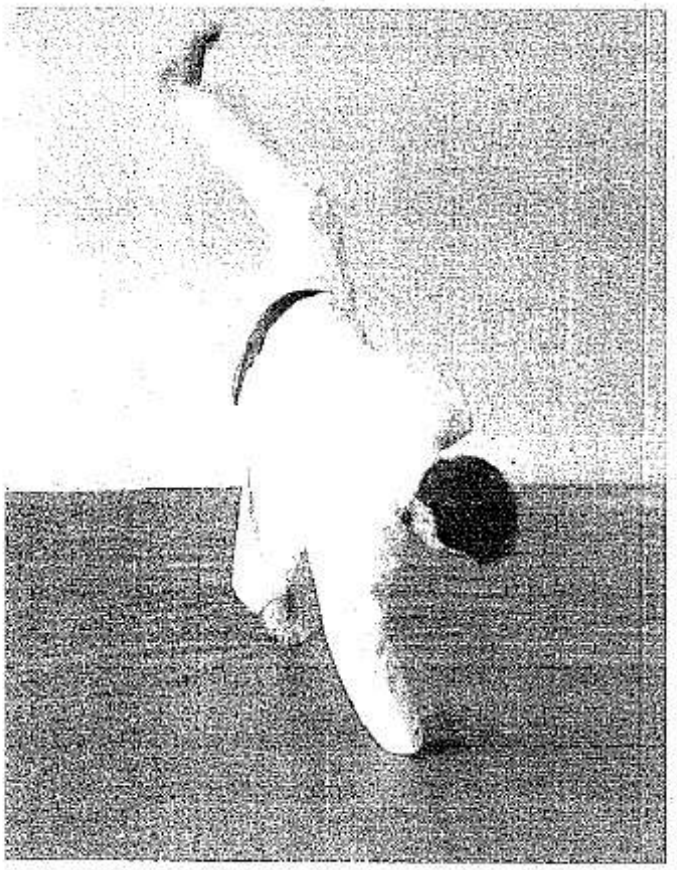
GILGUL LETEFISAT HEFETZ
To catch an object

This can be a variation of Gilgul Berechifa or Gilgul Megova. The purpose here is to reach the object on the ground as quick as possible. The object can be a small weapon, like a knife in this case. The Gilgul will take us a relatively great distance in a short period of time. Look how one hand is ready to catch the knife and the other hand is ready to stop the body's momentum, while the legs are ready to land on the ground.
All the beginnings to all the Gilgulim are identical, only the Gilgul itself is different.

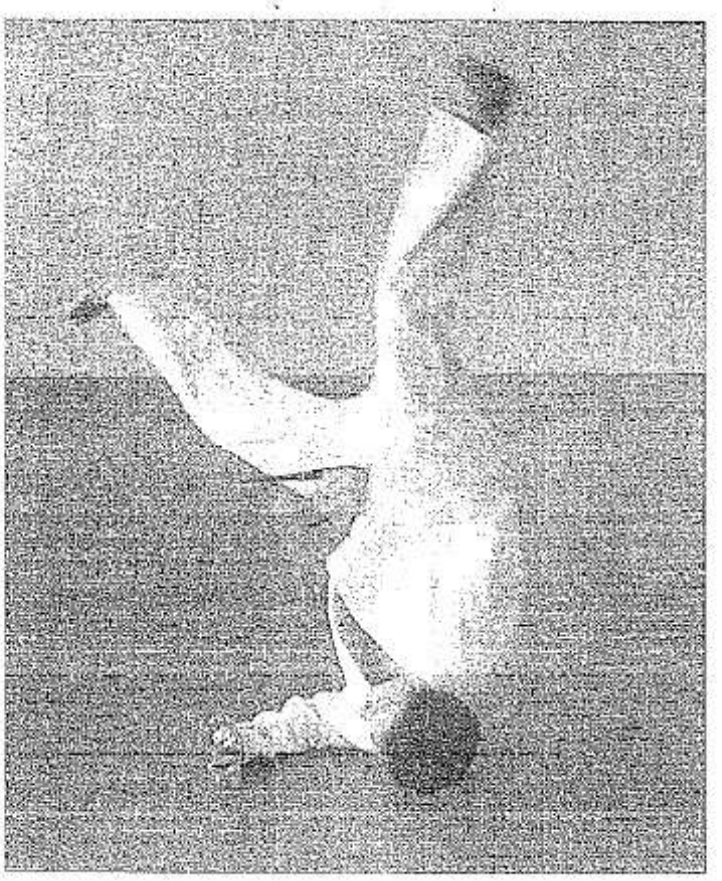


Gilgul Latzad (On the Side)

The Gilgul is done when we stand with our side (shoulder) turned to the front. The pictures were taken from two different angles: Picture A was taken from the front and picture B from the side



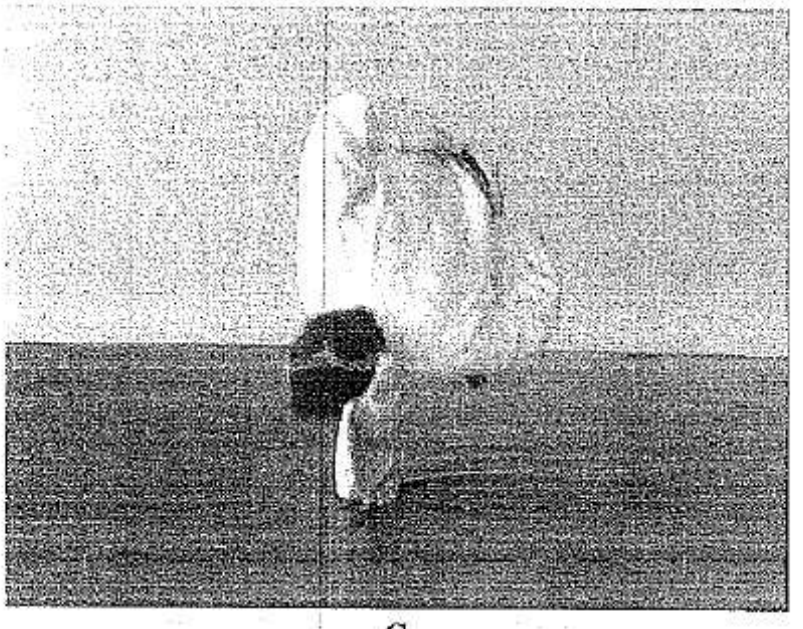
A



B

Gilgul Bli Yadaim (Without Using the Hands)

I cannot tell exactly when you will need to use this Gilgul or if you will ever need to use it However, the Krav-Maga prepares you for any possible situation. Pay attention to how the hands are stuck behind / inside the belt The rest of the movements are identical to those of the other Gilgulim



C

Galgal Chozer

This name, given by the founder to the exercise is not translatable, and to tell the truth even in Hebrew it is sometimes hard to be explained, although that when we do the movements themselves, everything becomes clearer and the Hebrew term can be understood. In anyway, the meaning of the name would mean something like "the wheel continues on rolling", and that is indeed the purpose of the exercise. To use the opponent's movements and strength in order to throw him above us and in the same time to go with him so that in the end of the exercise we will positioned ourselves above the opponent, neutralizing him. This exercise requires a great amount of skills and very exact trainings – the magic word here is repeating – and a lot of times. We must be very determined when we decide to do this defense exercise; we would not have more than a second or two to successfully do the exercise. In order to avoid from Rotem, which is demonstrating the exercise with me, a serious and permanent body injure, I put the pictures of these exercise in a different order than the one that will happen in the reality, however each movement I will explain separately.

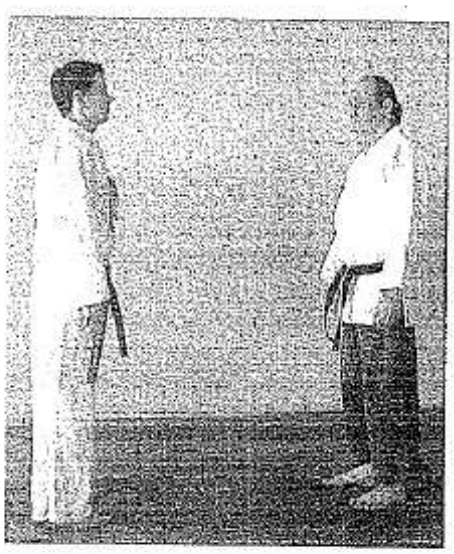
Picture A:

Standing one in front of the other. Here we have another reason to maintain a certain distance between the two adversaries – the defense would only be done in the moment the attacker will put his hands on us, and therefore we need to maintain a small distance from the opponent, not too long, just enough to "allow" him to get close to us and to hold us – only in this way we will be able to do the exercise. The art of controlling the opponent is in its highest level here, just like tempting the fish to swallow the hook.

Pictures B & C:

The attacker is closing the distance between us, exactly as we want him to, and he grips our shirt's lapels. At this point I must emphasize the fact that the exercise can only be done if the opponent is gripping a strong shirt; if we are using a delicate shirt like for example a t-shirt, it will probably be torn already in the beginning of the exercise and then, instead of being the attackers, we will find ourselves under attack. Against someone who is coming to push us or just to hold us, there are other options we can use. Strategy is a matter of judgment.

In this position, in which the attacker holds us and we are holding him, is the exact way to do this exercise. However, when training on the Tatami, the attacker's hands are locked inside our hold and the opponent might be severely injured. Therefore, I decided to explain the exercise from a less dangerous and more recommended situation, as in picture C – the attacker stands with his hands free and therefore he is able to move to Gilgul after the throw.



A

B

C

Picture D:

Here we will do a number of fast and continuous actions simultaneously:

1. We will get as close as we can do our adversary, so our throwing capability will be better (in the picture I stand in a small distance from the opponent so it will be possible to see what is happening with the raised leg) and he would loose his balance immediately
2. We put our right leg in a diagonal position, so the heel will be turned towards the opponent's body center and our toes will be turned outside.
3. We put our leg on the connection between his leg and the upper body, on the groin line; this is the best throwing point
4. We bend a little our left knee on which we are standing.

In the end of all these actions, we go down with our behinds in a straight line downwards so that the left leg will support all the way down until reaching a sitting position on the ground, and right after it we continue, that is, we let our body to continue the kinetic energy of the movement down, stopping gently on the back, as shown in the next picture

Picture E:

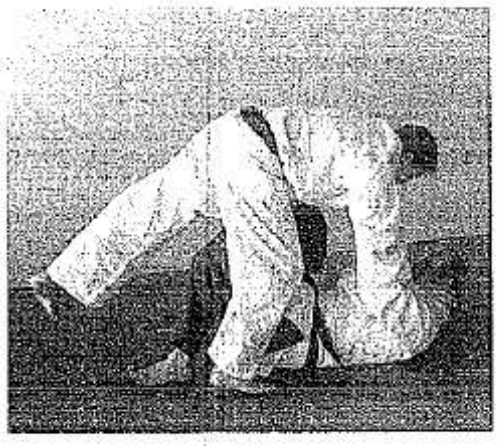
Going down on our back simultaneously to holding the opponent will make him loose his balance immediately. This is the last thing he had expected and now he is in a serious problem. The opponent's first movements, as we can see in the picture, will be to try and stop his fall forwards by straightening his hands. Pay attention to how his left leg is lifted in the air as result of the fact we put our foot on the connection between the body and the leg We, in anyway, continue holding his shirt's lapels and move to the next part – the throw

Picture F:

I chose to demonstrate this picture without my partner so I will be able to show the exact movement we should do Of course that with my training partner I will never do such a dangerous movement because I might kill him When training, we straighten the leg a lot less than shown in the picture When training we need to consider our opponent, in the street things work differently.

From the previous situation, I straighten my right leg upwards (the folded leg), on which the attacker is now relying, in one fast and strong movement. The leg's straightening movement must be an integral part of and a direct continue to the rest of the exercise movements, otherwise we will not be able to do it We keep on holding the attacker's lapels during the entire time

D



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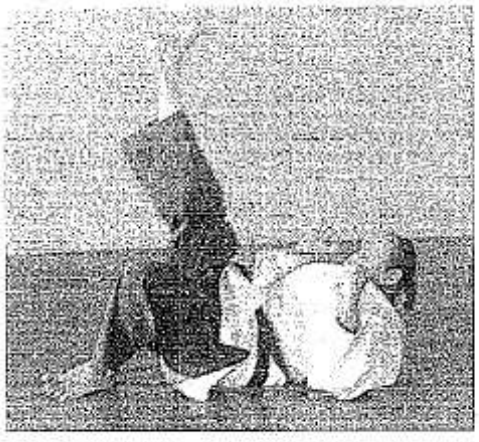


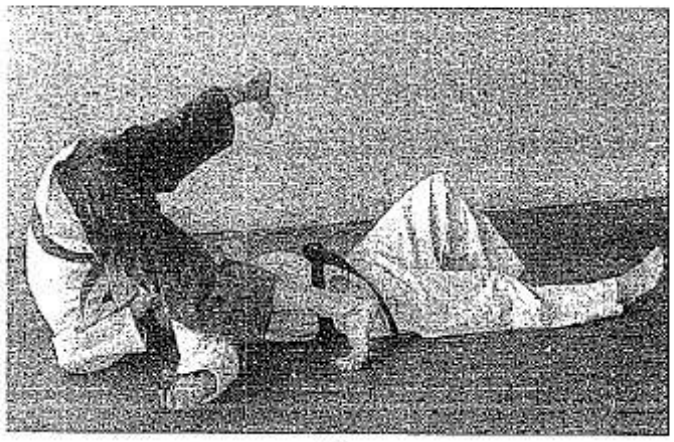
F

Picture G:

The opponent's throwing movement with the leg has made him land in the other side Now he lies on the ground and we are still holding his lapels, because that in the moment he landed in the other side we pull ourselves towards him and above him, using him to "help" us with the pulling movement. Pay attention to how the left leg is a little folded, and the right leg is straight In fact, we go up using the same technique as in Gilgul Leachor.

Pictures H & I:

The last part of the exercise I decided to show from two opposite directions From behind - in order to emphasize and to better demonstrate our feet and legs position in the end of the exercise and from the front – in order to demonstrate the act of taking over the opponent. In the split of a second in which we find ourselves above the opponent, with his lapels held in our hands, we must keep him stuck to the ground by using both our fingers tips to choke him. Of course we can also hit him or do what ever we think will keep him motionless on the ground However, the founder repeatedly said: we must be good enough so we will not have to kill.



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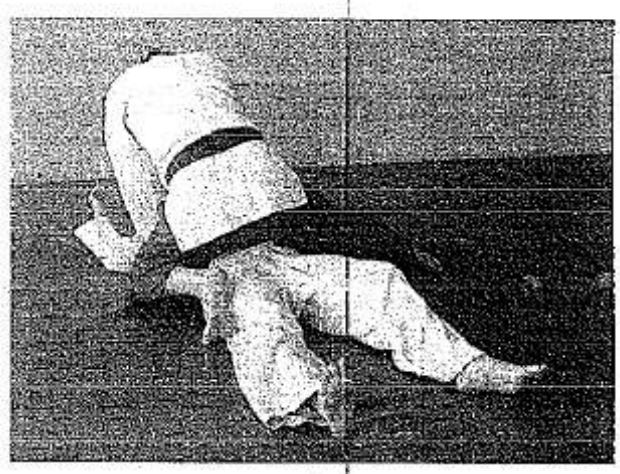
H



I

Remember: in this exercise we throw the opponent in a "gentle" manner, since our intention is to use the throw's momentum and to "climb" on him in the end of the exercise, and this is why our leg is not positioned in 90°

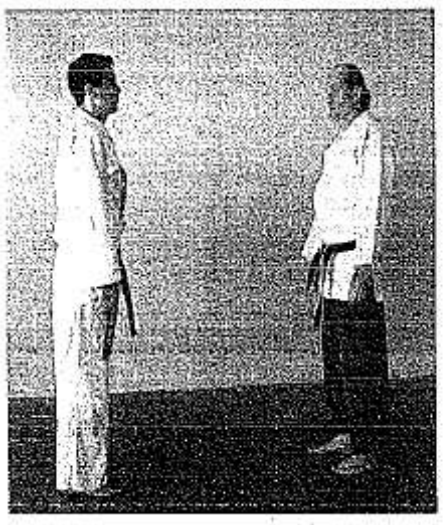
Sometimes, when you go from defending to attacking, you need to attack with the entire body, as if you were passing through a wall. This attack style will leave your opponent helpless and you will even frighten other opponents.

Hakrava Atzmit
(Self-Sacrificing)

Picture A:
Standing one in front of the other. When we learned and did Galgal Chozer, it was done from a static position, meaning, the opponent grabbed us and only afterwards we did the exercise. In Galgal Chozer we activate a certain amount of force, however in this exercise - Hakrava Atzmit, we do the exercise when the opponent is running / jumping towards us in order to push us. We use this very short momentum to our advantage, by activating against the opponent the same kinetic energy he himself had created. In this picture we maintain a small distance from the opponent, as a necessary condition to do the exercise.

Picture B:
In the split of a second in which the opponent came close enough to us to grip our lapel, we will grip his lapel as well. This situation is very dangerous for us and it is completely against the spirit and principles of the Krav-Maga, since that in the Krav-Maga we do not allow the opponent to come so close to us - it is very dangerous. And that is exactly why the founder gave the name "Self-Sacrificing" to the exercise. The main danger here is the fact we simply cannot know what will be the attacker's next move, and that is why we move very quickly from the previous picture / stage to this one:

1. We want to "catch" the attacker's movement and to use it to take him down.
2. To create a distance between us, so he will not be able to hurt us
3. We put the throwing leg - the right leg - in a diagonal position on the connection spot between the attacker's body and leg - exactly as in Galgal Chozer (picture B-2)
4. In order to achieve a stronger momentum for the throwing movement, we can simply make a small jumping step towards the opponent with the left leg - as closer as we will be to the opponent, the stronger our throwing movement will be.



A

B

B-2

Picture C:
The throw itself I chose to demonstrate the throwing movement without my partner, so that every detail will be perfectly clear. In order to understand the throwing technique, we need first to understand a number of factors.
If you would look carefully at the throwing movement of Galgal Chozer and at this throwing movement, you will notice that in Galgal Chozer the leg was not in a 90° angle because we did not want the opponent to "fly" too strong and by this we would have lost our hold over him. While here, the situation is exactly the opposite - our entire purpose is to throw the opponent as far away from us as we can.

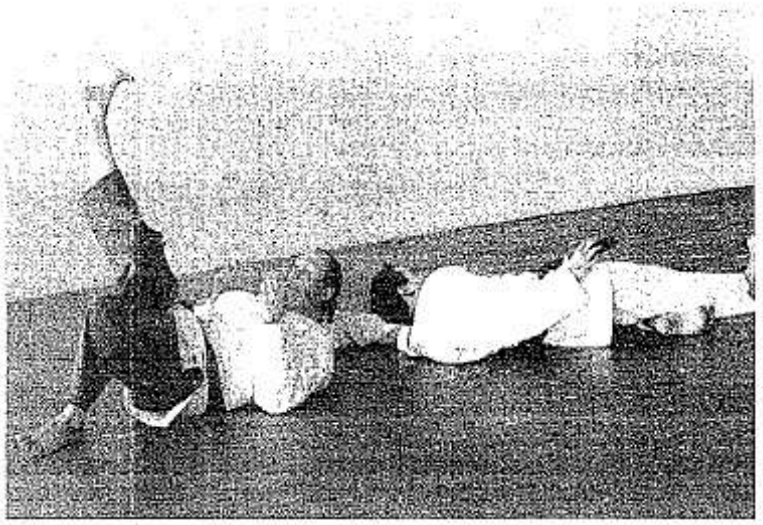
Picture D:

The situation after the throw:

At this point, or maybe a split of a second before it, we have a few options:

1. The first thing we must remember is that in the last part of the exercise we must let go of our opponent so he will be able to role himself over us, otherwise he could be severely injured.
2. In the street, if we will continue holding the opponent's lapels, his head will hit the ground and will probably be cracked as a nutshell.
3. In the picture the opponent is a little too close to us, since that in the reality the throw will take him far away from us.
4. From this position, when we are lying on our back with our leg straight in the air, we must get up as fast as we can - we must not stay at this position for too long The raised leg will help to achieve the momentum we need to jump quickly on both our legs

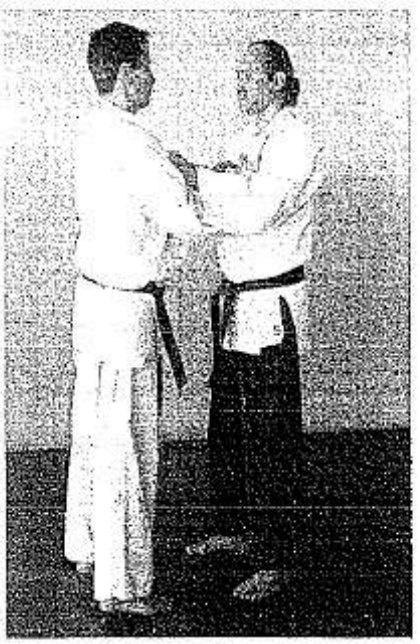
C



D

Picture E:

There are two forms of how to do Hakrava Atzmit The first one is by holding the shirt lapel's and the second, as we can see at this picture, by holding the hands. The difference between the two is the amount of time we have in order to do the exercise. In the second hold the throw will be a little softer, since the initial holding point is weaker.



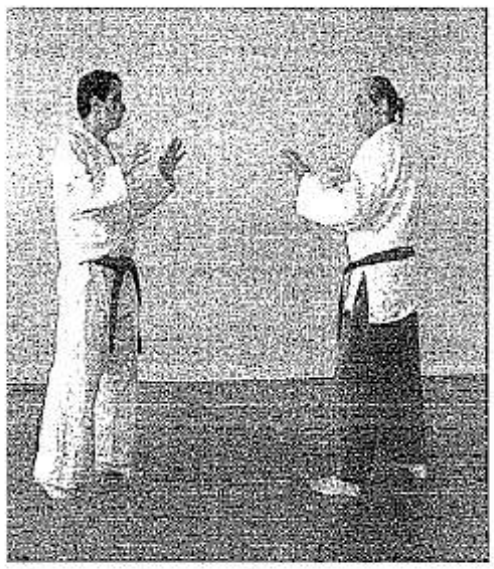
E

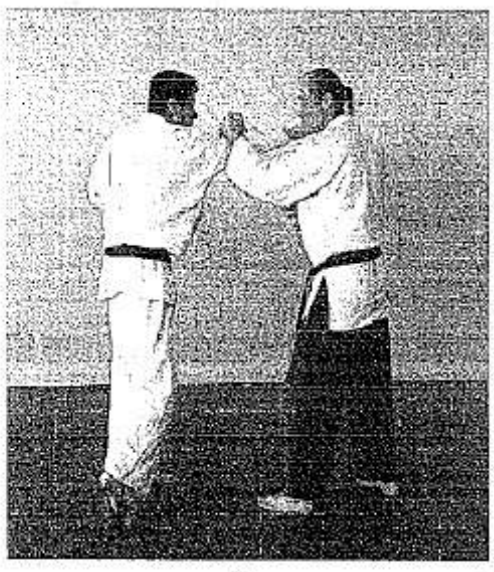
Remember: in the ancient history of the people of Israel, the act of self-sacrificing appears several times, and it is always connected to heroic actions, as in the story of Samson – the biblical hero of three thousand years ago, which before his death took down with him the palace walls and a thousand of his enemies (Judges, chapter 16; 30, the Old Testament). The heroes of Mesada (74 A C) which preferred a collective suicide rather than to be captured alive by the Romans. Only that life in modern Israel do not accept very easily acts of self-sacrificing, since for us – a very small nation – the life of each one has an enormous value That is why when the founder tolled us for the first time the name of the exercise, our reaction was a little cold, as if he were asking him to change the name of the exercise. However the explanation he gave took us far away and it was so convincing (as always), that the name stayed until today.

Defense Against an Attack with the Right Hand Combined with a Counterattack to the Opponent's Testicles

One of the unique techniques / approaches that the founder has created for the Krav-Maga is the one of going against and into the opponent's attack and the opponent himself, by diverting his attacking leg or hand in the last split of a second Understanding the difference between the opponent's "Live Side" and "Dead Side" will allow us to use this technique easily.
Go straight against the attacking hand; do not move to the right or to the left, not even a bit Only the hand defends

Picture A:
Amidat Motza one in front of the other
Picture B:
The opponent is attacking Pay attention to how the defending hand grabs the opponent's sleeve We go straight against the opponent's attacking hand and in the same time we defend / divert the opponent's hand with our open palm and than grip his hand If the attacker is using a shirt without sleeves, we can catch his skin or flesh, but we have to hold him in every cost, no matter what
Picture C:
We do not let go of the opponent's hand until the end of the exercise / defense We attack with a fist punch to his testicles The main purpose of this punch is to bend him a little forwards so it would be easier to throw him


A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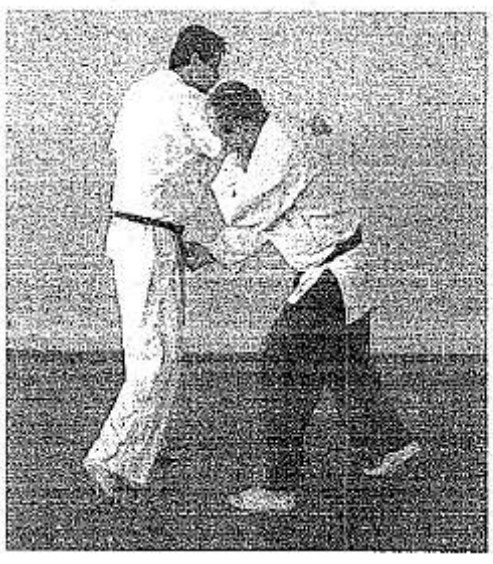
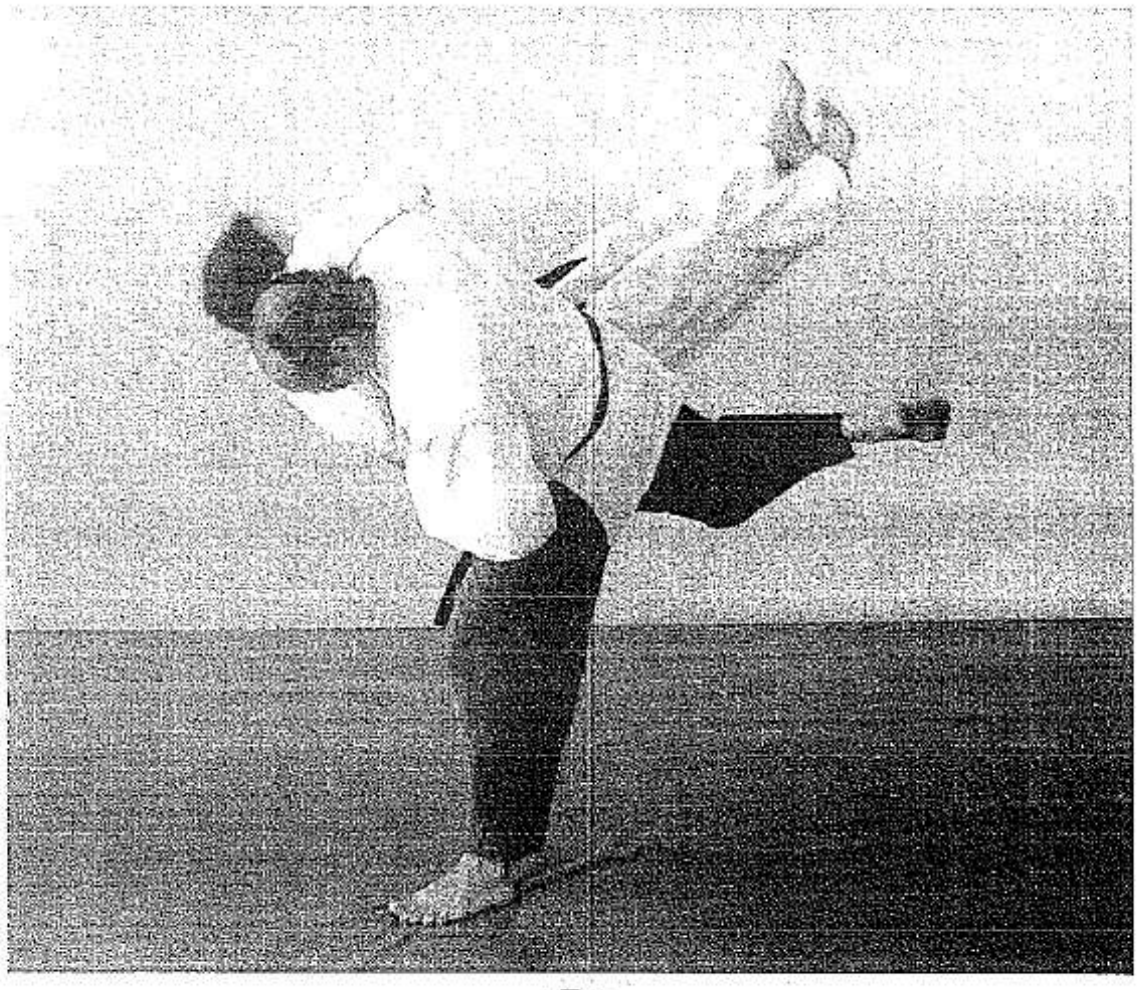

C

Pictures D & E:
After we have neutralized him with the punch to his testicles, we now go up and strike his neck in order to bend him backwards Simultaneously to the hand movement towards the neck, we also move our leg (the right one in this case) to behind the opponent's legs, as a preparation for the throwing kick
Picture F:
The throwing movement – the kick in the opponent's legs is identical to the movement of Beita Regila Leachor, although here our movement is much shorter and much lower

D

E



F

Remember: the defenses and exercises in the Krav-Maga are essentially soft movements, and not aggressive ones. We can take down any opponent. We can defend against every attack. We do not have any need to be aggressive. A trained Krav-Maga artist has such self-confidence that he does not need to use any kind of shouting and funny or clumsy movements in order to "intimidate" his opponents. Despite what everybody might say, the force comes from the inside, and nobody can resist such strength.

The Hand Gripping Technique

This technique is the final position of many defense situations, such as defenses against stick, knife, fists etc. The technique is used when, during or after a defense, we need or must take control over the opponent's hand by bringing it down and neutralizing it. This technique appears as an integral movement of many exercises in the Krav-Maga. However, because of its great importance and because of the difficulty to learn and to teach it when it comes as a small part of an entire exercise, I decided to bring it here in order to make it easier for the readers and students to train and to understand this technique.

The exercise is done only against the attacker's hand, however, the technique is identical also if the opponent is holding a knife or a stick or any other object.

Picture A:

In this case the opponent's palm is open, however that is not necessarily the way it will happen in the reality. The opponent simply takes his hand down and aims it to the center of our head. In this case our right hand is the one doing the defense. From the hands position in Amidat Motza, our hand goes up in a straight movement towards the opponent's hand. The movement's direction must be diagonal upwards, and not a pushing movement against the opponent's hand. Our hand's movement upwards must be as soft as possible. Pay attention to the position of the back of the palm of the defending hand.

Picture B:

In this picture the situation gets a little complicated. Here we can see the defense is done not only with the hand, but with the entire body moving to the side. Well, in certain situations this is what will happen, and in other situations (such as defense against Dekira Regila – regular stab from a close distance, in which we stay in front of the opponent – only the hand moves) it will happen differently, meaning, only the hand will do the defense. Therefore, we must learn well all the various exercises positions and to move accordingly to the movements sequence of each defense. We can never know for sure when only the hand will do the defense and when the entire body will move; it depends on the sequence of the defense movements, which depends on the opponent's strength in that particular exercise.

Here as well we must pay attention to the opponent's straight palm and to the position of the defender's palm. Observe how the defender's hand has completed a quarter of a turn. The turning movement is done by activating a light pressure on the opponent's hand. In anyway, we cannot allow the opponent to raise his hand, our purpose here is to lower his hand.

A

B

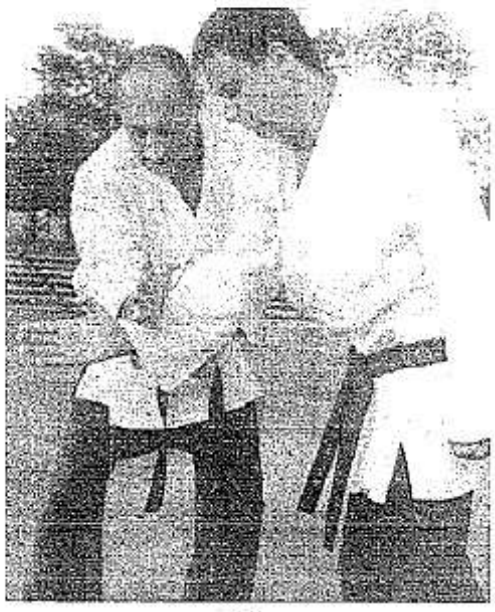
Picture C:

Together with activating pressure on the opponent's hand in the previous stage, we continue to lower his hand. At this point we might have to use some force if the opponent will try to resist, however this has no practical meaning. From the previous picture, in which our hand is positioned outside the opponent's hand, we pull our hand a little towards us, as a preparation for the next stage. In anyway, we cannot use our second hand in order to help the first one – this exercise is done with only one hand. The other hand must remain ready to attack if necessary. Look how the entire body is accompanying the hand movement. Here we intentionally use our force, however as we can see in various defenses, sometimes it will not be necessary at all. All depends on the accuracy of our movements and on the attacker's quickness and strength and how we use it against him. And that is the entire "Tora"

Picture D:

In this stage our hand completes another quarter of turn, meaning, from the beginning of the exercise our hand has already done half a turn. From our position in the previous stage, we pull a little our hand towards our body in order to grip the opponent's hand, following these principles:

1. A general grip, with the opponent's shirt, as the one in the picture – we simply grip what we can
2. If we are good enough and fast enough, we grip only his sleeve, supposing he is wearing one.
3. If the opponent is not using a shirt with sleeves, then we only grip his hand, as shown in picture D.
4. We grip the opponent's skin or flesh.



C

D

Remember: the final position could change from one defense to another, like the place where we stand and the position of our body in relation to the opponent's body – we can stand, like in this exercise, from the side, or we can stand in front of the opponent; we can stand in a very close distance from the opponent or we can remain more distant from him, it all depends on the requirements of the defense / exercise we are doing.

Although this exercise / technique always comes as an integral part of another exercise we are learning, it is highly recommended that we train this technique separately in order to achieve complete control over the opponent. There is no difference if the movements are done with the right or with the left hand and, in principle, there is also no difference if the movements are done inside or outside, meaning, in these pictures for example the defense is done with our right hand against the opponent's right hand and the opposite will be left against left, however, we will use the exact same movements also if the defense will be right against left or left against right. We must learn and practice the four possible situations.

THE HAND GRIPPING TECHNIUQE - PART II

One of the most important techniques in the Krav-Maga, as I have already explained along the book, is that of knowing how to move correctly with the opponent's hand and in the same time to keep it locked inside our palm. This way of the Krav-Maga is exceptional and different from any other martial art.

This technique is not a complete exercise, but just an integral part of various defense exercises. Nevertheless, I have chosen to demonstrate this technique in the book in its two possible versions, so that you the reader, a student of Krav-Maga, will be able to bring yourself as close as possible to perfection when practicing this important technique.

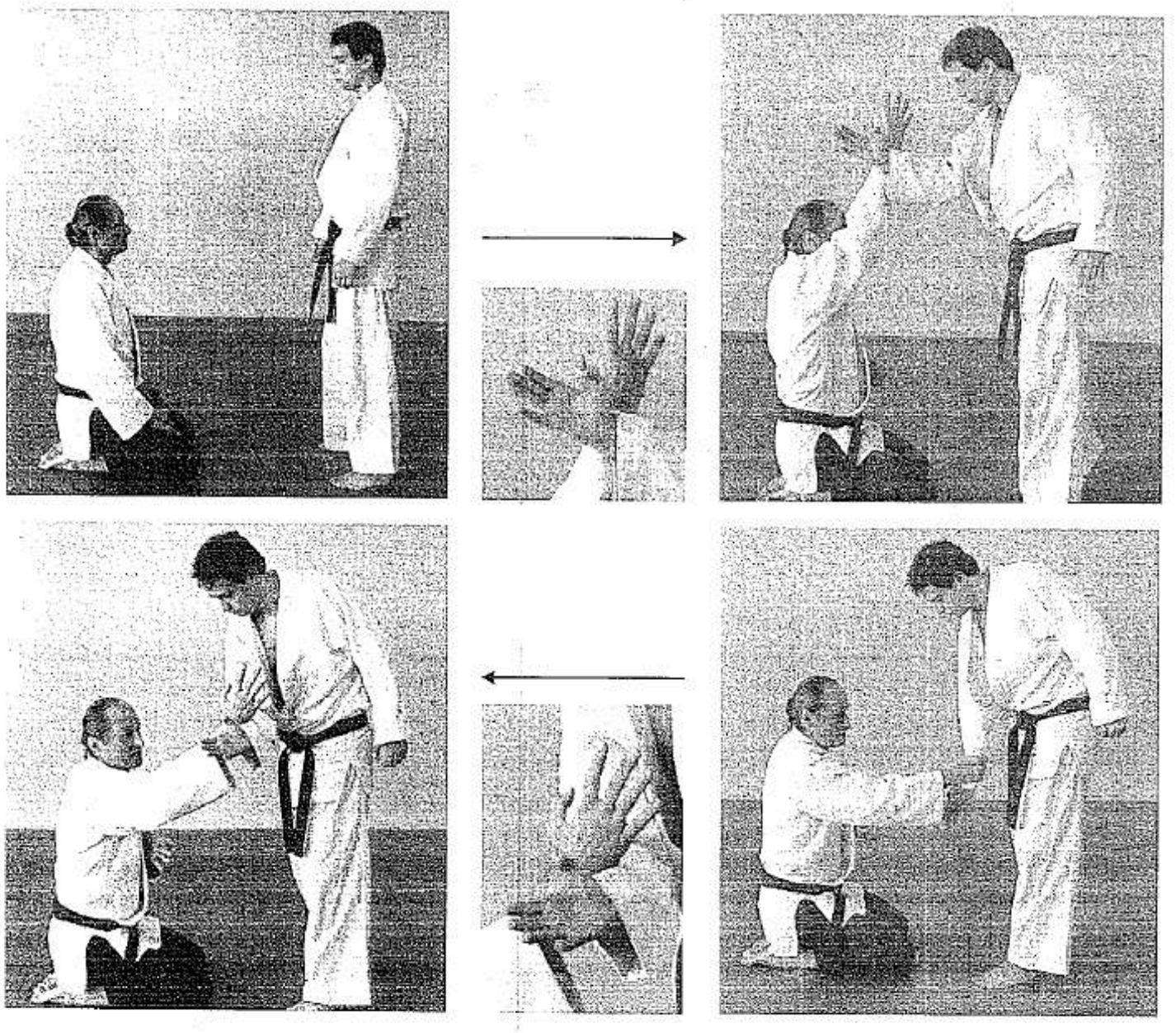
In the first picture we can see one of the opponents standing near his sitting friend; however, this practice can also be done when the two partners are sitting one in front of the other.

The second picture shows the attack. Pay attention to how the defending hand is completely straight and the fingers are stretched to the maximum, as a preparation for holding the opponent's hand.

From the previous picture / position, we take down our hand and in the same time also the opponent's hand. At this point I must clarify one thing:

We do not use any kind of force against the opponent; on the contrary – we go together with his movement. The opponent's hand movement is a descending one and we simply "cooperate" or continue with this movement. Pay attention to how the palm is a little turned.

Teach yourself to fully control this technique in both your hands equally.



What To Do When Someone Is Trying To Rob Your Purse

This exercise first appeared in my first book of the Krav-Maga – "Krav-Maga – A Guide for Self-Defense" published in 1988. The fact that it is possible to do an effective defense also in situations such as this is another prove to how unique the Krav-Maga is as a martial art for self-defense. Just remember one thing – the movements must be very short and very quick.

Picture A:

The attacker is standing behind his victim, which is still not aware of the attacker's intention. However, the most important is to always be ready.

Picture B:

The attacker grabs the purse with his hands. Beginning from this moment we must act very quickly and decisively.

Picture C:

The first thing you do is to fold your hand so the strip will not slip easily along your hand, but instead it will stop at your folded elbow. All you have to do is to touch with your palm at the other shoulder and if possible then to even grip your shirt with the hand so you will have a better lock on the purse.

A

B

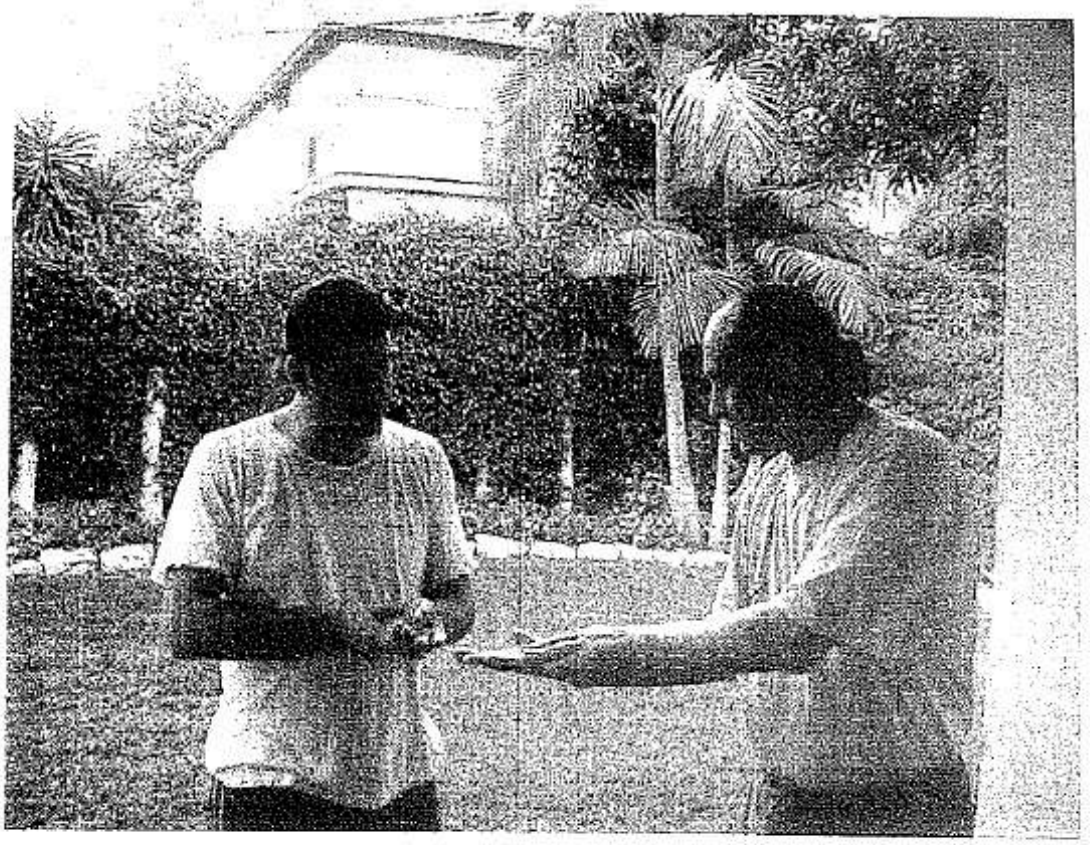
C

Picture D:

Together with folding the hand, grab the purse's strip with your other hand. This action has two purposes: first, to make it even harder for the attacker to take the purse and secondly, to create a better balance point so our kick will be stronger and easier. And of course, while grabbing the purse we kick a strong and quick Beitat Akev to the attacker's knee.

D

Remember: it is true that the thought of it might be a little hard, but the reality of life imposes on us the need to always be ready for everything.



אנסה להודות לך בעזרת הכלים שנתת לי עד כה
השבוע האחרון החזיר לי תחושה מוכרת, כמו להתעורר בקר של יום אחד רק במציאות לתקופה ארוכה הרבה יותר.
הנני מודה לך לא רק על השבוע האחרון שכך הוא מתגמד למול הסבלנות ו השנים הארוכות שהקדשת
הנני בטוח שראיתה את תודתי החבויה ב שבוע זה וכיוון שאזדקק ליותר משבוע בכדי להודות לך אוסיף כי כך היתי רוצה להתעורר כל בקר

תודה תודה תודה

21.11 04
רחובות ישראל

The surprise element in a fight is on our side as long as the opponent had not discovered it

Blue Belt

Hagana neged egrof

Defense with the left hand against an attack with the right – and counter-attack with Makat Zirtit

In defenses against fist punches we never do a defense only from one direction, meaning, not always the attacking opponent will stand in our front. Sometimes, in situations in which we defend against two or more opponents we must be able to do defense movements against punches and kicks from different angles. Although in this exercise the opponents are standing one in front of the other, this defense is a classic position to do a defense with our side towards the opponent, when we feel his attack in the last moment and then, together with doing Makat Zirtit against his attacking hand, we defend against the fist punch.

Picture A:

Amidat Motza, one in front of the other. Every time in a while I find my self obligated to remind and to explain that in order to photograph the exercises I had to make an intentional "mistake". However, in this explanation I correct it: we must never stand so close to the opponent – we must maintain a one pace distance from the attacker, in order to make sure we will react in time. The distance in these pictures is only in order to better demonstrate the exercise.

Picture B:

The opponent attacks with his left hand. Indeed in the Krav-Maga the attack is normaly done with Smol-Yamin, meaning, left and right, however here the defense is done only against the left hand. Maybe the attacker has chosen not to attack with the right hand or maybe we are in a different situation. Our left hand makes a very short movement, taking the opponent's attacking hand away from its course.

Picture C:

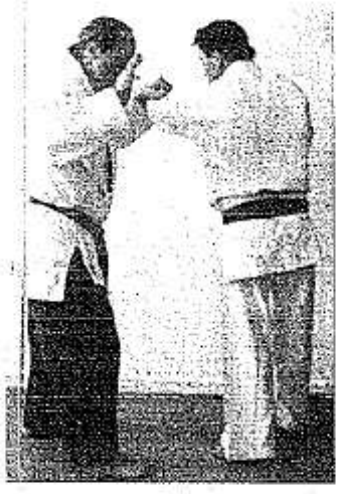
The right leg take a step forwards together with the right hand, which is ready to hit with Makat Zirtit.

Picture D:

A direct continue to the last movement – ending the right hand movement with Makat Zirtit to the attacker's kidney.

A

B



C

D

Remember: We must study carefully how to combine the simultaneous legs movement forwards and backwards, and to all the directions and in the same time to control our hands movements, whether we defend or attack with them, approaching the opponent or walking backwards.

This technique is a highly important part of the Krav-Maga, as part of our physical training and qualification – to be able to do any movement in any situation.

Additionaly, in this kind of exercises, when we defend and right after it attack, sometimes one single attack would not be enough, and this exercise is a good example. Makat Zirtit to the opponent' waist will only neutralize him for a very short time. Therefore, we must hit him immediately several times, using the same punch or with fist punches, or maybe even by using a kick with the knee.

HAGANA NEGED SMOL - YAMIN IM HATAYA
Defense against Smol - Yamin (using a deception movement)

In this exercise we cause the opponent to forget all the safety rules and to attack us the way we want him to.

Picture A:
Amidat Motza one in front of the other. There is an importance to the fact the defender in the picture (from the left) stands with his palms opened and the attacker with the palms closed. The attacker's tense stand is actually telling us he is ready to attack in every moment.

Picture B:
When the attacker attacks with the left hand, we do not make even a single movenet with our hands. Only the body moves as an arc backwards. Pay attention to the picture : the hands are not moving at all from their place, only the back is bent backwards in order to get out from the opponent's hand reach.

Picture C:
We are now in the next situation:

1. Our body is still bent, and the attacker's left hand has returned to its original starting point.
2. Now the attacker continues his attack with his other hand – the right, convinced his hitting ragne is longer and therfore he would hit us.
3. The position in this picture almost does not exist in the reality and its only purpose here is to better explain the situation.

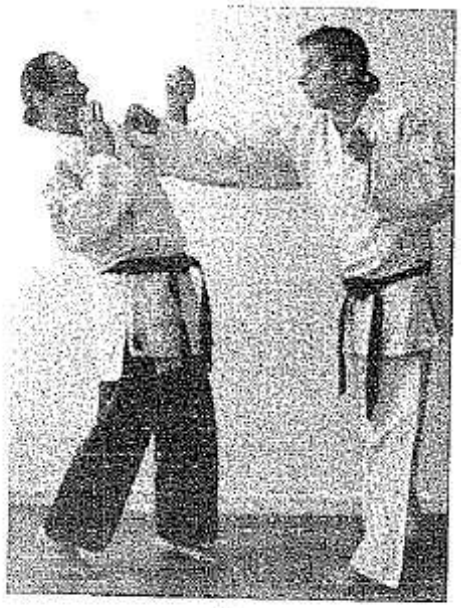
A

B

C

Picture D:
Pay attention to how our left hand was in the first picture and how it is currently positioned. The purpose is to "capture" the attacker's hand in the curve created between the wrist and the arm.

Picture E:
From the position in the previous picture, our folded hand quickly goes down over the opponent's sleeve and together with gripping his sleeve we attack his chin with our other hand.



D

E

Remember: This exercise opens for you a number of things you need to study and to explore until achieving perfection.

1. The defense movements against fist punches are easy to do, nevertheless, they are learned only in Blue Belt and the reason for that is the level of body control required from us in this exercises. We must learn to be quick and soft however, in the same time also hard enough in order to completely control our body

   Of course there is a certain contradiction between the two things – softness and hardness in the same time. Yes, this is the unique awareness of the Krav-Maga. I cannot explain it by words, I duobt if it could be explained by writing. It is required a long and accurate training under a correct and exact supervision in order to reach a right understanding of this conception. The answer already exists inside our body, we just need to make it "float" into our awareness.

2. In the end of the exercise, when we are already attacking the opponent, we can see that he himself is ready to attack again with his left hand. Therefore, we must defend against his right hand and then to attack him so quickly so he would lose not only his physical but also his mental balance. Furthermore, in exercises of defenses against fist punches - Haganot Pnimiyot – we had already learned how to reach the position of a defense against a direct punch from the opponent – above or under him. And that is the time to be ready to do such an exercise. Concentration and readyness are the name of the game in this complicated exercise.

DEFENSE AGAINST A SHOULDER HOLD FROM BEHIND

This technique is used when someone grabs us from behind in the shoulder or in our shirt in order to turn us and punch us in the face or to attack us in some other way, like throwing us or pull us to the ground.

Picture A:
Standing one behind the other.
Picture B:
Someone grabs one of our shoulders from behind. Remember, it does not matter which hand of the opponent grips our shoulder; the important is our right reaction

A

B

Picture C:
Here we make a number of actions simultaneously. Pay attention:

1. The first thing we do is to raise the hand parallel to the gripped shoulder. The hand must be raised completely straight, because in any other way we will not be able to do the defense
2. In the same time we begin to make a 180° turn, in the end of which we will stand facing the opponent.
3. The principle of turning the body towards the opponent and raising the hand is very simple:
   – If the opponent grabbed our right shoulder – we turn to the right and raise the right hand.
   – If we were grabbed in the left shoulder – then we turn to the left and raise the left shoulder.

C

D

Picture D:
The end of the turn towards the opponent. Now we are in fact facing the opponent's and in the split of a second we see the opponent's face we hit him as strong as we can with our other hand. It does not matter if we hit him from the outside like in the picture, or from the inside. The only difference is that if we would have done the turning movement inside, a correct punch would have eliminated any possibility that he will attack us.

<u>Remember</u>: the most important of all in these exercises is to straighten completely our raised hand. Otherwise, we will have to confront the opponent's physical strength, and this is unnecessary.
This technique is very important to the Krav-Maga as a form of developing our reactions, instincts and our senses about being attacked from behind. I personally train my students on this technique thousands of times, until they actually learn how to sense when they are going to be attacked from behind – and this in fact was the exact purpose of the founder when he developed this technique

SHICHRUR MEHAVIKA LEFANIM IM HATALA

In Orange Belt we learned the series of Shichrurim Mehavikot (Havika / Havikot = hug or hugging). However, here we are dealing with a more complicated situation. We stand at a certain distance from the attacker. In Orange Belt we learned how to release ourselves after the opponent had already gripped us, while here we have the ability and the time to observe the opponent's movements and to anticipate them.

The main technique in this exercise is to learn how to move together with the attacker's movements, while taking full advantage of the timing element – one of the key elements in the Krav-Maga.

Picture A:

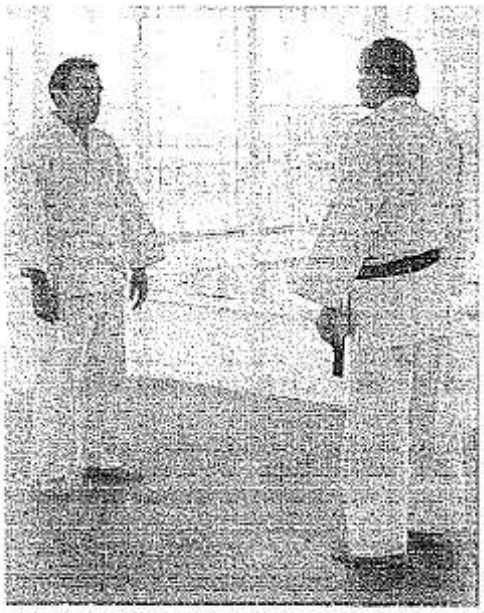
Standing one in front of the other; many "martial arts" are born each day, everybody invent something for themselves, and many times I am asked about a certain situation or position. Well, the answer is almost always the same. There is no problem to see the attacker coming towards me, and it makes no difference if his intention is to grab my leg, to grip my hands or any other possibility. We can always punch him or kick him; however that is not the spirit of the Krav-Maga. for such a reaction we do not need to learn nothing, that is not the way a martial artist reacts. You should learn to wait and act in the right split of a second.

Picture B:

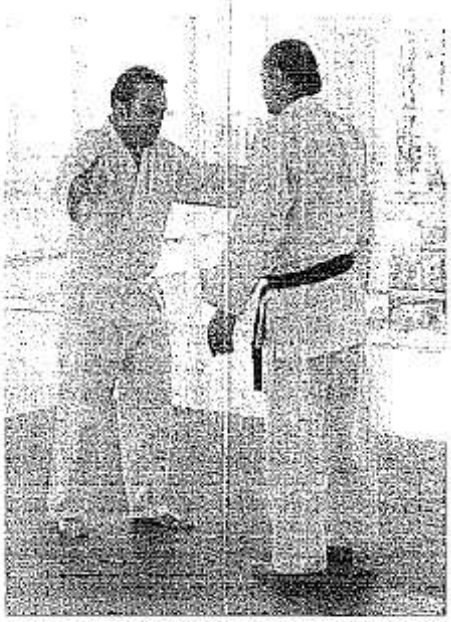
The attacker's intention is now perfectly clear. As I have already written, people who prefer to use this technique of Havikot are not ordinary people and we should take them and their grip very seriously. We, as the defenders, remain motionless in our place – timing! Pay attention to how we stand with a small Amidat Pisuk, with our feet parallel one to another.

Picture C:

In the moment the opponent reaches a situation in which his body is already stuck to us but we are still able to move freely, meaning – his hand are still not completely closed on us, we move from our previous motionless position and begin to turn our body as a preparation for throwing the opponent. Our right leg, from its place in the previous picture, takes a step forwards in order to complete an almost full turn. However, the leg's movement is not done only with the leg, but in fact we do this movement with the hip, which pulls after it the leg and the step. In fact, this hip movement is a preparation for the movement of throwing the opponent – together with the step forwards our right hand goes up and surrounds the opponent's head / neck. This way, as we can see now, the step forwards brought us closer to the opponent and, as in many other situations in the Krav-Maga, we create at the opponent the sense we are "helping" him.



A



B

C

Picture D:

The end of the hip's turn - pay attention to the following details:

1. The feet position – both aimed to the same direction. The feet remain parallel one to another with only a small space between them in order to allow maximum control over the hip
2. The knees are slightly folded. In the moment we will straighten them the attacker will loose his touch with the ground.
3. Pay attention to how the hip is turned a little to the outside, so we could slip the opponent above it for the throw. Furthermore, this movement / position gives us a greater strength for the throwing movement.
4. Our right hand holds / locks the attacker's neck to avoid him from straightening his body, while our second hand grabs his hand which holds us so he will not be able to release it, and also in order to pull him and to lift him for the throw.

Picture E:

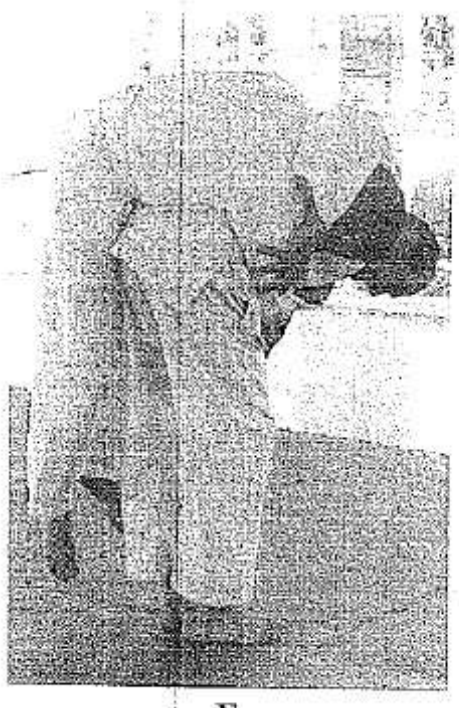
We straighten a little the knee and make the attacker to completely loose his touch with the ground and any self-control he had until this moment. This is only a theoretical stage, of course that in the reality we do not stop between each part of the exercise.

Picture F:

The throw: the attacker's position when he is still flying in the air. The most important – look how I am bending myself together with the opponent. This movement is only done during training with a friend or a training partner, in the street we of course remain standing straight so the throwing movement will break the opponent's neck. But here we are actually gently putting the opponent on the ground. Also in the street we have this option – not to eliminate the opponent but to take him to the ground, relatively unharmed.

Always remember: in any throwing position, the head movement will determine the direction of the opponent's body.

D



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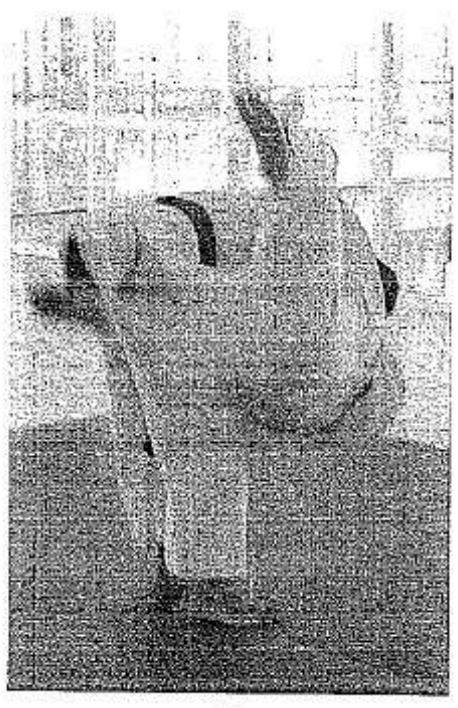
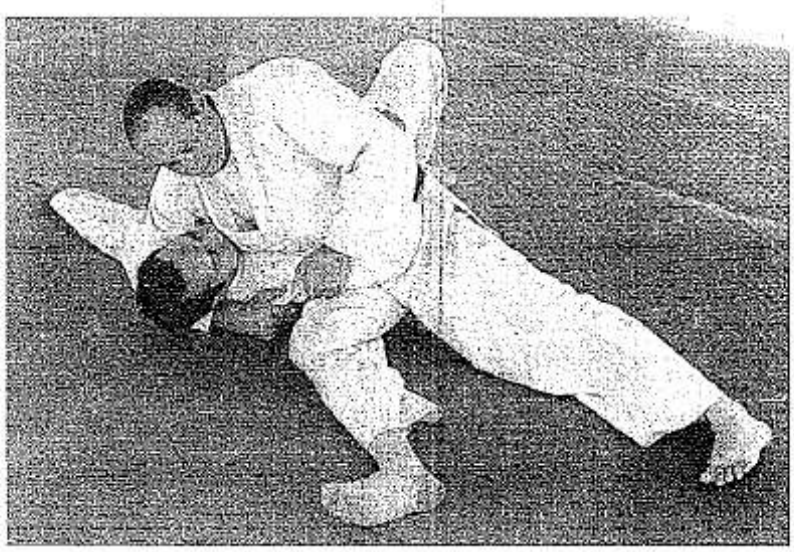


F

Picture G:

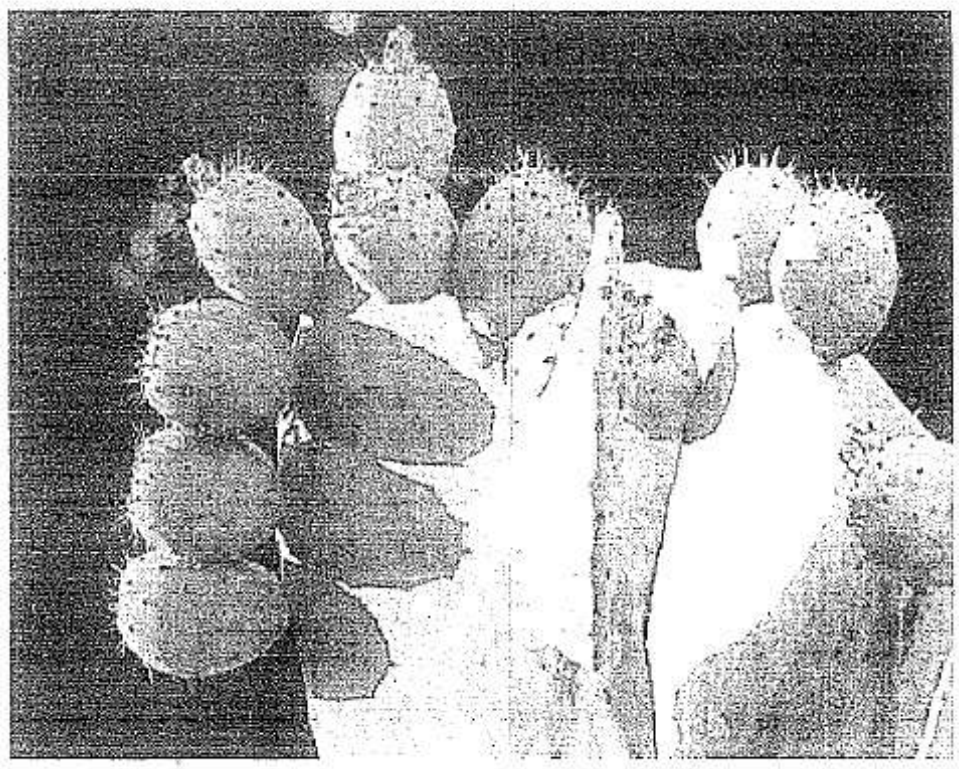
This situation is also mostly hypothetic. We can "go down" together and on the opponent into a situation in which we will stick him to the ground, but the question is if we would like to do it since that in the moment we did it, we are getting ourselves into an unnecessary ground fight with the opponent.



G

Remember: this exercise teaches us the meaning of one of the most important rules in the Krav-Maga: to be soft. However, my intention here is not negative at all. According to the way of the Krav-Maga, softness does not mean weakness, and this exercise is the perfect example. We only use the "softness" to move ourselves inside the opponent's arms, to feel his body and movement, and to use his own momentum against him and to throw him. The founder tried many times to insert this soft movement into his students, which often had difficulties to accept such softness and preferred the use of the force over the use of the mind (the power of the muscle over the power of the brain).

The people of Israel which were born in the land of Israel are called Tzabar (Sabra), like the name of a wild desert plant which can be found all over the country. His fruit are very sweet however, they are covered with a shell surrounded by long and sharp thorns, and some skill is required in order to take off the crust and to reach the sweet part. That is also the way of the Krav-Maga – purely Israeli – the Amidat Motza for this exercise is the complete opposite- sweet and innocent from the outside, but can be very painful a second later.

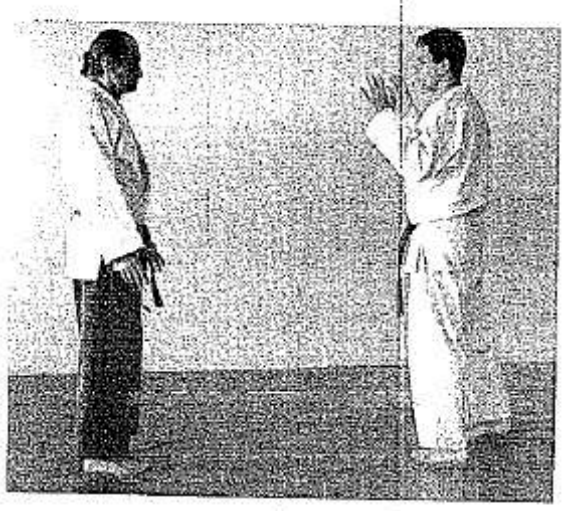


Sabra – if you do not look for trouble, don't touch me!

SIDE STEP COMBINED WITH AN ATTACK JUMP WITH THE LEFT + A GRIP OF THE SLEEVE

The side-step principle is the initial position, meaning, we do not stand in Amidat Motza – we stand "open" and unprotected.

Picture A:
Standing one in front of the other Pay attention to the position of both opponents, how the defender's stand is soft and free, but in the same time he is ready for everything

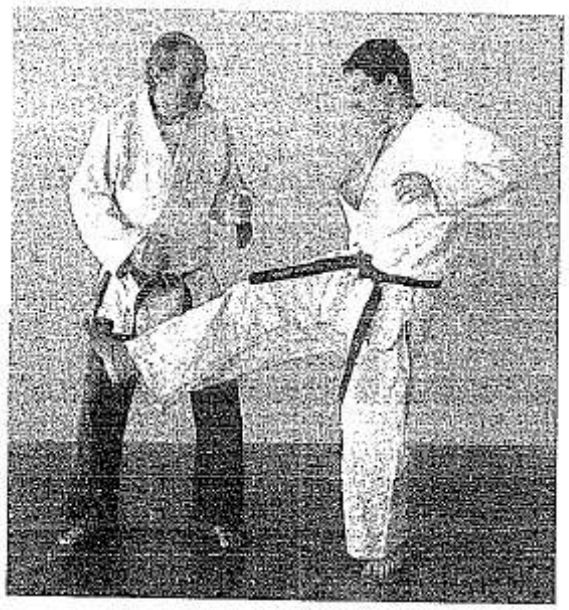


A

B

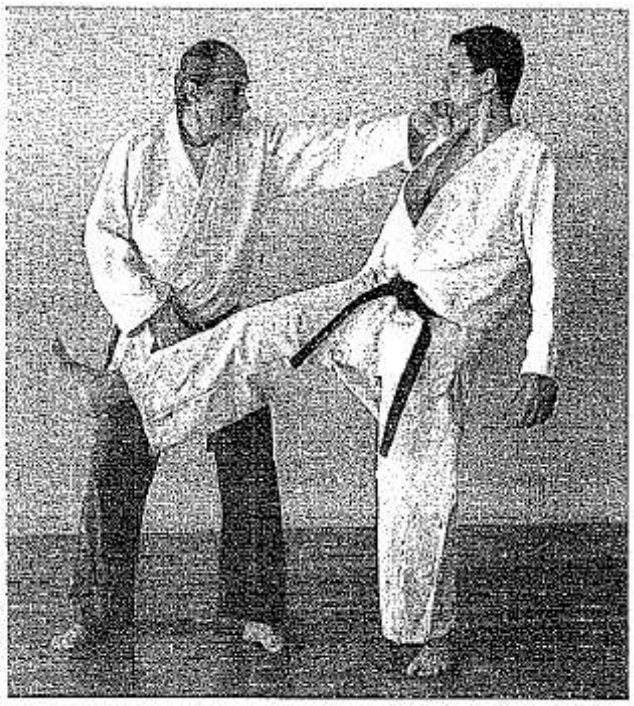
Picture B:
Of course there is no brake between this part of the exercise and the next one If we will keep on standing as shown here, then the kick had already hit us The purpose of the picture here is to show the attacker / defender position, a split of a second before moving ourselves to the next picture

Picture C:
From the previous stage, we do a quick quarter of a jump to the opponent's "dead side", so that the kicking leg has actually passed us and missed its target. We must practice until achieving full control over this technique. This evasive movement has a tremendous importance in any situation, in our daily life as well as in time of danger, especially when we find ourselves attacked inside a mob, as in a street demonstration for example Observe how the matador, using soft and elegant movements, is able in an amazing way to avoid from being hit by the bull's horns.

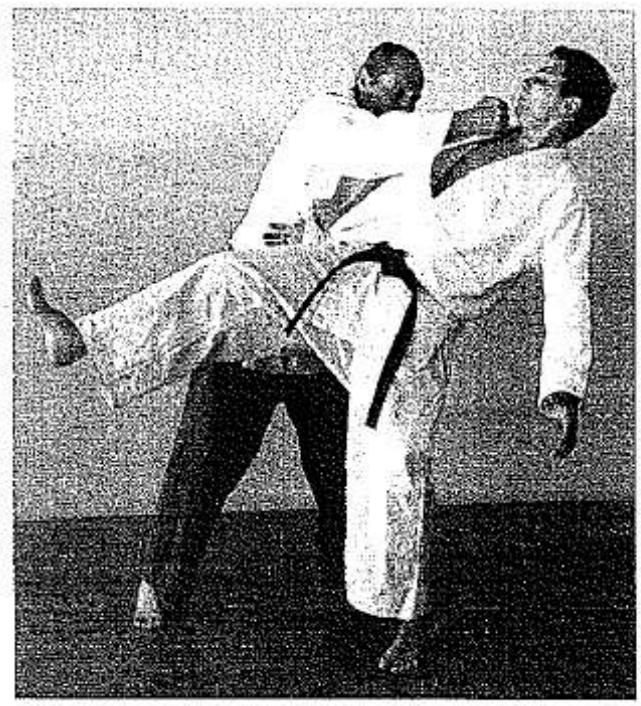


C

Pictures D & E:
Here we have two possibilities, which are not always depend on us, but sometimes we simply need to act accordingly to the opponent's movements. In picture D, after making the defense jump and avoiding getting hit by the kicking leg, we simply attack with our left hand the attacker's chin We are only interested in getting ourselves away from the kick's range However, in picture E things are a little more difficult for us. The attacker has identified our movements and he immediately reacts by attacking us with a right fist punch. Therefore, from picture C, meaning, after the jump, we grip strongly the opponent's right sleeve and then we attack with our right hand.



D



E

<u>Remember</u>: as we can see in picture B, our stand seems to be "inviting" the opponent to attack Well, this is indeed one of the guiding principles of the Krav-Maga – be good enough to wait until the last moment, the moment in which, if you will do the defense it will be done successfully, since the opponent is no longer able to change his attack, and besides, he is already convinced that his attack was done successfully This way is indeed a little risky and this technique is not very common among the martial arts However, the Krav-Maga is not a conventional martial art and therefore everything is possible, and that is what makes us so unique.

Always when we go inside the opponent's attack, we must feel like this is the ultimate defense, done in order to eliminate the opponent once and for all. We must have in mind that even if the term "to go inside" is strictly combat related, we are still doing here a defense exercise, as part from the self-defense which is built inside the Krav-Maga. When you will know and understand it, you will be able to overcome any adversary that might come in your way

SIDE - STEP WITH BEITAT AKEV

It is difficult to say where exactly begins and ends the self-defense In certain exercises, if the defense is done in a correct and accurate way, the attack would not have a lot of chances to win. Furthermore, the defense is actually built on the attack. In this exercise we are not so "delicate" anymore, as in the other side-step exercises. Here our intention is to break the opponent's knee / leg This option always exists; however we must take in consideration the great damage that will be caused to the opponent and to use our judjement

Picture A:
Amidat Motza one in front of the other. Defender can also stand at Amidat Pisuk, there is no importance for that at the moment The defense movement, the side-step, is short and quick and it is possible that a light Amidat Pisuk would attract the opponent to use the type of attack we want him to use

Picture B:
Doing the side-step with quarter of a turn Half a turn would put us in an inferior position towards the opponent Our left hand defends against the opponent's leg however, that is not realy a defense but just a measure of security - the defense itself is done by turning the body

Picture C:
it is unnecessary to mention that there is no break between this picture to the previous one. Everything flows in one smooth and very fast movement In the attack technique which repeats in this exercise we have two options The first one is to make another half a turn with the body and then to kick with the right leg Beitat Akev to behind the attacker's knee. This is a very long movement however, it has two advantages:

1. As a result of the turn the hit in the opponent would have an enormous impact

2. The body turning keeps us away from the opponent's hands, which are free to attack.

A

B

C

Picture D:
Instead of doing half a turn and to hit the opponent with our right leg, we immediately attack with our left heel, aiming to his knee. This movement is shorter and faster, although we have to keep an eye on the opponent's hands.

D

Remember: You the reader / student, must study and explore the slipping exercises series of side-step. This principle of avoiding an attack instead of going directly "into" the attack is a very professional and elegant solution that would leave the opponent stering in the air. This split second of the opponent's confusion is all you need in order to counter-attack. Practice it with dedication, until your body will act efficeintly and quickly. Teach yourself never to look, when defending, to the attacking part, hand or leg. Observe the attacker's entire body, look at his movements and in the same time also be aware to what is going around you. Maybe another attacker decided to joine the party. This technique, of seeing your surroundings is very important and after an appropriate training it can be done without any difficulties.

SIDE-STEP - THROWING THE OPPONENT

This movement requires a great deal of quickness and skill The main difficulty in this exercise is to grip the opponent's ankle, which will assure us a smooth and fast throw. Going deeper towards the attacker's knee would be easier, but then we will have to use more force for the throwing

Picture A:
Standing one in front of the other, at Amidat Pisuk in this case

Picture B:
At this point we do a number of simultaneous movements:

1. Turning the body by using a side-step
2. In the end of the side-step, instead of standing with our body straight, we bend it a little This bending movement is necessary for the next move
3. While doing the body turning for the side-step we reach our left hand, as in a raking movement, from beneath upwards, in order to hold the attacker's kicking leg
4. In this multiple parts "movement"we must achieve a complete physical control in order to coordinate all our moves as fast as possible. We must "hug" the attacker's ankle with our wrist area

Picture C:
From the position in picture B, we will now straighten ourselves with one sharp and fast movement We straighten our knees and in the same time we lift the hand which "holds" the opponent's ankle. Such a sudden movement will sweep the attacker's leg off the ground and will be followed by a hard fall.

A

B

C

Remember: we must be caution when doing this exercise. A strong and fast lift during a training can easily leave the opponent lying on the ground and, if he is not physicaly ready for the fall, he might break his neck. It is better to avoid throwing the opponent in this exercise, simply because it is too dangerous Doing the exercise until picture C is enough when we are training, but of course not in time of danger This exercise requires a very high level of performance and you the student / reader must dedicate yourself entirely to this kind of exercises, which envolves a"going in" movements. The purpose here is to do a very fast defense and then to forget that the opponent exists – he will not get up any more.

SIDE – STEP: ATTACK WITH A KICK

A part from being a martial art for self-defense, sometimes the Krav Maga also proves its efficiency as an art for combat. This exercise requires a great deal of skills and fast movements, but with the right training each one would be able to do it correctly.

Picture A:
Amidat Motza, one in front of the other Also in this exercise we prepare ourselves in advance to do a certain exercise. It is true that the opponent might not attack as we had planned, but here we should learn to trust our instincts and our natural responses that will help us to act correctly and with the right timing, if the opponent would change his attack

Picture B:
in the split of second the attacker kicked, together with his movement we do the side-step, by a slight jump into the opponent's "live side". Look how the right leg is ready for the attack This is a purely theoretical situation that can only exists in the picture; in the reality we had already moved to the next part.
There's no break between the jump for the side-step and our kick

Pictute C:
the end of the exercise – our leg hits the attacker It is very likely the opponent would not leave his leg as appears in the picture. I brought this position only in order to explain the response speed that is required from us here – we must hit the opponent before he will return his leg

A

B

C

Remember: The most important element in the Krav-Maga, and especially in this kind of exercises, is the timing A correct timing is an efficiant and deadly weapon. An accurate timing will catch the opponent when he is not ready and our attack would be perfect However, we must remember this is a defensive exercise and not an offensive move, even if the result remains the same In time of a fight the exercise is indeed the same, but there is still a difference. In order to understand those things we must learn the exercise as a pure defensive one, and then to learn and understand its way in a fight situation. There is not a thing that we cannot learn, only that sometimes we need besides reading a book also a few lessons with a trained and qualified teacher, which knows his way in the Krav Maga

SIDE – STEP: STOPPING THE KICKING LEG

In this exercise comes the saying "attack is the best defense" One more time I emphasize, these side-step exercises require a perfect timing in order to be done correctly, therefore, practice as much as you can these exercises. This is a relatively "easy" exercise, if comparing to the rest of the side-step movements. However, exists here also a very vital element In this attack-defense style, if the initiative is yours and you are trained enough in the technique of Beitat Akev and in the approaching technique of Beitat akev, it is very likely that you will hit the opponent's knee in any situation. Many people, when "going inside" the opponent's attack / defense are not using all their strength because their mind, their thoughts, are turned to the "way back", meaning, what will happened if their attack would not hit the opponent or the opponent will defend himself This is a negative and dangerous feeling When you decided to "go inside" the opponent, you must be so fast and decisive that the opponent would not be able to escape Acquiring the ability of a fast and determined "charge" would give each student a sure winning capacity in any situation

Picture A:
Standing one in front of the other In this exercise, it does not matter in which position we stand with our legs: Amidat Motza or Amidat Pisuk Remember: minimum way, maximum speed
Picture B:
In the moment the opponent begins to lift his leg for the kick (it does not matter at all with which leg he will kick), we attack with one single movement – Beitat Akev Behitkadmut to his knee Also here it does not matter with which leg we will attack, although it is better to attack with our right leg, because the body turning movement leaves us with our side towards the opponent, reducing by this his vision and hitting ability.

A

B

Remember: in the passage from picture A to B, we do not go forwards with the kicking leg, but vice-versa We take a small step backwards with the left leg Doing this we increase the distance between us and the opponent, giving to ourselves the required time in order to lift the other leg for the kick Furthermore, when we turn ourselves to the side by walking backwards, we become a smaller target. In fact, this defense is done as Beitat Akev Benesiga many times it is required from us to remember an endless number of movements and tiny details However, not less important, and maybe even more important than the exercise and the defense themselves, is to train vigorly until making the movements a part of our muscles, bones and the whole body You must learn how to "deceive" the opponent. No matter what are your thoughts, you must never expose them to the opponent. Learn how to hide and to control your body language in situations of danger.

DEFENSE AGAINST TWO ATTACKERS

There are several forms of defenses against a number of attackers The first position / stage are of course learning how to make fights, against one attacker or several attackers. However, this exercise is a totally different situation. Now it is not a fight, but a situation in which two attackers were able to take a hold of both my hands In situations like this when we need to act fast, there is no place for acrobatic or artistic movements. We simply eliminate the opponents before others will join them.

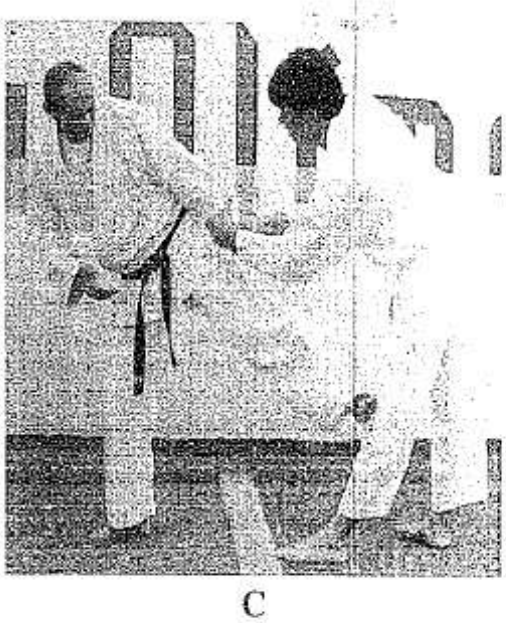
Picture A:
The two attackers grab me strongly in my wrists with both their hands. It does not important if they hold me in my place or are trying to drag me somewhere.

Picture B:
As long as the attackers are positioned at my sides, my situation is relatively good, because if they would move a little forwards or backwards in order to drag me to a certain direction, they will remain outside my leg's range, or more accurately their knees will be too far away There is no important which opponent I decide to eliminate first, or with which leg I do it, although the logic move will be to take care first of the stronger and the bigger one Since they both hold me very tight I have no worries about losing my balance and therefore the jump with Beitat Akev into the first opponent's knee is very easy and fast Even if we have full control over the situation, we must still be very cautious – we would only have one opportunity.

A

B

Picture C:
Without stopping to see the result of the first kick, I immediately jump and switch my legs, kicking with the heel to the second attacker's knee (with the other leg) I must move very quickly and very determinedly. All the trainings and studies until Black Belt come out at this very moment.



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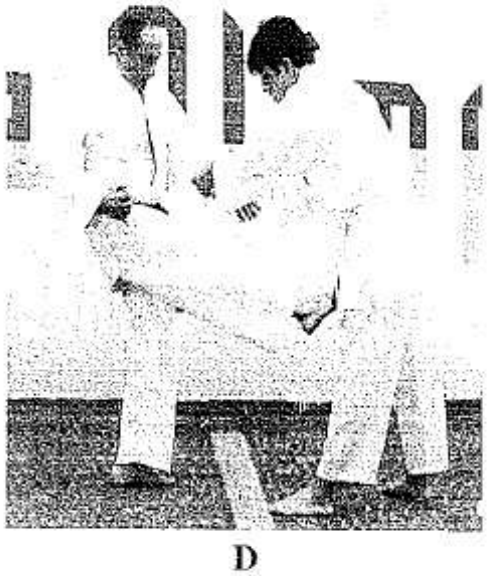


D

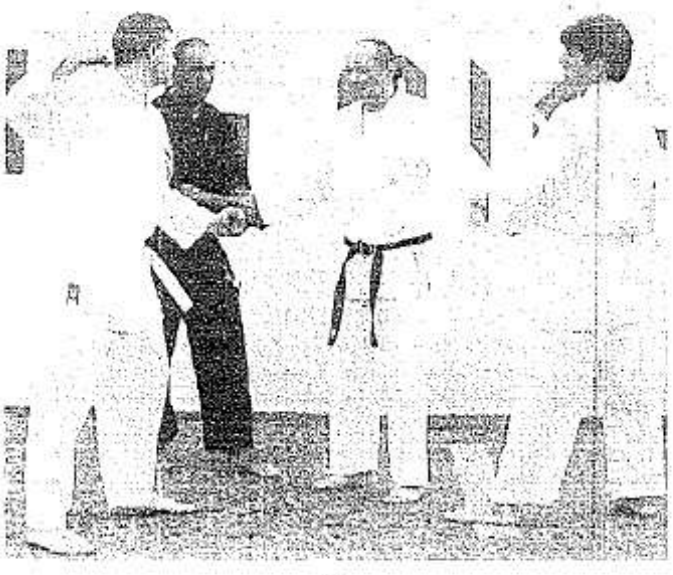
Picture D:
This picture / kick / exercise are an option. Instead of kicking the second kick as Beitat Akev, we can kick Beita Regila Lefanim to the attacker's testicles. Nevertheless, we will not always have this option, but from the other hand, sometimes it will not be possible to use Beitat Akev. Therefore the founder said that we have two options. But remember: a kick with the heel is faster, stronger and less dangerous for us.

Remember: in this technique we begin learning how to identify exceptional situations.
To know which of the opponents is the dangerous one in each situation is maybe one of the most important techniques in the Krav-Maga as a martial art for self-defense. Sometimes neutralizing the most difficult opponent in the group will cause the entire group to think twice before attacking. That is a way we must learn and understand.

DEFENSE AGAINST THREE ATTACKERS

In the previous exercise two opponents held both my hands in order to drag me somewhere or just to keep me in my place.
Here the motive is much clearer. Here we have the third opponent that his only purpose is to hit me while his friends are holding my hands. In fact, this exercise is almost identical to the previous one. I must act quickly and determinedly without giving any signs about my intentions, and that is the most important rule in this defense.

Picture A:
Two opponents are holding me from both my sides while the third one is coming from the front. Remember: the most important of all is not to appear too sure of yourself – the opponents might change their technique and their way of holding us and this could make more difficult our plans to do a very fast and very efficient defense / release. Second, we must never give any warning or signs of what we are about to do.
Picture B:
Timing is the key element here. In the moment the third opponent reaches a kicking range from us we kick with full strength in his testicles – there is no other way. A kick strong enough, even if it will miss the target area, would still hit his stomach and will have a paralyzing effect.


A

B

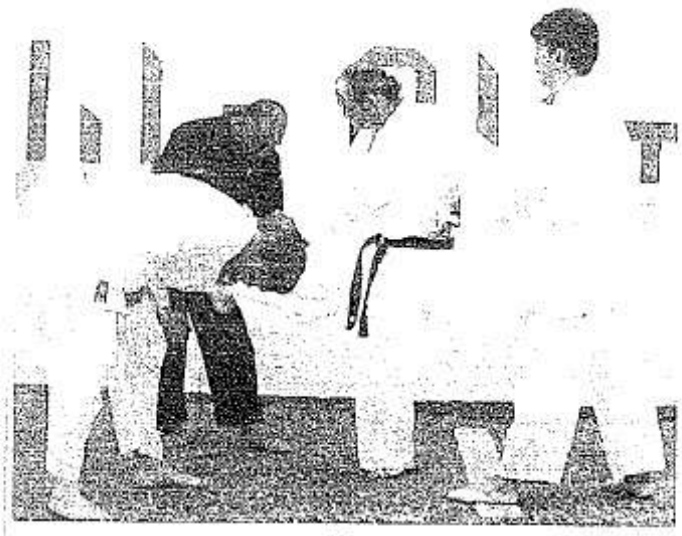
Picture C:

The same leg that kicked at the frontal opponent's testicles now changes its course while doing the returning movement and will now kick Beitat Akev in the opponent standing closer to that leg, meaning – if we kicked the first time with the right leg, we will now attack the right opponent since this is the correct continuous movement and also the shortest one

Picture D:

We are unable to kick three kicks with the same leg, at least not in this situation, since the opponent who was not neutralized yet might still be pulling us strongly. Therefore we change legs and we kick strongly with the second leg. Also here we can choose between using Beitat Akev or Beita Regila Lefanim. In fact, a very interesting situation was created here: from three opponents, now only one is still holding us with both his hands. We could end this situation using other technique of the Krav-Maga, however here we do not think about it – we simply kick and leave the scene as fast as possible.

C



D

Remember: with this exercise I will be able to explain a phenomenon which is very common lately with Krav-Maga "teachers" that do not really know what is self-defense, the heart of the Krav-Maga. Let me tell you a short story. In one of the times I was invited to give an instructors course, the students showed me a short "Krav-Maga" movie with an American guy, which kicked Beita Regila Lefanim to between the opponent's legs, using his Tibia-bone. The movie, with all its special effects, seemed to me completely stupid. However, in one of my travels to the USA I went to see this guy's dojo, which declares himself the American representative of the Krav-Maga, and indeed I saw that he really kicks this way.

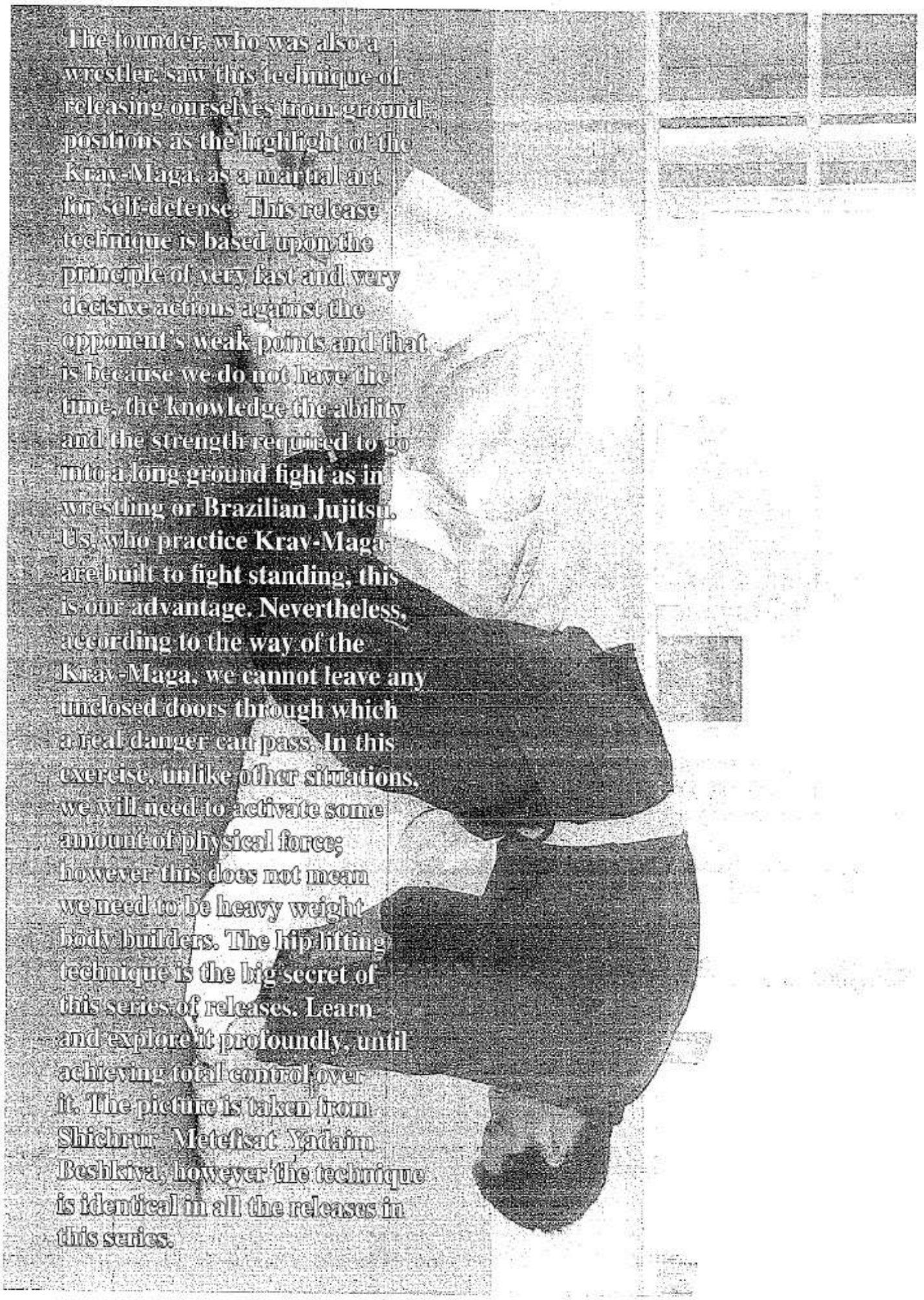
The truth is that we in Israel appreciate very much the American people and that is why I have difficulties to understand how this man is able to fool and to deceive thousands of Americans.

This exercise clearly demonstrates what happens if I kick with my Tibia-bone and not with karit kaf haregel:

1. In order for the kick to hit something, I need the opponent to stand with his legs wide opened, waiting for my kick, practically asking me to kick him. Well, I've never encountered such a stupid opponent.
2. By kicking this way I shorten the range of the kick by at least thirty centimeters, which is the difference between the leg and the hand, so what is happening is that the attacker will hit me with his hand before I will be able to hit him with my leg (do not forget – the hand is quicker than the eye).
3. Kicking in this style demonstrates a complete lack of professionalism, and as a result also a low self-esteem and lack of self-confidence as a martial artist and I would even say a kind of cowardice.

As I have written before, there is only one Krav-Maga, only one way.

SHICHRURIM BESHKIVA
Releases on the ground (laying Down)

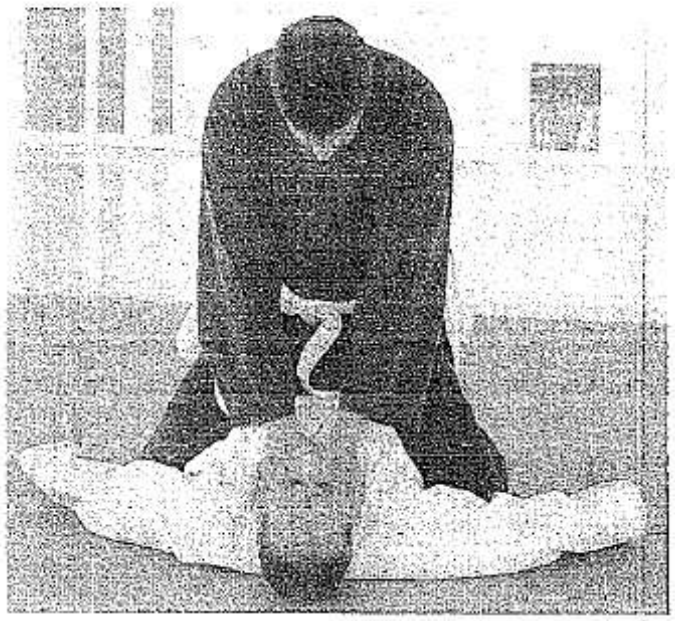


The founder, who was also a wrestler, saw this technique of releasing ourselves from ground positions as the highlight of the Krav-Maga, as a martial art for self-defense. This release technique is based upon the principle of very fast and very decisive actions against the opponent's weak points and that is because we do not have the time, the knowledge the ability and the strength required to go into a long ground fight as in wrestling or Brazilian Jujitsu. Us, who practice Krav-Maga are built to fight standing, this is our advantage. Nevertheless, according to the way of the Krav-Maga, we cannot leave any unclosed doors through which a real danger can pass. In this exercise, unlike other situations, we will need to activate some amount of physical force; however this does not mean we need to be heavy weight body builders. The hip lifting technique is the big secret of this series of releases. Learn and explore it profoundly, until achieving total control over it. The picture is taken from Shichrur Metefsat Yadaim Beshkiva, however the technique is identical in all the releases in this series.

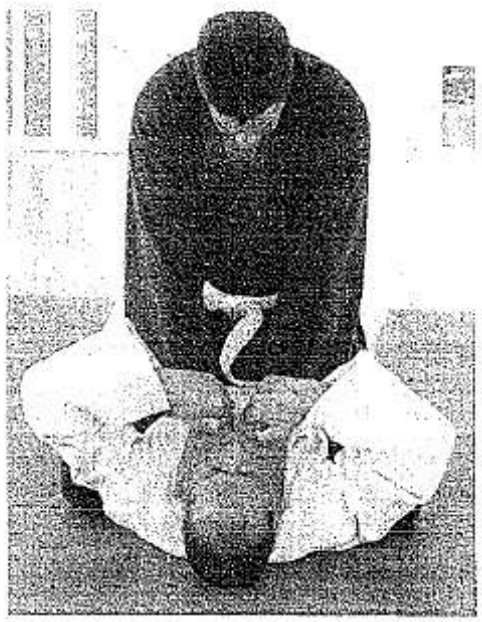
SHICHRUR MEHANIKA BESHKIVA
Release from strangulation – on the ground

Picture A:
The strangulation; the question of how we got ourselves into this situation is not important at the moment. The exercise begins at this point – meaning, at the final position in which someone is seating on us and strangling us. We must not forget what we have learned in Blimot - just because we are on the ground does not mean we are in an inferior position, on the contrary. Look what is happening in the picture – the attacker's hands are busy, while our hands are completely free to attack.

Picture B:
Gripping the opponent's hands. The most important of all is to concentrate the entire palm strength in one point, exactly as we did in releases from strangulations. We do it by putting the thumbs inside the palm center. The next series of actions must be done in one continuous movement; in fact, already from the first position we must act continuously, and not to do movement by movement.



A



B

Picture C:
The release. First of all, pay attention to the thumbs – this is their exact position. The releasing movement of pulling the attacker's hands to the sides is very simple. However, this position in which we are now is almost impossible, since at this point the attacker can use all his strength against us. We must do something else that will cause the attacker to leave our neck. This movement is the base of all the releases in this series. While pulling the attacker's hands to the side, we throw / lift our hip as fast and as strong as we can. This movement will "throw" the opponent, which is entirely concentrated in the strangulation, as we can see in the next picture. Here I chose to demonstrate only the hands' position; however this picture will never happen in the reality – releasing the hands and lifting the hip will cause a total lost of balance to the opponent and he will fall forwards. We must learn how to combine the hand and the hip movements so they will be done simultaneously.

C

Picture D:

This is already the real thing. The opponent must release the strangulation if he does not want to feel his face hitting the ground. In fact, if we will do both movements – the hip lifting and the hand throwing – at the right timing, meaning, as fast as we can – the opponent will not even have enough time to stop his fall

Picture E:

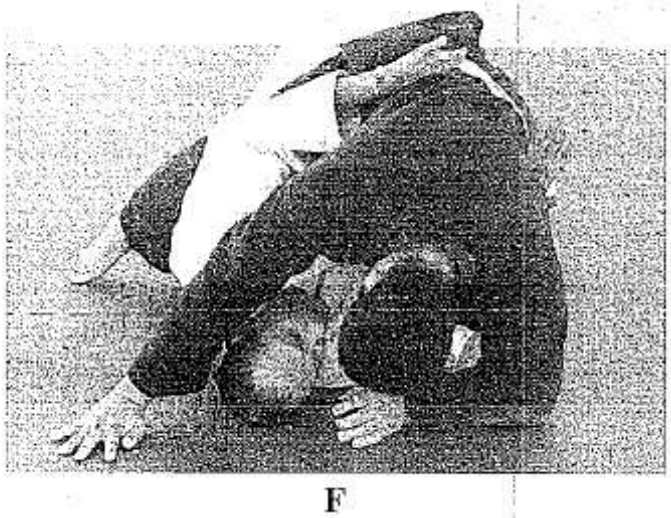
From the previous position we simply let go of the opponent's hands and strike with maximum force Makat Zirtit Kfula in the opponent's sides, around the kidneys area.

D

E

Pictures F & G:

Simultaneously to the strike at the opponent's sides, we use the fact our hip is already lifted and that the opponent is already out of balance and was hit by us and we make a turn so we would be positioned above the opponent we take advantage of the fact the opponent is captured between our two hands as a result of the double hit and we turn him on his back The two pictures demonstrate how we turn the opponent on his back. We must learn and explore this turning technique of using our hip. The founder, being a wrestler, considered this technique to be very important and said, that one who will control this technique will be invincible in ground situations.



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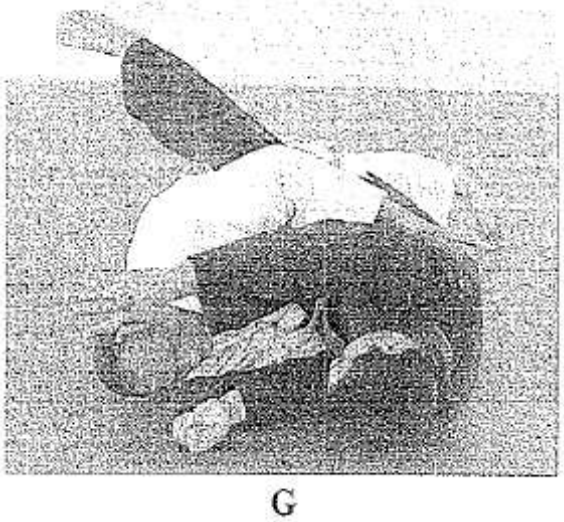
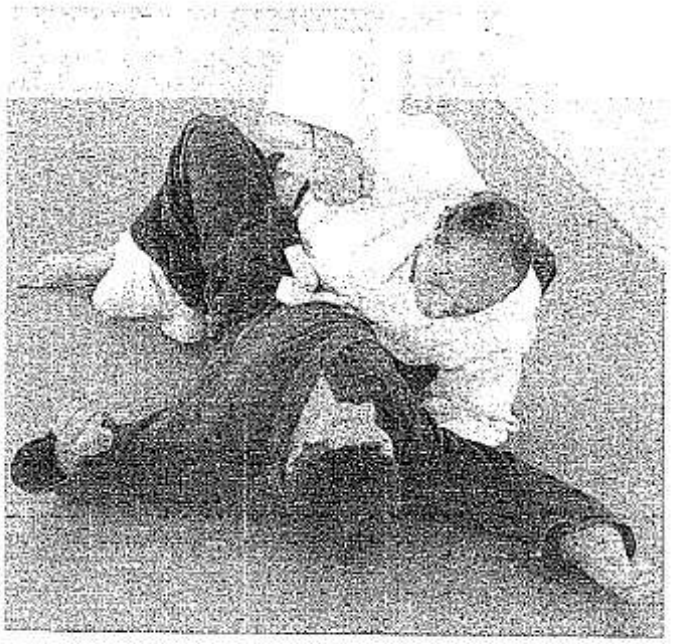


G

Pictures H & I:

Attacking and eliminating the opponent: together with turning the opponent we begin planning our attack against him. In order to avoid from him any desire or possibility to keep fighting, in the moment we reach a situation in which one of our hands is free (the right one in this case) we strike him with all our strength in his head or chin We do not hit only once but repeatedly, until he will loose any connection with his surroundings and will be neutralize.



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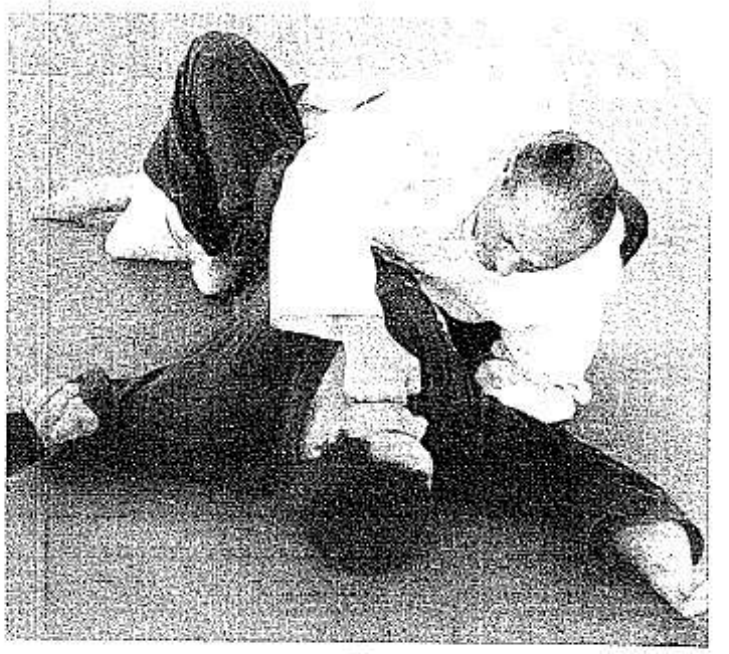


I

Remember: you the reader, after practicing this exercise, will be able to easily feel the natural lightness of making defenses in the Krav-Maga. Almost without any force we throw the opponent away from us, and exactly as he would have lost his balance if he was standing, he lost it lying down. This is the real strength of this unique, accurate and correct technique, which is a result of a genius way of thinking, and its simplicity is even more amazing, and that is the way of the self-defense as the backbone of the Krav-Maga. Those, who have no technique and are not aware to their body's real ability, use great and unnecessary quantities of energy and maximum force in each movement they do, demonstrating a lack of technique or, if exists some kind of technique, this use of force shows lack of trust in their own technique and also a certain fear, fear of failing. We can see how also a helpless and apparently lost situation can turn into a great victory when using the winning technique. Remember, only weak people have the need to use strong movements. One who practices Krav-Maga does not need to prove himself to nobody but to himself. We have to live peacefully with ourselves.

SHICHRUR METEFISAT YADAIM BESHKIVA

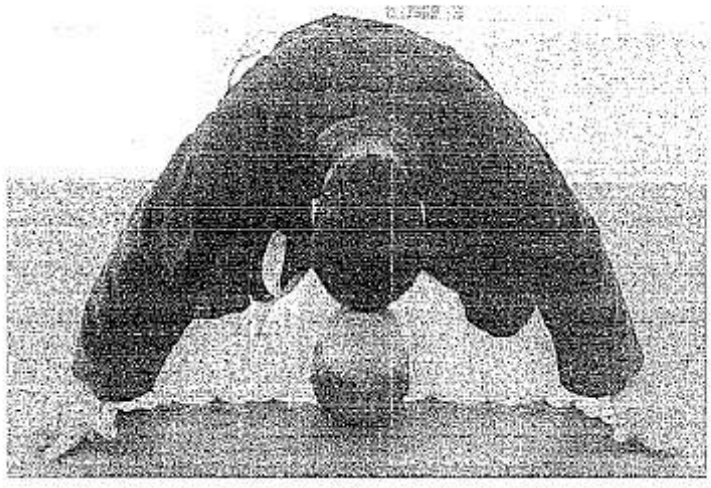
Release from a gripped hands situation – on the ground

Some of the movement in this releasing technique I chose to show from two different angles – from the front and from the side, and that is because even with a very clear picture and the best explanation, we still cannot see all that is happening in the exercise

Picture A:
First position: the attacker is above me, gripping my wists. This grip in these places gives the attacker the best and the strongest holding point; however this is in fact his weakest point.

A

Pictures B & C:
Throwing the hip upwards – look how the attacker "flies" forwards. The technique is simple – all we have to do is to stick our feet as strong as we can to the ground / Tatami and then, by using the force of the leg's muscles, we activate the stomach and the back muscles and throw the body center (the bellybutton) upwards



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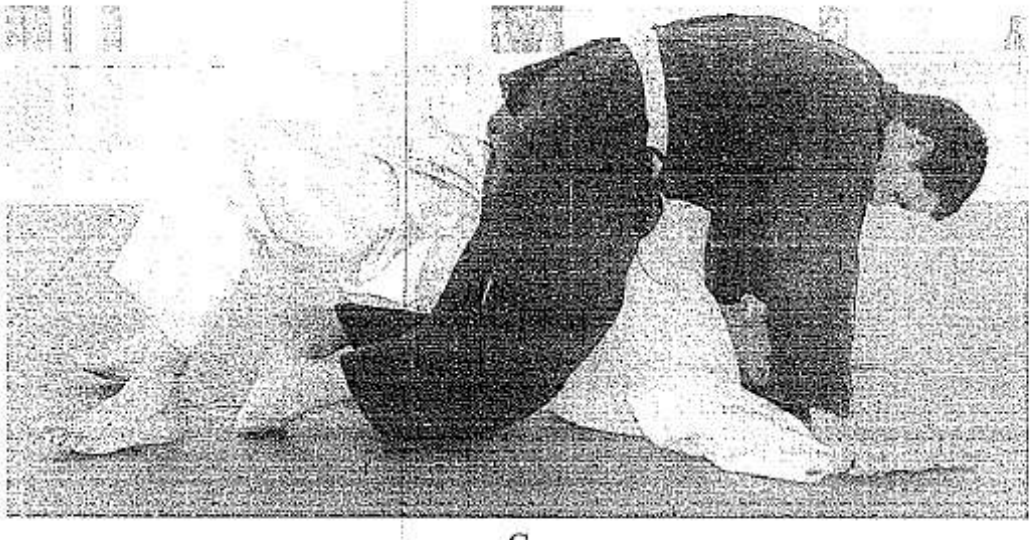
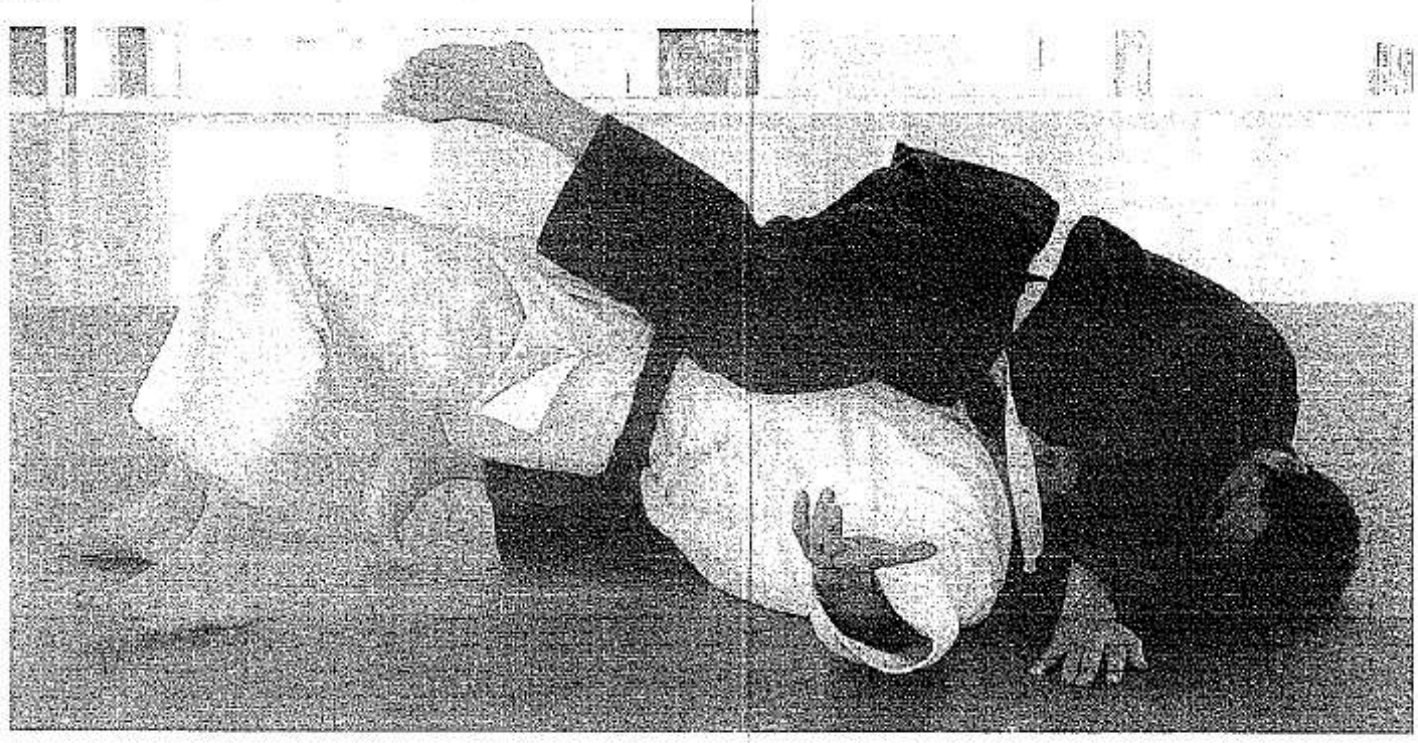


C

Picture D:

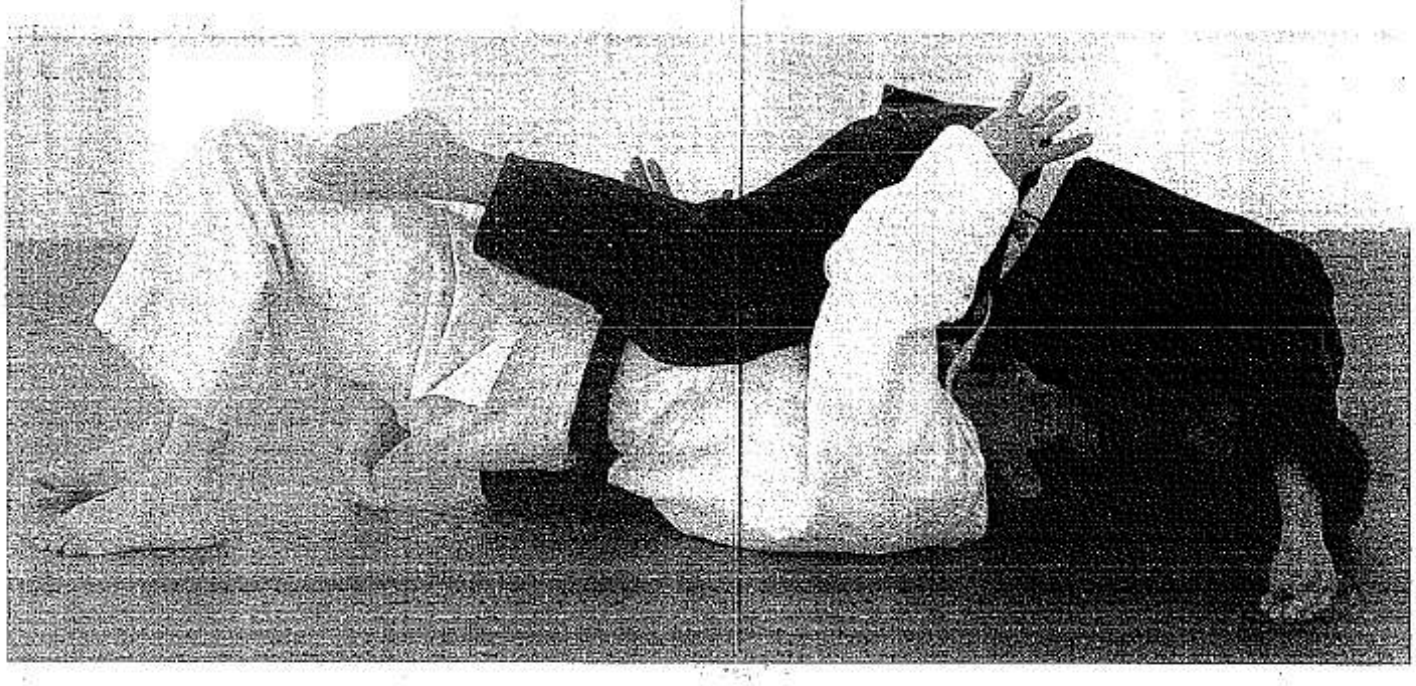
Together with lifting the hip and throwing the opponent, we pull our hands in a half circle movement, from inside the opponent's hands (which are busy trying to avoid serious face injury) and stick them to our body. The fact the opponent holds us in our wrists gives us an advantage – these holding points gives us a longer release movement, and as longer the release movement is, the easier it becomes for us.



D

Picture E:

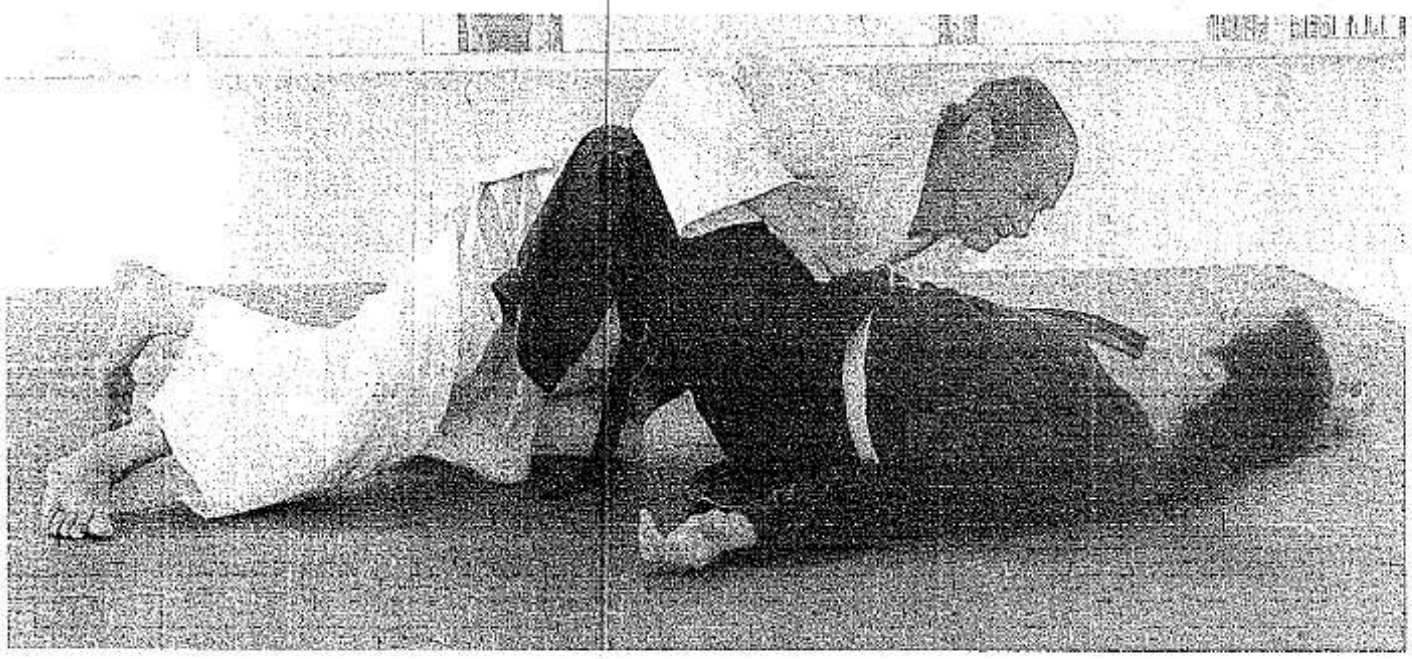
At this point we do not have the time to strike the opponent in his kidneys; we must turn him on his back as fast as possible in order to neutralize him. Pay attention to the hip's position – we have already passed the highest point of the hip – it is now a little lower, however we are also not at the beginning point, meaning – with the entire back on the ground. The turning movement of the opponent is a direct continue to the hip's lifting movement



E

Pictures F & G:

Here, at the moment we find ourselves above the opponent and with one hand free, we move to the attack, as fast and as strong as possible. We cannot let the opponent to recover and to understand what is going on and by this to allow him to attack again. We want to end this situation as quickly as possible. As we can see in the picture, we need to jump upwards and towards the opponent's head. This jump will give an extra strength to an already powerful punch.



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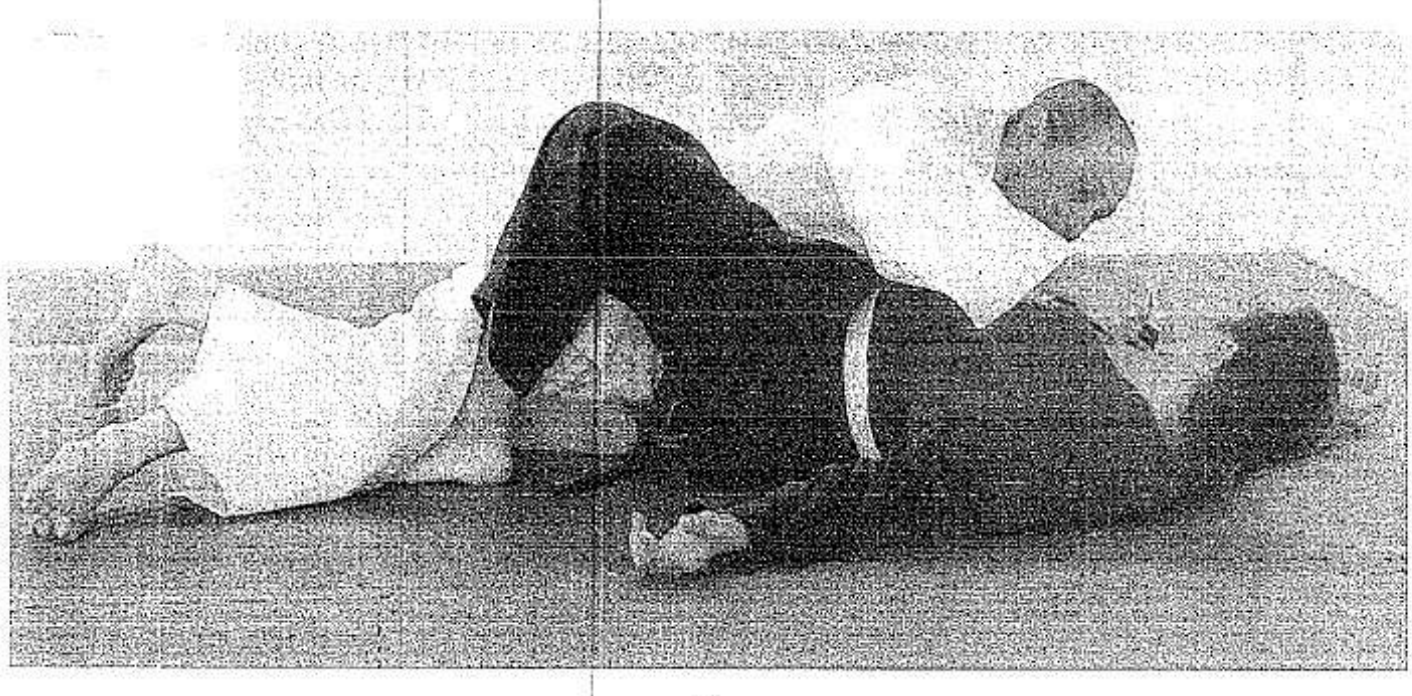


G

SHICHRUR MEHANIKA MEHATZAD BESHKIVA

Release from strangulation from the side - on the ground

The founder put inside the self-defense, which is the main part of the Krav-Maga, three situations of releases on the ground, with the conception that those who know how to release themselves from these three situations will have enough knowledge first, to avoid themselves from getting into these situations from the beginning and secondly, how to make the opponent to act the way we want him to act, which is a technique that exists only in the Krav-Maga, and requires many years of training in order to master it The principle of Shichrurim Beshkiva is not only to do the release itself, but to understand the general situation of loosing control – a situation in which we lie on the ground apparently helpless

Picture A:

The strangulation itself; there is no difference in the way the attack or the defense are done to the right or to the left – the technique remains the same.

Picture B: Putting the hands between us and the opponent:

The first thing we must avoid is a situation in which the attacker will bend in our direction, because this will give an extra strength to his strangling hands (look at Hanika Melefanim in Yellow Belt). We put both our hands between us and the attacker, and then we put both our palms on the opponent's chest and simultaneously we push him as far as we can away from us

A

B

Picture C:

By pushing the opponent away from us we create a space between us and the opponent's body, and through this space we put the closest leg to the opponent We fold the leg to the maximum in order to make it smaller, so it will be able to penetrate through the narrow space between us and the attacker. Simultaneously we make a small diversion movement towards the opponent side.

C

Picture D:

After putting the leg between us and the attacker we do not need to keep our hand there anymore, since the strength of the leg is greater than that of both our hands together. Now we can take away the pressure from our neck. We pass the hands and

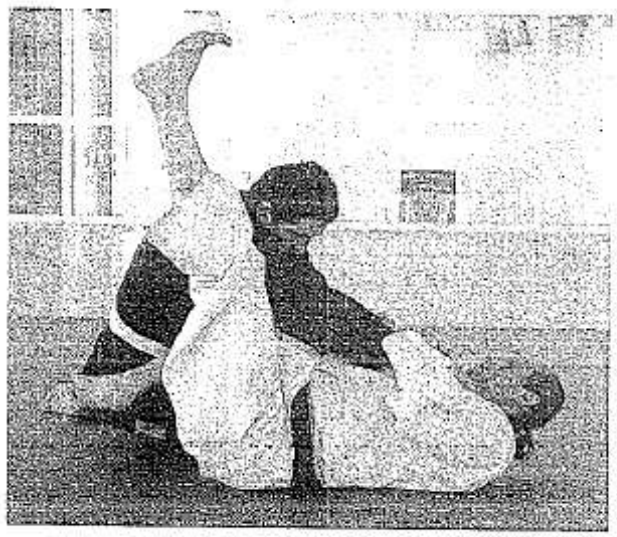
grip the opponent's hands in order to remove them away from us. The technique here is completely identical to the one from the first release which also appears in all the other releases from situations of strangulations – thumbs go inside the palm, and then we pull out the hand. By now we should have a very good domination over this technique.

Picture E: The first stage of taking control over the opponent:

After removing the opponent's hands away from us we do the next steps:

1. We grab his right hand with both our hands so he will not be able to escape and then we stick them strongly to our chest.
2. We lift our second leg in the air as a preparation for the next stage.
3. In any hypothesis, we do not move the first leg from its place between us and the opponent and we also do not let go of the attacker's hand

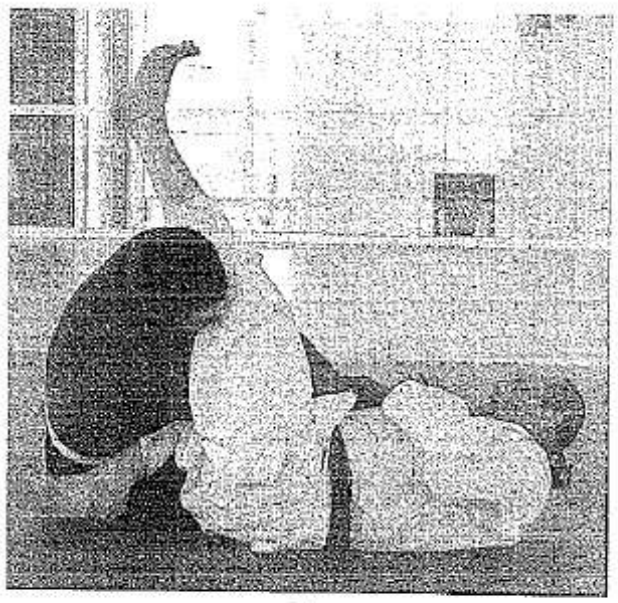
D



E

Picture F: Moving the leg:

We stay in our previous position without any change – the only thing we do is to move our lifted leg – the left one, above the attacker's hand



F

Picture G: Taking the control over the opponent:

At this point – or maybe more correct to say between the previous position and this one, we need to do a few things:

A. In the previous picture / movement, in the moment we put our legs above the opponent's head, we need also to push him downwards in the following way:

1. The left leg (above the head) pushes downwards.
2. We push his gripped hand strongly towards us, so that he will not be able to escape from us during the fall to the ground
3. Our folded leg helps us maintain the accurate distance between us and the opponent. It is difficult to explain this movement in words or pictures. You the reader must explore and learn this movement until achieving the understanding of how it should be done. This is not very difficult

B. Pay attention to the opponent's palm position. The little finger must be aimed up to able the elbow's lock. Together with taking the opponent to the ground, we also turn his hand until reaching this position.

C. Our folded leg remains this way as long as possible. Look how our foot is positioned beneath the attacker's body.

D. The straight leg sticks the opponent to the ground with maximum strength

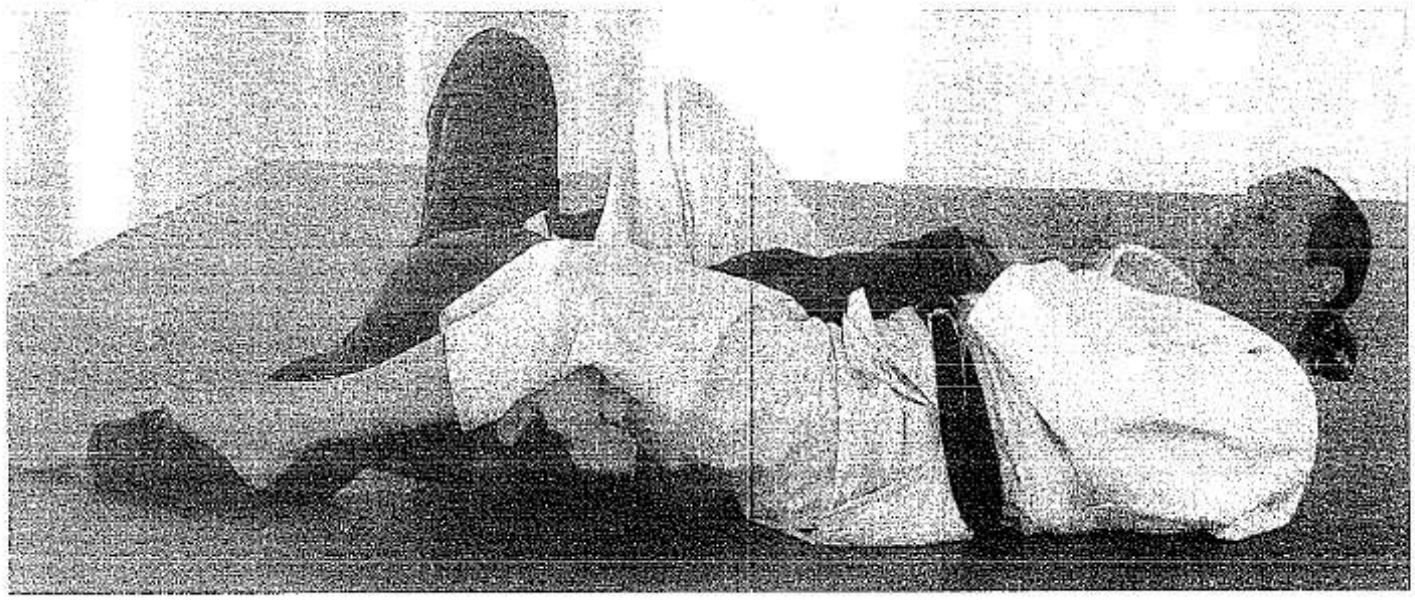
E. Keeping our head up, looking at the opponent.

F. Pay attention to the attacker's elbow position – a little above the hip. There cannot be any other position if we want to achieve an effective and powerful lock.

Picture H: The lock:

The movement is a little problematic, since here we must take a very fast and hard decision, otherwise we will find ourselves in a very unpleasant situation. Perhaps it is nothing more than a philosophical matter. This movement has only one purpose – to break the opponent's hand in one very sharp and very quick movement. we must be ready for that, however if we do not wish to break the opponent's hand then we have a problem – it will be very hard to the opponent to release himself from our lock however after some time it could happen. Teach yourself what to do in this kind of situations.

The lock is a direct continue of the previous movement. In the moment the leg above the attacker's head touches the ground and his gripped hand is aimed with the little finger upwards, we lift our hip with all our force, and simultaneously our leg is sticking him to the ground and our hands pull his hand towards us and down. Doing all these movements at the same time will break his hand immediately. However a more "delicate" lift of the hip would only cause the opponent a great deal of pain or even a complete neutralization. We must decide how we want to act.



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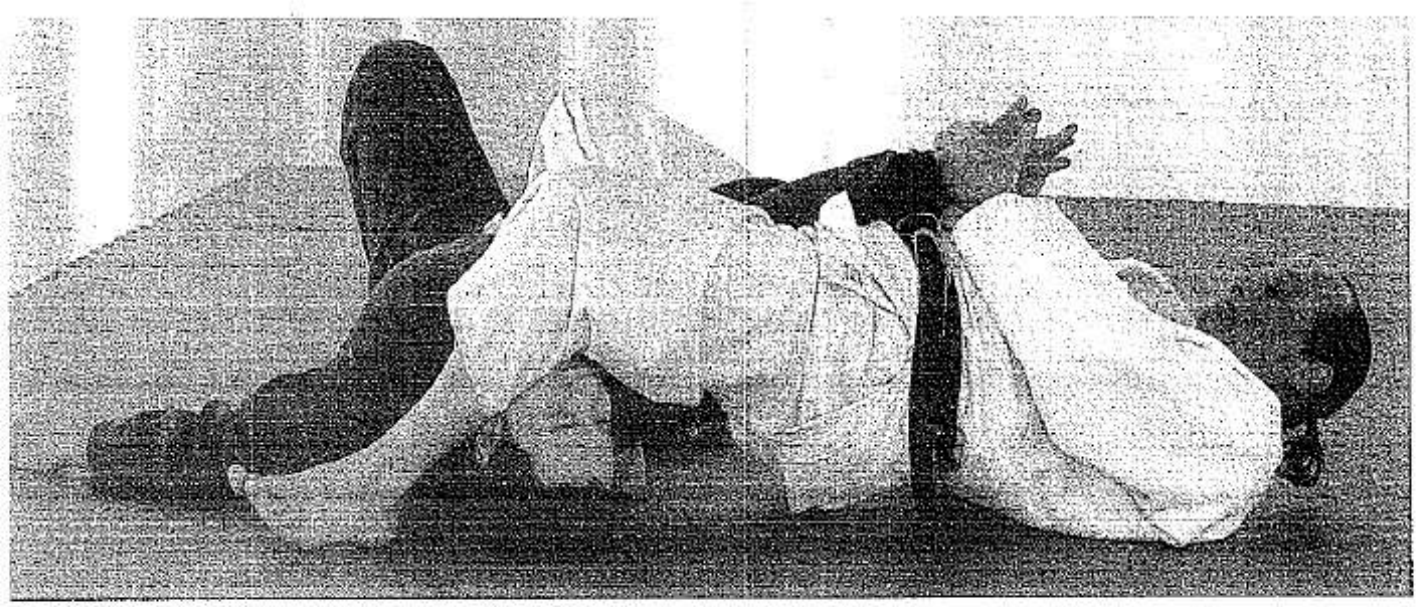
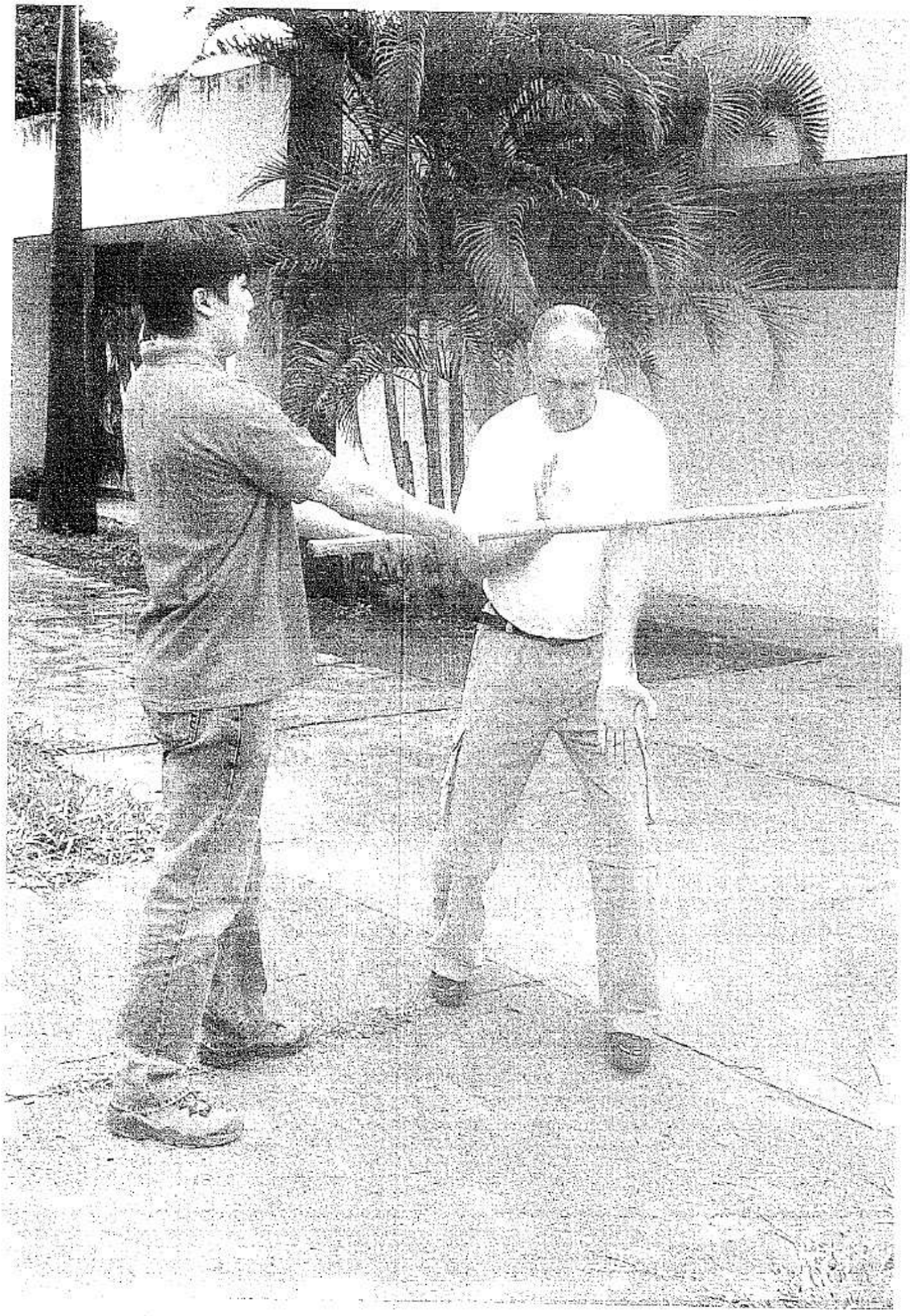


H

Defenses against Stick from the Side



THE USE OF THE STICK

The stick represents an historical value in the Krav-Maga, and it is directly connected to the development of the Krav-Maga as an Israeli martial art. One of the most important skills practiced by soldiers in the first years of the Israeli army, before and during the war of independence, was the skill of stick fighting, which was for some period of time a very important weapon in an army that with time would become one of the most well trained and well equipped armies in the entire world. It is even possible to say that the first seeds were sowed in those stick trainings, as the founder took upon himself to train and develop this method of fighting. The founder's conceptions in various areas, as for example in defense against a rifle equipped with bayonet, were the same in using the stick, both as a weapon and as a mean of self-defense, were so advanced and unique and the results he achieved in the lessons he gave were so fast that it is not surprising that very quickly the founder became the only responsible for stick and self-defense (the name Krav-Maga was not born yet) trainings, which included also a large variety of attack exercises, following the conception that attack is the best defense

It is necessary to understand that in those days the stick was a true weapon for many warriors, since there were not enough firearms for everyone, and that is the source of the Israeli myth about the stick. Although it is without a doubt a primitive weapon, do not mistake – when used by a trained man, this short range weapon can become lethally effective. In the traditional martial arts the stick always had a respectable place, and not without a reason.

The training and practicing techniques of the stick are not at all similar to those of the sword, as many mistakenly believe. The sword is meant to cut and its penetration strength is very high. The stick is meant to break – we hit with the stick in order to break the opponent's hands, legs, shoulders, head etc. The sword movement is a continuous one, while the stick movement is done using an exact calculate in which the moment we hit our opponent with all our strength is the same moment we stop our attack movement. This way, we concentrate all our momentum into the breaking point in the opponent's body.

The stick can also be used with a stabbing movement, however in the Krav-Maga the use of this movement practically does not exist.

First, the student must develop feelings of love and understanding towards the stick, towards the natural material from which it is done, to feel and to receive the energies of the stick held in his hands. Even if it is a done product, it is still considered a natural material. Doing so, we must try and identify the different types of wood / stick. There are very strong and flexible types of sticks, there are some which are too weak for the job. The stick must have such strength and flexibility that when we will strike an opponent with it, or maybe the opponent's stick, it will not break and will remain in one piece. This will give us a sense of self-confidence, which is a very important element for itself. A soft wood that breaks easily is useless for us and if it will break in time of danger we might find ourselves in big troubles. The student must learn to identify the direction of the wood's fibers. A wood built from round rings, from the center outside (pine tree) is a very soft wood, suitable neither for defenses nor for attacking. A wood in which the fibers are laid in a straight way is usually a very strong one (oak tree). However, before permanently using any stick, we must test it a few times. We need to find a stick which is both flexible and strong and must have also the right weight. Some sticks pass through a special process that makes them especially strong. Such a stick, that I had received over twenty years ago, is still with me after all this time and it does not show any signs of weakness, in spite of all the hits and blows it had suffered during the intensive trainings.

In Japan, as well as in Israel, there are of course places that specializes in the fabrication of such outstanding sticks, however, it is of course a little difficult (and expensive) to get these sticks.

The techniques of Haganot Neged Makel in the Krav-Maga are different from the ones usually found in the traditional martial arts. During the learning and training of the different defense movements we

must inquire and understand each movement we do, and why we are using this one and not another In the following explanations I will try to give as much details as possible, even the smallest ones; however it is the student's duty to try and understand each explanation and each movement during his trainings, as part of an attempt to understand the natural dynamics of the defense and attack movements of the stick.

Only a few today really know and understand the defense techniques of the Krav-Maga, although due to the large exposure the Krav-Maga is gaining every day, many began copying and changing their defense techniques, so they would be similar to those of the Krav-Maga But that is still not enough. When we are talking about defenses against any kind of weapon, we cannot allow ourselves to mistake. Even the smallest mistake might be our last one And it is a shame that those who practice it do not make sure to train themselves by the right way.
In the world today there is only one martial art for self-defense – the Krav-Maga Each one that will read and understand the principle of defenses against a stick will also understand why any separation of the spiritual element from the practical one is not possible in the Krav-Maga or in any other martial art

HAGANOT NEGED MAKEL - DEFENSES AGAINST A STICK

There are a number of defenses against stick and they are taught by a certain order, as appears here. However, after the learning itself, it is not important anymore on what we train and when.
What is very important is the form of the defense technique itself, the position of the defending hand, whether it is done against the attacking hand or against the stick itself.
The first thing we must understand is the position of the defending hand, as well as the position of the entire body. In picture A we can see how the defense is done against the stick with the hand folded at 90° above the head. Well, I can assure to each one that will try to use this "defense" against a serious stick attack that he will end up with a broken arm. The wood is stronger the hand. Furthermore, a serious blow will break the hand and will pass through it and will hit the head.
Picture B shows how the hand should be positioned in a defense against a stick. It is required a lot of thought, concentration and comprehension in order to get "inside" the defense movement, so we can understand and do it correctly.
First I would like to explain the principle of attacking with a stick, so it will be easier for us to understand the way the defense is done. This is the way the founder did it, and it works perfectly.
When we see in front of us an attacker holding a stick, and it does not matter if the stick is a long or a short one, the first thing we must do is to maintain a certain safe distance from the opponent and more than that, the attacker himself will keep an "attacking" distance suitable for him, in order to raise and to swing the stick for his attack. The split of a second in which the attacker is approaching towards us and raises the stick (it is not important if the attack comes from above, from the side or from any other direction) in order to hit, is the attacker's "dead moment". During this few seconds he cannot do anything else and we must make sure he will not be able to do anything after it as well.
We now have two options, which depend on the defender's personal abilities. We can stand motionless or we can advance towards the opponent's attack, meaning, we can either do a defense against the stick or we can "go inside" and do the defense against his forearm / the hand which holds the stick.
We "go inside" with our hand straight, only slightly folded, "covering" our head and shoulders, against the opponent's attack. If we are doing a defense against the opponent's forearm, then we have nothing to worry. However, even if the defense is with the forearm against the stick we should not be worried, if we keep one condition – we must practice and learn the precise body movements.
Another important thing: even if the attacker is not standing in front of us, but is running towards us with the stick already raised and ready to hit us, the advantage is ours. Each one that will study and understand completely the defense movements, and especially the principles of the stand and the penetrating movement towards the opponent, will quickly see how relatively easy it is for us now to "control" the opponent and his movement in this way.

Training with a stick
How to hold the stick:

How to hold the stick is maybe the most important technique related to working and training with the stick. A wrong hold of the stick can cause us to hit ourselves in a very unpleasant way. Each type of stick (depends on the length of the stick) has its own holding form, required by its length. In a short stick, the technique is not complicated. Being short, it is easy to maneuver it in any form of attack and therefore we can hold it using only one hand. A medium length stick, meaning with a length above 80cm can sometimes be held with one hand and sometimes it is required the use of both hands, depends on the strength of the holder and on the weight and size of the stick. In a long stick – above 120cm, we must hold with both our hands.

Picture A:

The holding form: this grip, or hold, is the general hold from which we can turn to all attack and defense directions. Pay attention to the next details:

A

1. The palms are open, and that is because of the fact that closing the fingers around the stick will allow the opponent, when he will attack, to strike on our fingers that are holding the stick and by this to break them. When we defend with the palm open, we eliminate this option.
2. Observe how the stick is gripped between the thumb and the fingers. This is the correct and exact hold before making attack or defense. There is no any hold besides this one at this stage.
3. For right handed people, the left side is the dominant one for doing defenses and attacks, and vice-versa when talking about left handed. Therefore, pay attention: the forward hand – the left one – is "beneath" the stick while the right hand is above the stick. The power, the engine of the stick movement comes from the dominant back hand, while the forward hand functions as the aiming hand of the stick course.
4. As long as we do not know what we are about to do, which defense, which attack, against what or who, we always stand in a small Amidat Pisuk, the stick is easily held in our hands, but ready to move. A stiff stand that shows our intentions of attack or defense is useless. After all, everything depends on the defender own speed, having a clear advantage over the attacker because of the use of advanced techniques.

Picture B:

There are four basic defense positions against a stick. The next four pictures demonstrate these four directions. However, that is not enough. Although the pictures show a long stick, without a doubt the same positions apply to other lengths of sticks. Furthermore, in a short stick, doing the defenses in these four positions is possible even against some kicks and blows. From the position in picture A we raise the stick up in order to defend the head against the attacker's stick. Pay attention to the position of the fingers, the palm and the thumbs. In certain situations together with lifting the stick we would need to bend a little our knees.

B

Picture C:

A natural continue to the previous position – defense against an attack from beneath. This picture still does not demonstrate the actual defense. In the reality, we need to activate some amount of force and physical readiness to absorb the strength of the hit between the two sticks. Also here pay attention to the position of the palms and the thumbs.

Picture D:

In defenses against an attack from the side we always protect first of all our left side, because our left side is the attacker's dominant side and attacks from this direction are potentially very strong and dangerous

Now let's try and see how we do the defense In this point, the principle of self-defense established by the founder – minimum way with maximum speed - reaches new heights. Hold the stick as in picture A. In the first stage we focus only in the hands movement. Now our right hand simply moves the stick to the left - that is it Now the left hand moves together with right hand while straightening the stick to the maximum Now we can do it by turning the feet and even make a quarter of a turn with the body itself. The turn must be short otherwise it will take too much time to return to our previous position Pay attention to the fingers, the thumbs and the palms. Train over and over on this position until you will achieve total control over it Do not give up and do not compromise.

Picture E:

This position is the complete opposite of the previous picture As a matter of fact in this picture / position there is some kind of a mistake, although it is not exactly a mistake In an utopian reality we have enough time because we have absolute control over the stick, the fight and the attackers This is supposed to be a little different by the Krav-Maga principle. However, the founder correctly said that not each one can develop extraordinary abilities and by this he gave or, to be more correct, he softened the Krav-Maga position for the good of all man kind. In this picture the palm position in fact has to be exactly the opposite, so that we would avoid a hit, however, as I wrote, in time of danger there is no time to change hands so we knowingly make a deliberate mistake Unless, of course, we have the possibility to change the stick's hold

C

D

E

Remember: I showed here the four positions so that we first study, practice and inquire the theoretical side of these defenses, meaning, we do not begin from the actual practice of these defenses There is no reason to rush, building the body and the mind takes time and every attempt to hurry it up will only bring eventually to the lost of our self-confidence and other effects we do not want. Learn slowly and systematically, there are no short cuts All our live we need to defend ourselves, so the physical readiness needs to be acquired accordingly, and the trainings, in fact, never stop So what is the rush?

Defenses against stick: short stick - Ama Neged Ama
(Forearm Against Forearm)

Picture A:

Standing one in front of the other. Look where the attacker's stick is at this moment. When we hold the stick we must make sure that the other side of the stick beneath the hand is not too long, so we would not hurt ourselves. We can hold the stick in one hand as appears in the picture or with both hands. For the defense it does not make any difference.

Picture B:

This is the moment we are waiting for – the opponent will start his attack now, meaning, he will lift the stick upwards and take a step forwards. This is our reaction moment, which is divided here to various parts / pictures and therefore each movement is separated. However, in the reality there is no break between the second and the third parts (and, in fact, until the moment we take over the attacker)

Picture C:

Together with a quick and determined step with the left leg towards the opponent's attack, we lift the opposite hand to the advancing leg (this is an important rule in the Krav-Maga), meaning, the right hand in this case. The fingers are stretched, the hand is straight and the back of the palm is turned outside. This last movement of turning the back of the palm outside is very important – in this position the entire hand is safer, the elbow is not sticking out and in this position even if the stick will hit the arm, it will slip along the hand without causing us any damage. Furthermore, this position of the palm will allow us, in the next picture / stage, to turn the attacker's hand - Any other position will make it impossible. During the defense movement against the attacker's forearm, also the body should move a little to the side so even if the opponent's blow is especially strong, his hand would still slip along our hand downwards, without any danger to us. This movement, of combining between the step forwards and lifting the hand to defend the head against the opponent's attack, should be repeated thousands of times until it will become a natural movement and until we will know exactly how to move correctly in these situations.

Now our right hand starts lowering the opponent's hand which holds the stick. In fact, from the position of turning the palm outside, we turn the hand so that in the end of the movement the palm itself is turned outside, meaning, we complete a 180° degrees movement.

A

B

C

Picture D:

Turning our hand and lowering the attacker's hand. Pay attention that the palm also in this point is in the same spot it was in the previous picture. We must grab the attacker's shirt/sleeve/arm, as close as possible to the wrist. This will give us a stronger lock and a better control over the opponent. Pay attention how the entire body is still bent a little backwards, for any case. The second hand – left, is ready for the finishing part – attacking the opponent

Picture E:

From the moment we grabbed the attacker's hand, we do not let go in any way, as long as the opponent is standing and conscious and is able to attack again. Holding the opponent's hand would not only paralyze half his body but will also totally confuse him for a second or two, and that is exactly the time we need in order to hit his face time after time with maximum strength, until he will fall.

Pay attention to how we maintain a small distance between the attacker's body and ourselves. We do it not just for the defense but also because the fist punch must be done from a measured range in order to have maximum strength.

D

E

Remember: not less important is to know how we should start practicing these defenses against stick. The first thing the student needs to have is confidence. Confidence in his ability to raise his hand against the stick attack without hurting himself at all. Therefore we will concentrate in this point first. In order to train, it is necessary to have two partners, one training the other. We always start the training with a long stick, even if some of the exercises are against a short stick. One of the partners is holding the stick in his hands. The other one is standing in a measured distance, so the stick will hit his hand. The attacker strikes with a "soft" straight movement, descending from above and aiming to the defender's head center. The attacker has the duty to begin with soft attacks so the defender could understand the exercise without any pressure. In the second the stick is going down over the defender's head, he raises his hand, straight and stretched, covering his head. The defender should deliberately allow the stick to hit his hand and not to try to move to the sides or backwards. The purpose of the exercise is to get use to the stick movement, to understand it, to feel it. To let yourself to be taken by the sense of "going inside" the danger, towards the opponent and against the stick. Every few times the attacker will increase the speed of his movements and the force of his strikes however, without ignoring the rules of safety. Only after doing hundreds of defenses only with the hand movement, we can advance in our trainings (this can take several days, there is no need to hurry).

In the second stage the attacker will stand in a one pace distance from the defender. The defender, while doing the defense, meaning – raising the hand, will do a small step forwards with the opposite leg to the defending hand, meaning, if we defend with the right hand we advance with the left leg, and vice-versa.

The purpose of this training is to learn and to better understand how to "receive" the opponent's attack Here I must add and explain that although the movements and the exercises themselves could be learned relatively fast, in just a few practices, to be able to use them successfully in the street requires sometimes many years of practicing, not just over the stick but with all the variety of exercises in the Krav-Maga, and that is in order to improve all the body movements.

There are two main principles in the way to understanding defenses against a stick:

A. The strength of the stick hit is in its end and, if one is a real stick fighting artist, it is possible to damage also with the middle part of the stick, but not more than that.

B. In the moment we approached towards the stick / attacker, we have neutralized at least fifty percent of the hit strength or the opponent's attack.

Along the entire book appears the word "to go inside" or "to go into" Here in defenses against stick this word gains another meaning, since we are not only going in, but we enter directly inside a weapon's attack We must sharpen as much as possible the sense of engaging the opponent, especially in defenses against a stick A direct and strong "entrance", that shows a powerful spirit, when done against an opponent armed with a stick, can cause him to lose his way even before he is able to reach the actual attacking point, meaning, hitting with the raised stick We just need to jump towards the opponent with our hand positioned correctly, as fast as we can and as inside as we can From the moment the opponent's movement was neutralized and the danger of being hit in the head by the stick had passed, the control over the situation and the attacker are ours

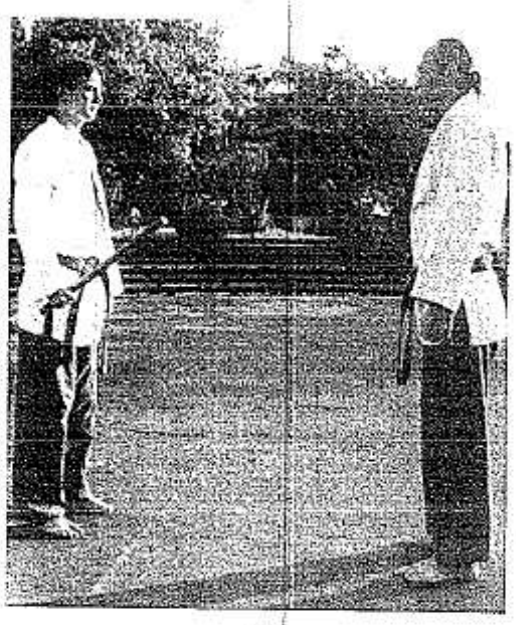
Hagana Neged Makel Katzar Mehatzad - Ama Neged Makel

Defense Against a Short Stick From The Side – Forearm Against the Stick

An attack with a short stick from the side is a quick attack and therefore very dangerous The attacker does not need to use both his hands, as with a long stick Here he can attack freely and rapidly From the other side, if we adjust our movements to his, our defense would also be very dynamic, short and fast and therefore easy to do. We just need to focus enough and to be able to read the opponent's body

Picture A:

Standing one in front of the other In the street the attacker might turn and "dance" around us, in order to shake our physical and mental balance Do not allow it. Use the correct observation technique Stand in your place motionless and see everything. This response, instead of effecting you will effect the attacker



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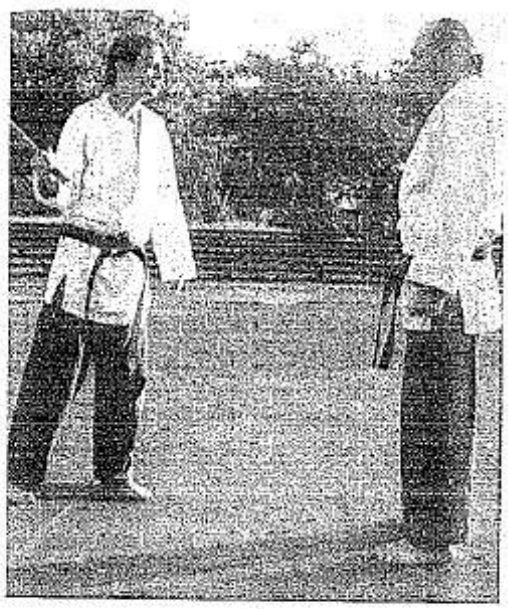

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Picture B:

The beginning of the attack. The opponent's movements are clear and easy to understand. Now we have to decide whether to jump in or to wait

Picture C:

Pay attention to how the arm and even part of the chest are doing the defense against the stick. In the same way we could have done a defense against the forearm. In this situation we advance with the leg parallel to the defending hand, meaning, if we defend with the left hand we do a step forwards with the left leg. In this situation we are "closer" to the attacker than if we would approach with the opposite leg. The principle here is to get as close as possible to the attacker in order to neutralize him.

Picture D:

We are very close to the attacker. There should not be any problem, after bending the hand and grabbing the stick, to hold the opponent's sleeve and to attack him.

Picture E:

Usually in long range defenses, meaning when we stand far from the opponent, we do not end the exercise with an attack with the knee. Although it looks very nice and many like to do it, a strong and well aimed fist punch to the opponent's nose will be more effective than a kick with the knee to his testicles. But, as I said, in situations when we stand close to the opponent and we control him and the situation, there is no reason not to attack with the knee. From the other side, if we are facing more than one opponent, such an attack with the knee can be a little dangerous for us – the other opponents might take advantage of the small break, as short as it will be. We cannot act automatically; we must calculate our moves and movements also in time of danger. Always remember the first principle of the founder and the Krav-Maga: Do what you can but do it right.

C

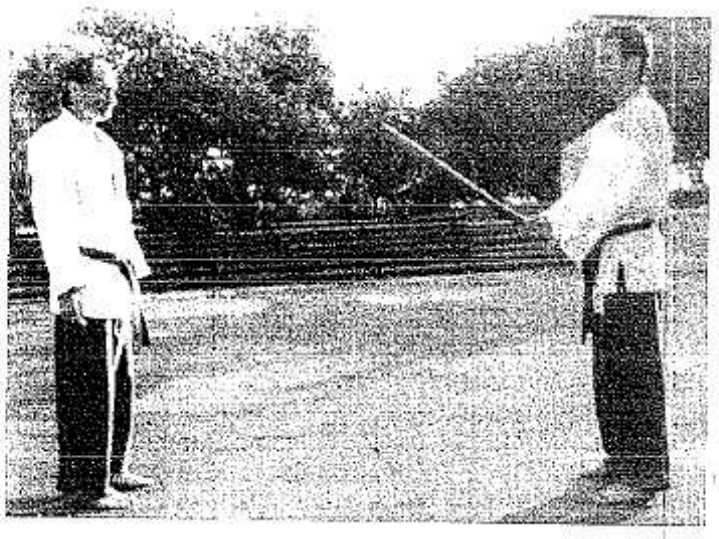
D

E

Hagana Neged Makel Aroch - Ama Neged Hamakel
Defense Against a Long Stick – Forearm Against the Stick

As I already said, the long stick is more dangerous than the short one. However, if in the beginning we trained correctly on the exact defense position of the hand against the stick, then we have nothing to worry about. In any defense against a punch or a kick we can receive the same hit in the hand as in defense against a stick. We just need to make sure we keep the principle of "going into" the opponent's attack.

Picture A:
Standing one in front of the other. As part of our learning of defenses against a stick, we need to understand that the use of such a long stick is not very common. It is more likely that the regular aggressor would prefer to use a smaller stick, something like a police bat, although most of the police forces today are equipped with a Tonfa, missing the great advantage a good stick has over a Tonfa.
Picture B:
The attacker is advancing and raising the stick for the attack. In fact, this split of a second in which the opponent is doing the step forwards and raising the stick, is the time in which we do our defense and finish with the attacker. The entire exercise is built upon our courage to "go inside" in this precise moment, in which all the attacker can do is to raise the stick. You must train an endless number of times on your "entering" technique towards the opponent. Find inside you the spot that will make you "jump" towards the opponent in the right time.



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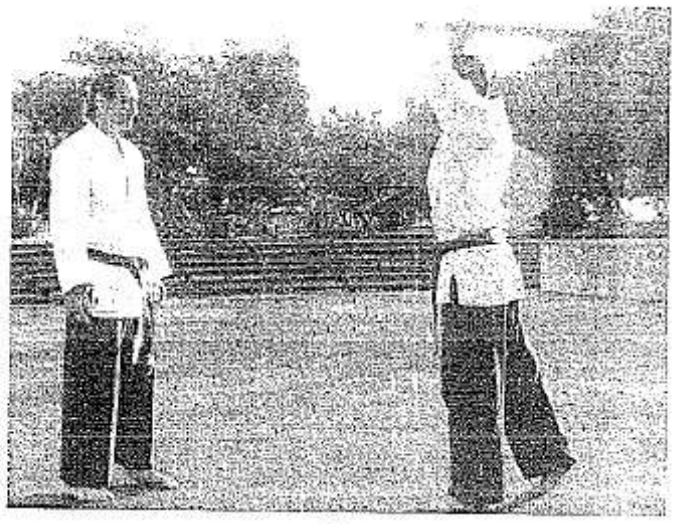

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Picture C:
The defense itself. We raise the hand completely straight and positioned above the head in such a way it protects both the opposite shoulder and the head. Together with raising the hand we take a step forwards with the leg opposite to the raised hand. A fast and sudden entrance, with the hand muscles strong and stretched, would cause the stick to balance to the side, like a stone on lake water. Sometimes the opponent's body language, even before the attack moment, already tells us how we should go in, against the stick or against the forearm. If we will train well, our body will know to read these signs and to act accordingly by itself.
Picture D:
We use the hand turning technique and simultaneously turn the entire body. Pay attention to how the right hand still holds the stick, since the defense stage until now. In this point the opponent is completely incapable of attacking – all he can do is to let go of the stick.

Picture E:

We now have a good grip over the stick with our right hand and we now move to the attack stage. And again it is up to us how hard we hit him. In this situation / position we stand in such a distance from the opponent that it is not recommended to attack with the knee because the distance is a little big and we might not have enough time.

C

D

E

Remember: we must learn and remember the concept of "dead time". This concept represents the period of time in which the attacker raises his stick for the attack and closes the distance between us. In this split of a second he cannot do almost anything. This is our time to "go inside" his attack and to stop him. Learn to use this "dead time". This is the key for all the self-defense, the key for achieving control over our senses.

Makel Aroch Mehatzad: Ama Neged Hamakel
A Long Stick From The Side: Forearm Against The Stick

Standing in front of the opponent is the most important thing. This is the moment when we can "observe" the opponent. To observe his stick holding technique. The distance he has to pass in order to reach a hitting position. A restless stand from our side will cause the opponent to become nervous as well, more than he already is, and then he might change his attacking direction in the middle of his attack. This is not good for us. Be calm. Highly ready, but calm. We must not scare the opponent. We must give him the accurate right feeling, to give him a sense of self-confidence; we want him to feel good when he attacks. This way, without his knowledge, we control him; we allow / attract him to attack in the best way for us. This is real and doable. This is the spirit of the Krav-Maga, the same ancient and profound spirit of the people of Israel, as in the story of David and Golayeth.

Picture A:

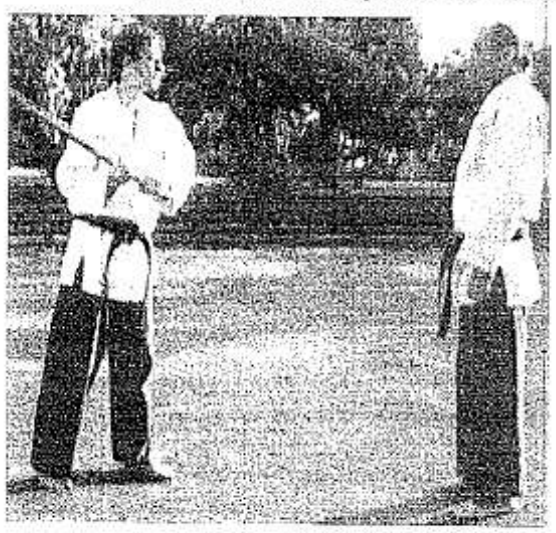
The opponent is already in an attacking position. It does not make any difference for us – in anyway he will have to do a step forwards. The problem with a long stick, as I already mentioned, is that we can easily watch the opponent's movements. The attacking range is long and we have enough time to calculate our defense.

Picture B:

This situation is very simple and very complicated at the same time. I will try to explain.

1. First we do a step towards the opponent, or more correctly towards the stick. This way we will be able to lesser the strength of the hit by half.
2. Together with the step forwards, we turn the body a little, so now it is facing the stick.

3. We just allow the stick to hit the muscles of the turned hand This turn of the palm outside creates a situation in which the hand muscles are turned outside and not the hand bones, so the stick is hitting the soft muscle and not the hard bone. If the stick will hit the muscle, it will cause us some pain However, if the stick will hit the bone, it will break it
4. At the same time, our free hand / palm also moves towards the stick in order to stop it. This way we create a "double action" on the stick – the arm and the opposite hand stop the blow at the same time In an accurate position we will achieve a zero impact on the arm, and by this we had actually neutralize completely the strength of the stick



A

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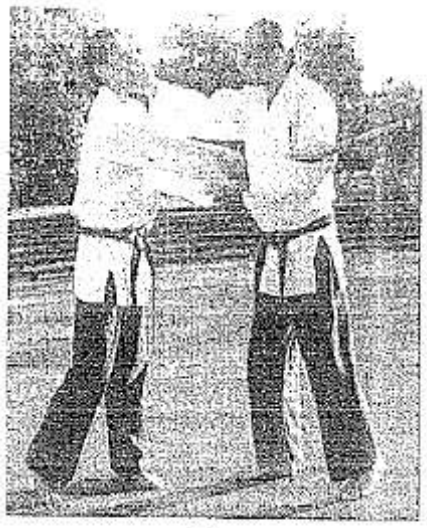
Picture C:

Right after the previous stage (picture B), or more correctly simultaneously with the previous stage, the hand that stopped the stick is being folded around it, as strong as we can, so the attacker will not be able to pull it back for another attack. Here we must also be ready to attack the opponent before he would simply leave the stick and run away

C



D

Picture D:

Attacking the opponent is not less important than doing the defense itself In fact, we cannot separate between the two situations At this stage we can see how the opponent's sleeve is gripped by the defender's hand. This is a very important position in order to avoid the attacker's escape before he got what he deserved

Remember: exactly as we trained in the beginning on defenses against a long stick, we should also train here, in defenses from the side The movement is a little different and more frightening, but there is not a real difference We start by practicing the defending hand movement as in picture B and afterwards we train on the entire movement, including a strong "entrance" forwards and a defense with both hands We must work in couples. The attacking partner has to be his friend's teacher, meaning, to attack correctly and accurately – and carefully. To allow the defender to develop his self-confidence Then, and only then we can raise the attack level

Very few people in the world today really know how to defend themselves. This requires knowledge and high level training. But from the other side, nobody today has a response to these situations, besides the defenses and exercises that exist in the Krav-Maga

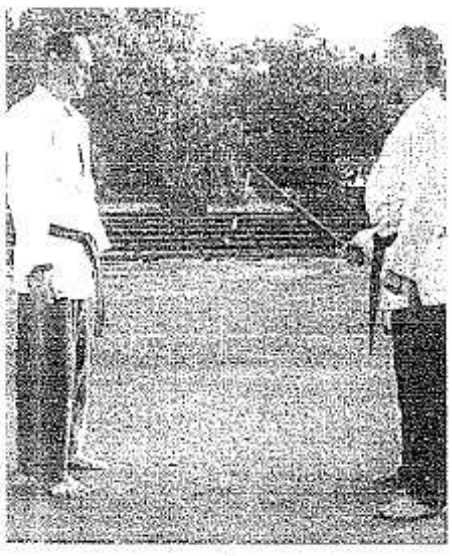
Hagana Neged Makel Katzar – Ama Neged Hamakel: Yad Veregel Lefanim
Defense Against a Short Stick - Forearm Against the Stick: Hand And Leg Forwards

Usually in defenses against a stick we do not use this form of defense, meaning, "entering" with the same hand and leg forwards, and especially when we go into the "live side" (Tzad Hai) – the live side because the attacker's other hand, which does not hold the stick, is free and it is an unnecessary risk for us. If the opponent is holding the stick with both his hands, usually in long stick, then the situation is different. However, the founder always said that in certain situations we need to know how to act differently from the exact way of the Krav-Maga – we must know how to react in any possible situation or position.

Picture A:
Standing one in front of the other. Teach yourself to know and to identify the "dead" split of a second between the stand and the stick lifting movement. Combine your response speed to the opponent's speed.

Picture B:
Raising the hand with the stick ready to attack. Also here there is no break between this stage and the third stage. The break in the picture is only in order to better demonstrate the exercise.

Picture C:
In principle, we do not defend with the hand without advancing with the leg, meaning, taking a step forwards, since the purpose is to get ourselves closer to the opponent, in order to neutralize and to attack him. However, in this exercise the approaching step is a small one, without any particular reason, besides one: the defense is against the stick and if the step was bigger the defense would have been done against the forearm. The defense against the stick is done or because we believe we are better than the opponent (unaccepted way of thinking in the Krav-Maga), or because the defense is done in the last possible second and we did not had the time to advance more to the opponent. Sometimes, if there will be more than one attacker, this situation is very possible to happen.


A

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Picture D:
From the moment we did the defense, and it does not matter if the defense is against the forearm or against the stick, we use the hand turning technique in order to take down the opponent's armed hand and in the same time, and this is an unbreakable rule, we strongly grip the opponent's sleeve or if he does not have a sleeve then his wrist – skin. The important is that we will have a strong hold of his hand.

Picture E:
The end of the exercise The right hand strikes the opponent's chin until he will fall down and let go of the stick

D

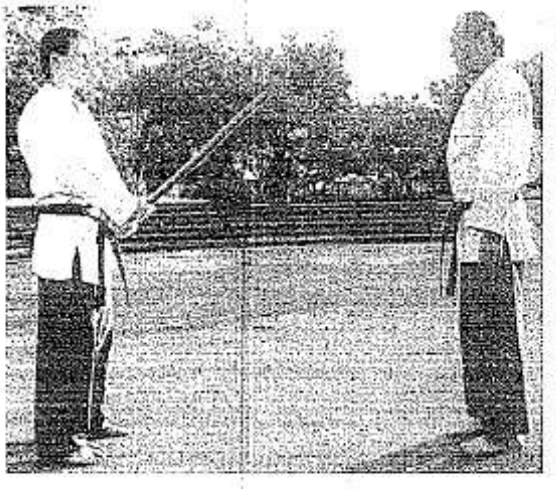
E

Remember: we must understand – in this exercise exists the same principle we had already learned in Yellow Belt, in Shlosh Meot Shishim Maalot (360°). In the second learning stage we learned to do a simultaneous defense-attack, when actually the attacking hand moves even before the defending hand. Well, this defense against a stick is one of the classic situations in which the exercise 360° receives a practical meaning By the same principle, the moment we hit the attacker with our fist is also the moment we stop his advancing body and eliminate his attack

Hagana Neged Makel Aroch - Ama Neged Ama
Defense Against a Long Stick – Forearm Against Forearm

The founder always said that the longer the weapon is more dangerous it becomes, since it is harder for us the defenders to penetrate inside the opponent in order to neutralize him Therefore, we should be more careful with a long stick It is correct that the movements of a long stick are longer and therefore slower than a short stick, which moves relatively fast, but the intention here is not the speed of the movements, but our ability to approach the opponent.

Picture A:
The stick in this picture is a long one; however it is very possible the stick will be longer Anyway, pay attention to the great distance between the attacker and the defender and the time required in order to begin the attack



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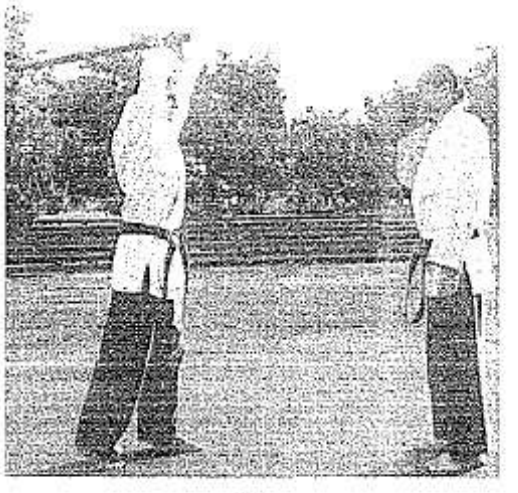

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Picture B:

Raising the stick for the attack Remember: this defense is a practical expression to our ability to defend ourselves. We do the defense with our forearm against the opponent's forearm, meaning, in the split of a second we have before the stick will hit us we must act as fast as possible and to "go into" the opponent.

Picture C:

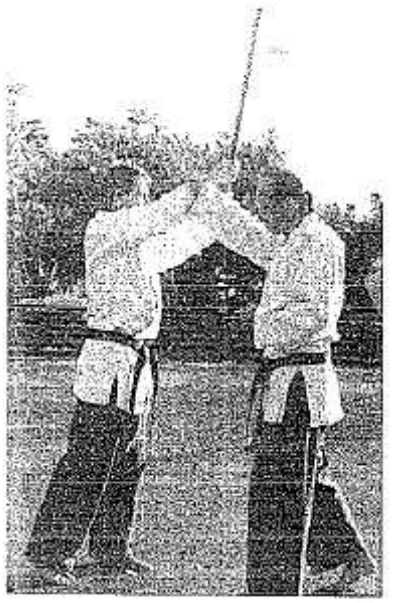
We must take advantage of the opponent's approach step and to use it to our own approach step. It does not matter how big our step is, as long as we do it right, meaning, we advance on Karit Kaf Haregel and the second leg must immediately close the distance created between the feet, as you can see in the picture Pay attention also to the hand – arm movement, with the fingers stretched and the back of the palm turned outside, ready for the turning technique. In this point the stick is no longer a danger for us

Picture D:

In this point we finish the opponent's hand turn. Pay attention to the differences in the body positions between picture C and this picture. We strongly hold the opponent's sleeve or hand

Picture E:

The last stage – a counter attack Also here we must hit the opponent with all our strength In principle, in this kind of situations, when in the end of the defense / attack we find ourselves standing in the opponent's "dead side", we can certainly finish the exercise with a kick with the knee to the opponent's stomach.



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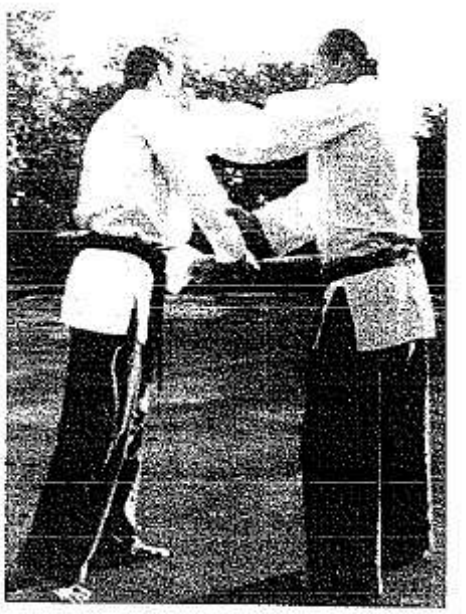

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Remember: the passages between the different stick lengths – short, medium or long, and how to treat each type is what I would call an eye–hand or an eye–stick coordination. We must understand, through our trainings, and not through a mathematical calculation, the differences between the various sticks Achieving this knowledge will allow us to acquire an accurate time–space conception This conception is the mechanism that will throw us forwards in the most correct and exact moment of the defense / attack With time and the correct trainings, this sense becomes a natural feeling, a part of us There are no magical formulas how to achieve it, only by training and more training, and with a correct and exact comprehension of things.

DEFENSES AGAINST KNIFE

Introduction

The knife, although it is not a firearm, it is still a very dangerous weapon and, in the hands of a trained man, the danger is doubled. Everytime Imi was asked how to avoid a dangerous conflict, he used to joke: "run as fast as you can". During the years I also used his phrase, half joking, half serious. We practice self-defense and this means to keep ourselves safe and sound and, when facing a man armed with a dangerous weapon as a knife, there is no shame in running away from the scene as fast as possible. However, we might also get into a situation in which we would not have any other option but to stand and confront an armed attacker.

The series of defenses against a knife stab, emphasizes more than anything else the deep insite of building the Krav-Maga as an art for self-defense.

The exercises are not easy and sometimes they might even seem impossible to do, however, after many practices, trainings and learning how to control ourselves, we will be able to do the defenses correctly. Movements and exercises that will be difficult to do in the beginning, will only improve with time.

The first obstacle we face, naturally, is our fear. To get into a fight and to be hit by a punch or a kick is one thing, but to be stabbed by a knife is completely different. From this we can see that we should not be ashamed for being afraid, but we should use it for our benefit, make it something usefull. We must not let this feeling stand in our way, to slow our responses or to weaken our muscles strength. We need to focus our eyes and to sharpen the speed of our movements. It is difficult to turn such a deep and strong sense into something else, however, if we would use all of our will-power and if we would train ourselves without to stop, being confident in ourselves, eventually we will succeed.

Not less important is to know the principle of how the defenses are done. The defense is not done neither against the knife nor against the hand that holds the knife, but against the way the attacker is holding the knife. I will try to be more specific: we do in fact make the defense against the opponent's stabbing hand; however, the style and the technique of the defense are done accordingly to the stab form. There are four main forms of holding the knife and stabbing:

A. hold for Dekira Regila (regular stab)
B. hold for Dekirat Beten (stomach stab)
C. hold for Dekira Yeshara (straight stab)
D. hold for Dekirat Shisuf (butterfly hold)

A defense that would be suitable for a certain stab would not be suitable for another. Against each holding and stabbing form there are several ways to defend. Clearly there is an endless number of techniques and possibilities how to hold the knife; however, we should not be concerned about it. The purpose of turning someone into a well trained Krav-Maga man is to give him the ability to analize and to understand what and who he is facing. Our opponent can hold the knife in any way he would like, however, in the moment of his attack and it does not matter from which side or from which direction he will attack, the moment of the stab itself will be one of the four positions mentioned above. A trained and observing eye is able to analize, understand and predict how the attacker will stab. And here we must take in consideration another important issue and even if I had mentioned it already a few times, I see it as my obligation to repeat it over and over again, until it becomes an instinct.

We are practicing self-defense, one is attacking and the other is defending himself. We are not doing a fight with the attacker. The defender's only purpose is: stand in your place in the right position, concentrate all your existance to the moment of the attacker's stab, be attentive and alert, hard as a stone and soft as water, do not let yourself to be tempted by the opponent's to do unnecessary movements that might harm your response-time. With the strength of your concentrated force, when

the opponent is moving all around you, forwards and backwards, left and right, he is only trying to deceive you and to find a breach in your defense through which he will be able to penetrate Do not give him this option and if you do not have another alternative, make slow and controled movements,

be firm in the contact with the ground, sence the energy from the ground floating in your feet and feel the body ready for the right movement The attacker changed his stabbing style, change slowly your stand, if needed Always keep at least a pace distance from the opponent If the attacker is advacing and you went back, you are in danger Decide in your heart that the next step of the attacker will be the moment you attack and do your defense. In each one of the stabbing positions you can choose between a defense as the last way out and between a defense which is done as an act of initiative If the opponent is moving towards you, "open" to an attack, use it with all your speed and force From the moment you understood that the options of avoiding the stab or leaving the scene does not exist any more, you must face the attacker, even if this means the attacker will become the attacked If you will adopt this attitude and this thought, you will pass on to the opponent such a strength that might convince him to change his intentions

Remember, the danger is not the knife, but the man who holds it The knife cannot stab us on its own In all the defenses against the various stabs, there are two ways to defend: with the hands against the attacker's hands, and by kicking. Go deep inside yourself and learn your nature, one would prefer to use his hands, another would prefer to attack with his legs from a distance. However, in any hypothesis do not allow yourself to learn only one defense, which you might do in the best possible way, but you can never know for sure which is the one defense that you would need in time of danger. Learn to details all the defenses and in time of danger your body will react in the most instinctive and quick way, before you will even understand what is happening. There are a number of defenses against each stabbing style however, clearly it is neither possible nor practical to pass all the positions into sketches and pictures. Thus, I chose here the clearest and easiest ones to explain by pictures, sketches and words This was not an easy decision for me; however, after I understood I do not have another option, I brought the best and most efficient defenses Furthermore, I believe it is very difficult, if at all possible, to explain such a complicated art just by written words and pictures However, each one that will "dive" into the writting and would understand it could acquire basic and usefull knowledge in self-defense There is no substitute for training under a professional and qualified Krav Maga teacher

Defenses against knife - the four basic stabbing positions

There are four main forms of holding and stabbing with a knife, that from them come out all the variants. However, if we will know well the four basic forms, it is enough

1. First stab: Dekira Regila (regular stab)

The stab is done from above downwards, usually to the shoulder and the chest area. The right movement for this stab is, if the right hand is holding the knife, then the left leg is doing a step forwards and the right hand stabs. In this way all the body force passes to the attacking hand

2. Second stab: Dekirat Beten (stomach stab)

An opposite stabbing movement. The knife goes from beneath upwards The stabbing technique is identical to the previous movement, the left leg makes a step forwards and the right hand stabs from beneath, with a sharp movement upwards

1

2

3. Third stab: Dekira Yeshara (straight stab)

This stab is not as limited as the first two movements. The knife and the hand that holds it can move to every possible direction. However, in the end of the stabbing movement the knife has to be straight because the purpose of this hold is to pierce and not to cut. Here the front leg is the leg parallel to the holding hand. The stab is done by a step with the front leg together with the hand movement for the stab.

4. Fourth stab: Dekirat Shisuf (butterfly hold)

In the previous stab we held the handle firmly in our palm, ready to pierce. Now we are holding the knife with three fingers only. The purpose of this stab is only to cut rapidly and it is the fastest of all the four movements.

3

4

Defenses against Dekira Regila (regular stab)

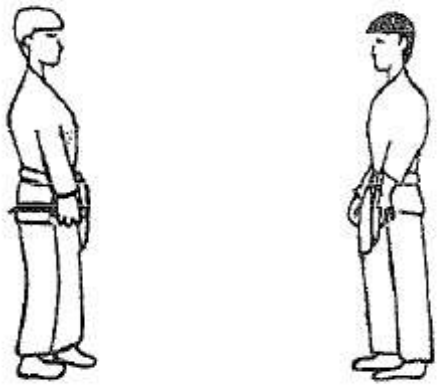
Dekira Regila is the first stabbing form and also the most common and popular one among the different stabbing forms. The defense against it is relatively easy, however, that is only after an endless number of trainings. The defense principle here is to time the defense with the attack movement.

Sketch 1:

Standing one in front of the other. In the sketch we see the defender standing in Amidat Pisuk, however, this is only for the drowing. In the reality we stand in Amidat Motza, ready for Beita Beredifa, meaning, the forward leg kicks, left or right, each one and his dominant leg. The attacker holds the knife with the hand still down.

Sketch 2:

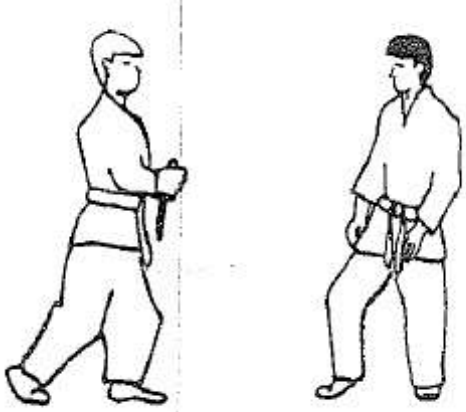
In the split of a second the attacker moves from his place, even before he finished to raise his hand which holds the knife, we jump towards him with Beita Regila Beredifa, aimed to his testicles.



1

Sketch 3:

A right timing of the defense / kick is a situation in which, in the moment the attacker finished his steps forwards and his hand went all the way up for the stab, we hit him with the kick. Do not be surprised if as a result of the kick's strength and the pain the attacker will bend down strongly, stabbing himself with the knife he still holds.



2

3

Remember: If the attecker is holding the knife with his right hand, we kick with our right leg and vice-versa and that is in order to keep our body as far as possible from the knife.
Nobody will run in the street waving a knife in his hands However, also in this situation we still have enough time to jump towards him with a fast Beita Beredifa All we need is to engrave in our minds the correct timing

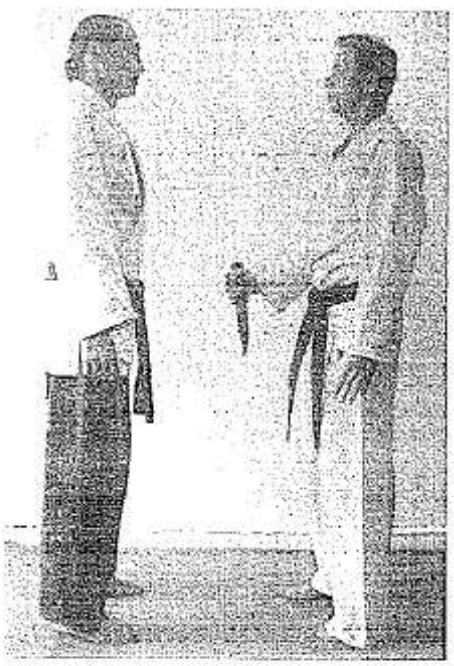
Defense against Dekira Regila (regular stab) - Number two
Defense from close distance

The main problem in defenses against knife is the fact the knife is a small weapon that can move from place to place in a blink of an eye Therefore we must be ready for any situation and also to one in which we would defend ourselves from close distance

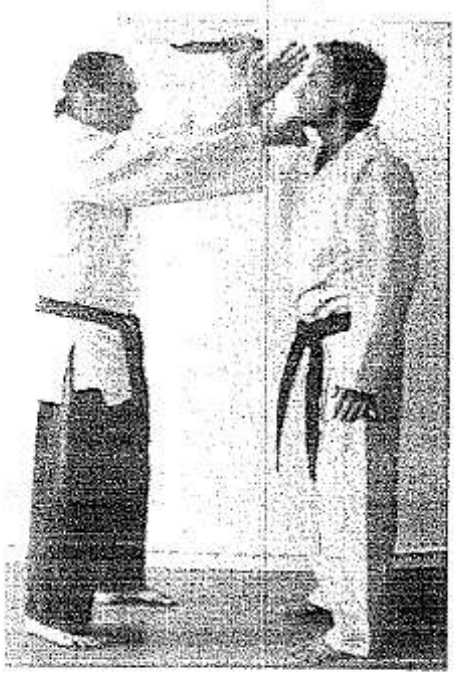
Picture A:
Of course the stand in the picture is a hypothetical position, in the reality we can never know how the attacker will choose to stand, however the most important thing in the training is to get use to see the knife close to us and to learn to control our natural fear

Picture B:
In the moment the attacker raise his hand for the stab we cannot hesitate or wait We launch our left hand rapidly against the hand with the knife and simultaneously we hit him in his chin with our right hand, not just one punch but continuously, not letting him to recover

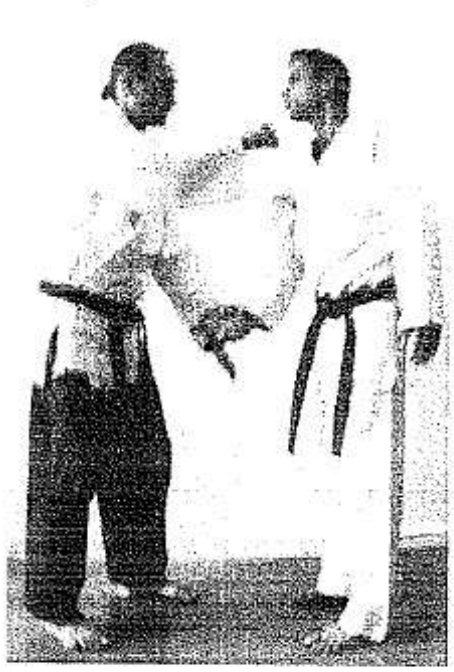
Picture C:
It is very difficult to explain certain movements only by pictures and words, however, I am full of hope I will succeed to give the best explanation
Pay attention to the position and the location of our left palm when doing the defense against the attacker's hand (picture B). From this point, our second hand does not stop hitting the attacker's chin, and our left hand goes down and during the movement down we turn our palm so in the end of the movement the opponent's hand is seized by our palm. This movement is accompanied by a small step backwards with the right leg and that is in order to have a safety distance from the hand with the knife. We continue to strongly seize the hand with the knife until the opponent will fall down as a result of the punches to his chin and only after the knife is in our possession we let go of his hand.



A



B



C

Remember: I see it as my obligation to myself, to the readers of this book and to everyone who ever practiced Krav-Maga, or perhaps will practice in the future, to mention a number of facts about this great creation called Krav-Maga – self defense I chose to do this aftre this exercise / defense because now we can better feel the danger to our body.

When the founder built the Krav Maga and the defense exercises, and especially the defenses against knife, there was only one thing in his mind – a Krav-Maga student must have physical qualities that would make him as flexible as a cat in his motions, when attacking (in self-defense attack is always part of the defense) and especially when defending Flexible motions are a part of every martial art.

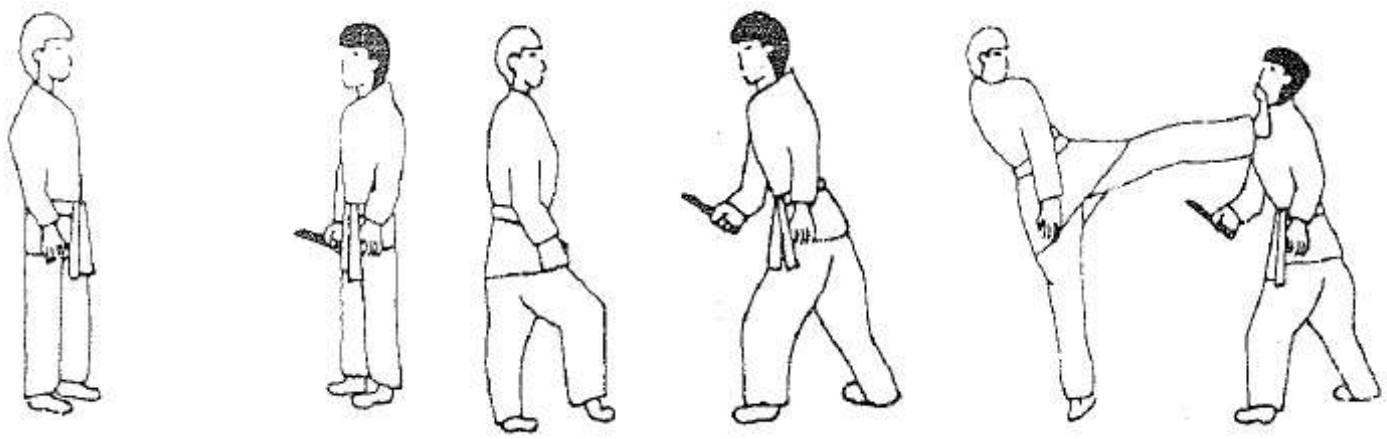
These days many schools had cut the original Krav-Maga and as result, this unique art had become something mechanical, robotic, which avoid from the student the ability to acquire coordanative skills and to developt himself physically and mentally and although the Krav-Maga is apparently free of oriental mental / philosophical principles, I can end this argument very quickly Self-confidence is a clear result of mental preparation and of an accurate and correct training Eye-hand coordination is created by practicing in front of an opponent / opponents that are coming from different directions and with different attack styles When we are training over a small number of movements we would not be able to developt this important skill.

The comparison between the original Krav-Maga and what is taught today in many places is equal to the comparison of a used cars sell agency – you can never know what you are getting

Dekirat Beten (Mizrachit) - Stomach (oriental) Stab

This stab is more dangerous than the previous one, however, also here, as in all the defenses against a knife, timing is the magic word, the key to the success of our exercise and for keeping our life.
In principle, this stab is done when the stabbing hand is right and the step forwards is taken with the left leg, or vice-versa. It does not matter if the attacker goes forwards with the right leg and attack with the left hand, this exercise requires a maximum respond speed because the kick is to the chin, a high kick with a long movement range.

Sketch 1:
Standing one in front of the other; Also in this exercise the defender is standing with his front leg ready for Beita Beredifa.
Sketch 2:
In the moment the attacker made the first movement with his body, we jump forwards with Beita Beredifa to his chin. In this exercise we must act as quick and fast as we can.
Sketch 3:
Hitting the opponent; pay attention to the fact that the kicking leg hits the attacker's chin before he succeeded to finish his attack movement. This is the most correct position for this defense.



1 2 3

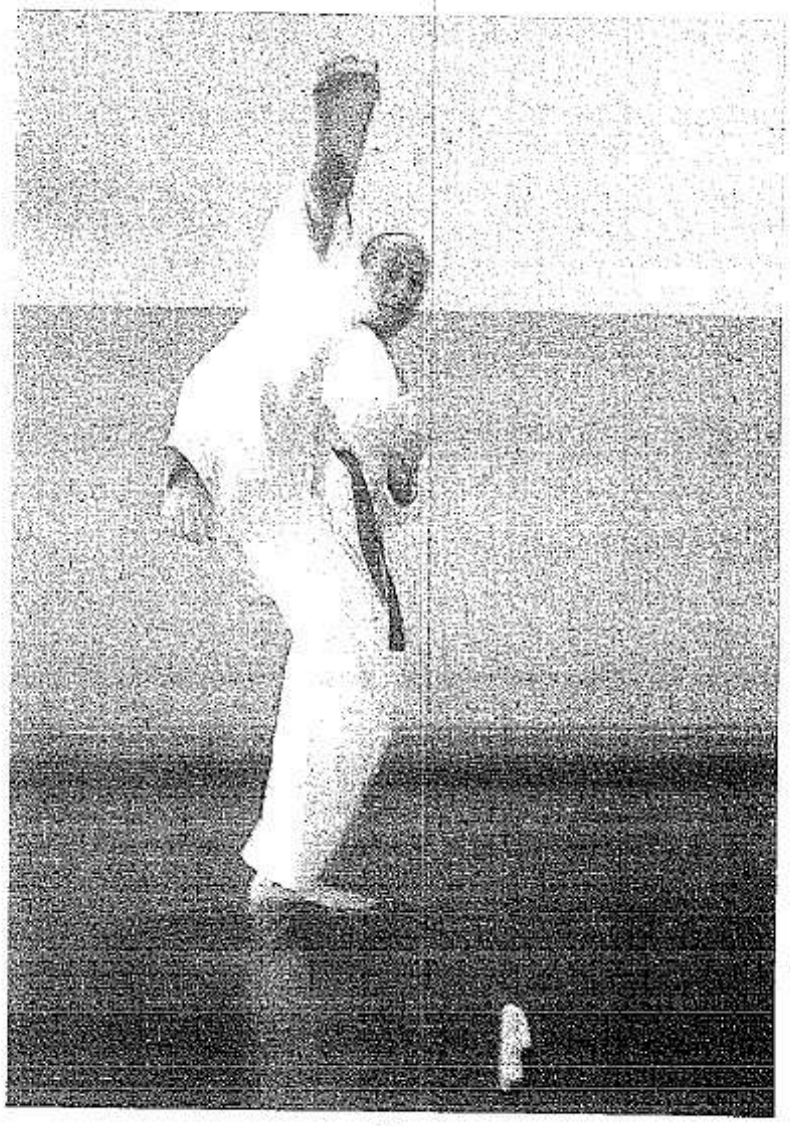
It was very difficult to show this defense using regular pictures. Therefore, I had to choose a different way; I hope that by doing so it will become easier for the reader to understand the way the defense is done.
The knife on the ground is aimed to the body center, as if a real attacker is moving towards me. The defense is done to the side, so we only have to move to one of the knife's sides.

Picture A:
Standing in front of the knife at a small Amidat Pisuk, exactly as we would stand in front of a real attacker. The knife was put in a real distance from us, meaning a pace or a pace and a half from us.
Picture B:
We begin to do the defense itself. From our position of facing the knife / attacker we jump forwards and to the side, so now we had actually moved ourselves away from the knife stabbing course. We simply jump from Amidat Pisuk to a position in which our right side is turned towards the opponent.
Picture C:
The end of the approaching jump, with our right leg forwards. Pay attention to how we stand with our side turned to the opponent; this split of a second is the time in which we pass from defense (the jump to the side) to attack.

Picture D:
The defense or maybe more correct to say the attack, in its final stage. In the moment we finished the side jump, we attack with Beita Regila Lasanter with the right leg to the opponent's chin. The approach jump we did moved us closer to the opponent, however not to his front but to his side, the last place he expected to see us; only that, if we have done the exercise correctly, the opponent at this point sees only the floor

Remember: we must do this exercise, or maybe it will be more accurate to call this exercise by its name – a kick, as fast and quick as we can, so the opponent will not be able to understand nor to see our defense-attack
This kick-exercise demonstrates the great number of kicking techniques in the Krav-Maga, which can sometimes be very complicated and difficult to do, and of course it also represents the unique technique of Beitot Regilot in the Krav-Maga This kick, if done inaccurately, can cause a huge damage to the kicking leg This is self-defense in its best – fast, strong, and elegant.
The practice and learning of this kick already appeared between the six kicks in the series of Beitot Regilot which were taught in the Yellow Belt However, here we can start to see how all things connect one to another Domination over this exercise and others, keeping accurate movements in this type of exercises; when we will train alone, or with a partner or in a dojo with a group of partners, and we will see and feel and sense how we succeed time after time to hit the opponent and to dominate him, we will end up purchasing the most important element in the Krav-Maga training: self-confidence And when we will feel and know that we are able to stand in front of an attacker and to "go inside" his attack and to neutralize him, then we will be on the right path to be Krav-Maga men However one thing we cannot forget – there are no movements of any kind in the Krav-Maga, besides the movements which appear in this book
In the future, when the limitations of speed and strength will not be a problem any more, only exercises of this kind will exist

Hagana Neged Sakin - Dekirat Beten
Defense Against Knife - stab to the Stomach



D

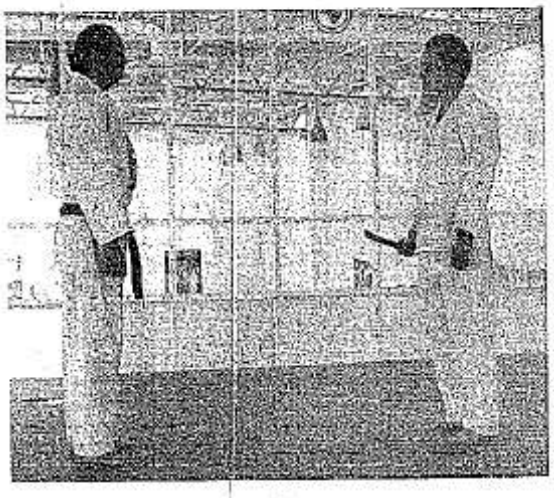
A

B

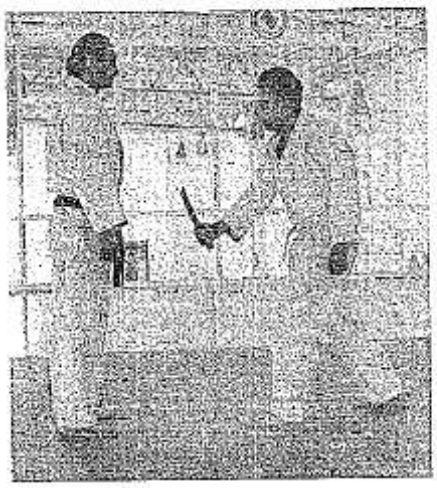
C

Dekirat Beten - Second Defense

Picture A:
Standing one in front of the other; always keep a maximum distance between you and the opponent.



A



B

Picture B:
The picture does not really show what will happen in the reality, since the entire exercise is done very quickly and with no intervals between each movement. However, in order to be able to explain the exercise, some of the pictures must be less realistic.
The attacker is coming towards us, ready for the stabbing movement. Of course that in the street we do not just stand there motionless, but the purpose of this picture is to show the attacker's approach.

Picture C:
From the previous picture / stage we take the next actions:

1. We take one step forwards with the leg parallel to the attacker's hand which holds the knife, the left one in this case.
2. The left forearm lands on the opponent's stabbing arm.
3. Our forearm is now positioned on the opponent's arm, striking it hard.
4. Pay attention to the defender's finger position. The second hand, the right one, is positioned in this way only to better emphasize the defending hand.

C

Picture D:
At this point our right hand is ready to go into action. However, look how at the same time all our body weight is going to the opponent's wrist, avoiding any freedom of movement from his side.

D

E

Picture E:
This is the most difficult picture to explain, but I will do my best. Until now I showed the pictures by the order of their appearance, however this is not accurate. In fact, the moment I made the second part of the exercise – the avoiding step forwards – this is also the moment I punch the attacker's chin. Actually, this fist punch hits the opponent even before our

defending hand touches the attacker's stabbing hand. So, what has happened is that in the moment the defense is done, the attacker is already half neutralized.

Picture F:

Right after hitting him with the fist punch and taking a hold of his hand, our right hand (in this case) is returning to its original place, as a preparation for the Kavaler on his hand

F

Picture G:

Holding the attacker's hand as a preparation for the Kavaler. Look how I bend myself a little backwards to maintain a safe distance from the knife

G

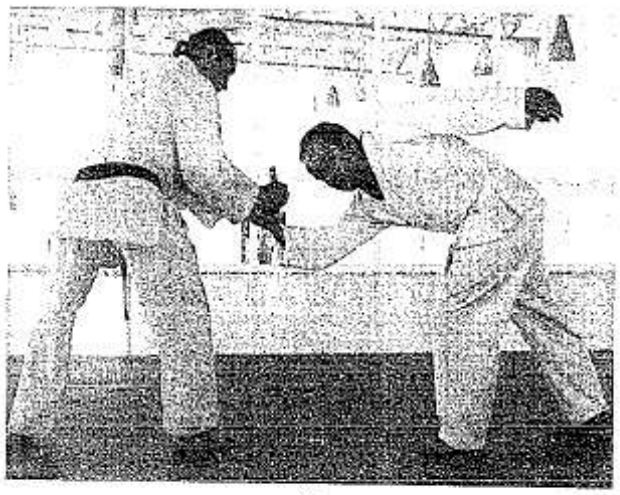
Picture H:

At this point the attacker may try to resist. Immediately and without hesitating we kick in his testicles with Beita Regila Lefanim.

H

Picture I:

After the kick, we take s step back to begin the Kavaler.

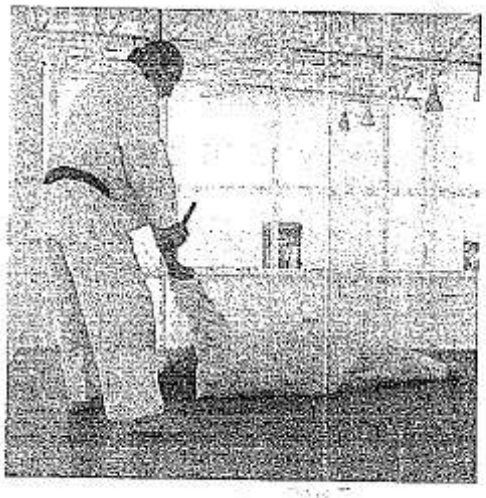


I

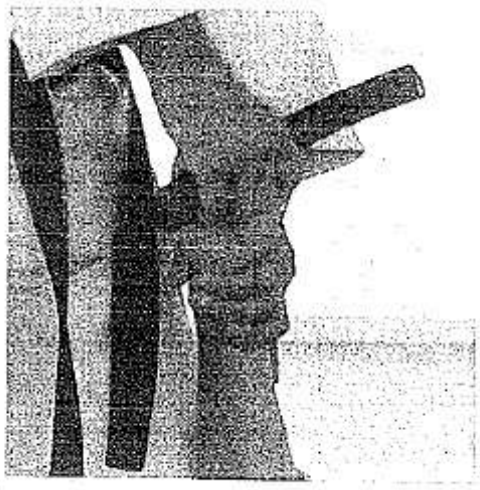
Pay attention how I still maintain a safe distance between myself and the knife.

Pictures J & K:

The attacker is on the ground – almost the final position. Now all we have to do is to take the knife away from his hands. At this point we have a number of possibilities. In the first place we can, as demonstrated in the picture, to simply dig the knife from his hand. Or, as I have explained in the chapter about Kavaler, we can hit him with Makat Marpek or to kick him, as long as we take the knife from him as fast as possible – he might not be alone.



J



K

Defense against Dekira Yeshara (Straight stab) - defense number 1

Dekira Yeshara is the third in the ranking of difficulty, and that is also the reason why there is a bigger number of defenses against it. Some of them are easy to do and others are more difficult
In Dekira Yeshara the attacker stand in a position of hands and leg forward, meaning: if he is holding the knife with his right hand, the right leg would be the front leg, and vice-versa. However, because of the wide variety of possibilities we have in this attack, it does not make any difference.

Sketch 1:
In this defense we stand with our left leg forwards. In fact, it is a regular Amidat Motza. In the sketch we see the attacker standing too close to the defender. In the reality that is not possible, we must keep a pace distance from the hand which holds the knife.
Sketch 2:
Coming to stab, the attacker must take one step forwards. The moment in which the opponent will move his leg forwards is our moment of attack / defense. Together with the opponent's step, we raise our front leg, left in this case, as a preparation for Beitat Akev Laberech. In the sketch appears that the opponent had already reached us with the knife; however that is only to better demonstrate the situation.
Sketch 3:
As a matter of fact, the previous sketch and this one are connected to each other. In the moment he made his first movement towards us, our left leg attacks with Beitat Akev Laberech (to the knee), and simultaneously the left hand does a defense by diverting the opponent's hand which holds the knife.

1 2 3

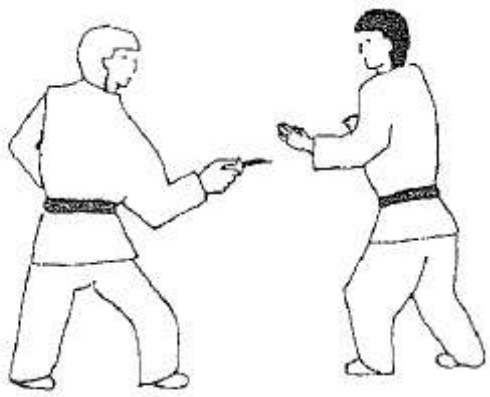
Dekira Yeshara (straight stab) - Number two

In this defense, as in the previous one, we use the most effective kick in the Krav-Maka, Beita Beredifa, short, quick, fast and with an enormous penetration ability into the attacking opponent. The principle of Beita Beredifa is that the front leg is the one that kicks, left or right. In principle, it is not important with which leg we kick. However, in certain situation we must kick with the most suitable leg in order to penetrate the opponent's defense. Therefore, we must practice the series of Beitot Beredifa from every possible position, until achieving perfection.

Sketch 1:
The attacker is standing and threatening us with a knife he holds in his right hand. Therefore, his right side is the "live side" and his left side is the "dead side", meaning, the place where the danger is smaller. We must always keep at list a pace distance between us and the opponent, so we would have as much response time as possible.

Sketch 2:

In the moment the opponent moves, we do two actions simultaneously. The first will be Beitat Magal Beredifa to the opponent's chin and, if needed, our right hand will divert his hand from the contact range, so the knife will be moved away from us as possible.



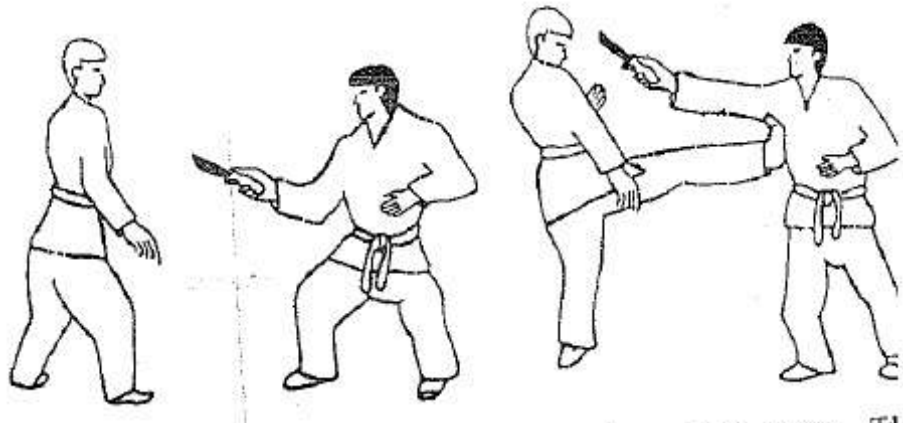
1

2

Remember: there is no problem to maintain the correct attack distance from the opponent. All we have to do is to retreat if the opponent is advancing. We must of course distinguish between an advance in order to reduce range and between a fast and determinate advance in order to stab. I cannot put my finger on what is the difference with written words. Only a long and comprehensive practice can lead to the understanding of things as they are. Furthermore, even if the opponent had only come closer in order to reduce the distance between us, we can still jump towards him and to do the defense. This situation is even better for us, because the opponent will be caught unready.

Dekira Yeshara (straight stab) - defense number 3

A hand holding a knife naturally has a longer hitting range and of course we must not forget the knife itself. Thus, if following the principle of self-defense, most of the defenses are done by using kicks with a length more or less equal to that of a hand holding a knife. Additionally, we must know how to use correctly our body movements at any time and especially in a situation like this. It is not enough to just kick; we need also to bend our body backwards, so the distance between us and the knife would grow.



The next defense is relatively easy, although it requires quickness, precision and determination. In the moment the attacker is advancing towards us, or in the moment we decide we are ready to do the defense, we kick Beita Beredifa to the opponent's armpit which, in the moment the attacker is straightening his hand for the stab, becomes an easy and exposed target. Th kicking movement must be done as quick and strong as possible, since our life depends on it. Right after the kick hits the opponent we return the leg. We must foresee the opponent's next mov was the kick strong enough to neutralize him and then we can knock him out completely, or we shou expect another attack from him, and this time he will probably be more careful.

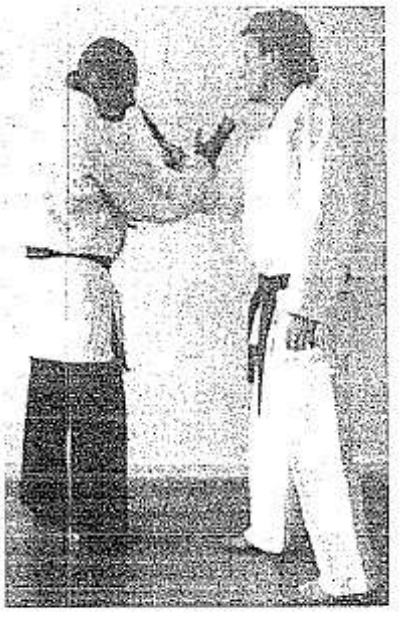
Dekira Yeshara (straight stab) - defense number 4

Picture A:
Amidat Motza one in front of the other; in this exercise, the defender is standing with his right leg forwards, meaning, an opposite Amidat Motza, and that is in order to make the "entrance" towards the opponent easier.

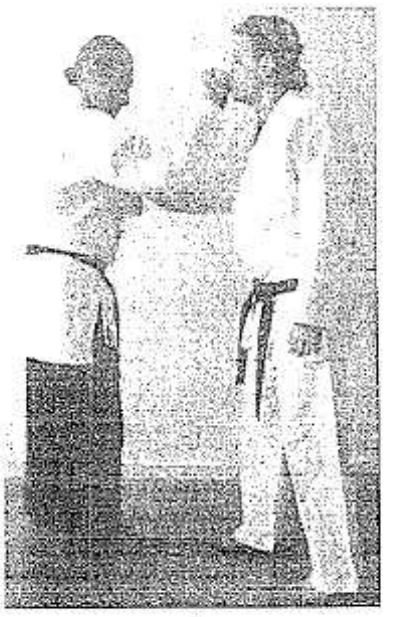
Picture B:
The opponent's stab; together with his stabbing movement, in the moment he begins to straighten his hand which holds the knife, we divert with our right hand his stabbing hand.

Picture C:
After diverting the opponent's hand with our right hand (picture B), we immediately grip his sleeve or hand with our left hand, and in the same time we hit him a number of times with Makat Egrof Hafuch to his nose in order to neutralize him.

A



B



C

Picture D:
In order to neutralize the opponent completely, after he dropped the knife or after we took it out of his hand, we kick with the knee in his testicles

D

Remember: in the pictures the two partners seem relatively close to each other; however this situation only exists in the picture We must never stand so close to an attacker and certainly not to an attacker armed with a knife. We must always maintain a response distance from the attacker one of the most important rules in defenses against knife is that always after we do the defense we must reach or be in such a position that we will be able to take the knife from the opponent's hand without any resistance from his side, or that he had already dropped the knife to the ground and we need to grab it We never leave the weapon close to an opponent who attacked us

Defense against Dekirat Shisuf

Dekirat Shisuf is the fourth stab in this series, and its style is different,in all senses, from the other three stabs. Here the attacker is not looking for a piercing point for the knife but for a cutting point which would hit our defense and only then he will be able to pierce us. The defense against this form of stab is very difficult because the knife movement is very quick and it is highly complicated to defense ourselves against the attacker's hand, as we have done until now. Therefore, the only option we have is to try and do the best we can.

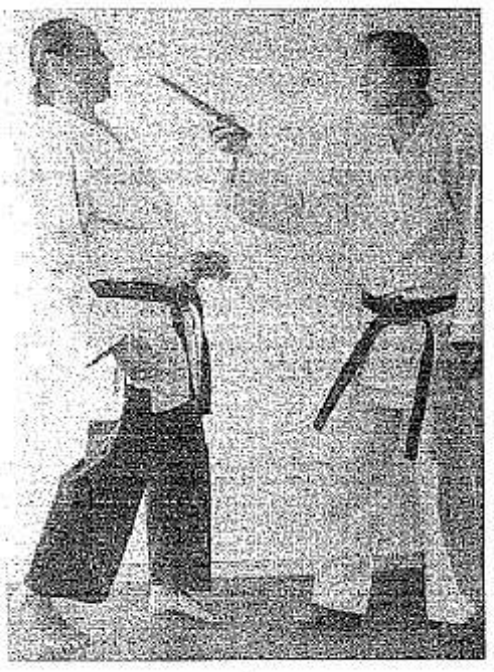
In the pictures we see how we can avoid the stab by bending backwards and then making a defense against the attacker's hand. The purpose is first of all to stop the opponent's hand movement and after we succeeded doing this we can immediately grip his hand with one of our hands and with our other hand to punch him in his face and in his body until he would let go of the knife.

Another option we have is to throw some object to his face, like a key, a handkerchief, a stone, a cellular phone, anything that might hit or even just distract him for the shortest time that would allow us to jump over him and neutralize him.

Picture A:
Bending backwards.

Picture B:
Going inside the opponent's "dead side".

Picture C:
Going inside the opponent's "live side".



A

B

C

DEFENSES AGAINST A PISTOL

Pistol is a small and dangerous weapon. Not everyone, and not easily, can defend against a threat of a pistol. However, a long and exact practice will give us the ability to face this kind of threat.
But first there are a number of rules we need to know before we will approach to the exercise itself.

1. All the defenses, without exceptionals, are done against a man aiming and threatening us with his weapon, at close range. When a man is standing in a distance longer than a hand, then we are in a dangerous situation, and we need to try and get closer to him or forget the all thing.

2. The mental aspect. When a man is threatening us with a weapon, he is not interested, at this point, to pull the trigger, otherwise he would have done that already from a few meters distance, where we cannot do anything. If we would act quickly we will benefit from it, but we should not forget how fast the finger can pull the trigger.

3. We must hide from the attacker, at any cost, our body movements and our thoughts, so he would not be frighten or pull the trigger or, he might also move away from us and then we would not be able to do the defense. We must pretend and convince him that we obey him, so he will remain off guard.

4. We are not able to do a defense against a pistol when the distance between us and the weapon is longer than our arm. The time required from us to move further distance would give the opponent the response time he needs in order to pull the trigger.

5. Always, but always, we must take in consideration, that even if we would do the defense succeesfully, the attacker might still fire the weapon. This situation is not a danger for us, because the pistol and the hand that holds it had already been diverted from their place and the bullet will not hit us. However, we have to think and to make sure that nobody is standing in the line of fire.

6. Because of the possibility the attacker will fire when the gun is already gripped in our hands, we must prepar ourselves that the hand which holds the gun will be burned. When we are dealling with a revolver, we will only suffer a burn. However, in case of a gun, the cartridge that goes out might add a light injury to the palm that holds the weapon. We must think about it and prepar ourselves for this situation. In any hypothesis, once we had gripped the weapon, we do not let go of it, at any cost.

7. This series of defenses against a gun, which is brought here, includes all the defenses against a pistol threat that exist in the Krav-Maga, as they were created by Imi. You can change them, you can add or take out, but then it will not be anymore Krav-Maga, but just a collection of movements and exercises.

8. There is no need to take unnecessary risks. If the attacker is just threatening you, ignore it. However, in case of life and death, do the exercise calm and precise and you will succeed.

9. there are seven defense situations against a pistol:
   - A. Theat from the front
   - B. Threat from the back
   - C. Threat from the back with a push forwards
   - D. Threat from the right side, beofre the hand

E Threat from the right side, behind the hand
F Threat from the left side, before the hand
G Threat of a pistol touching the fore-head

DEFENSE AGAINST A PISTOL THREAT FROM THE FRONT

Picture A:
Although the exercise seems long and complicated, it is not The large number of movements had given me the challenge of dividing the exercise to a large amount of pictures as possible, to make the exercise as clear as possible. An attacker is standing in front of us and threatening us with a pistol Remember, beyond the range of a hand reach, this exercise cannot be done

A

B

Picture B:
As naturally as we can, and with a complete control over all our senses and muscles, we will do the obvious movement – very slowly we raise our hands, as a sign for surrender Only that, we have no intention of reaching a situation in which our hands will be indeed raised. We stop the raising movement of the hands at the same height as in the picture, meaning, the palms are in the same height –line of the weapon

Pictures C + D:
From the hands position in picture B, our left hand is "launched" towards the barrel and simultaneously the right hand is getting ready to punch powerfully with the fist The intire body is moving and turning, so now we are standing with our side to the opponent, meaning, away from the fire line.

C

D

Pay attention to the feet position – they make a turn but without moving from their place – we do not have time for this. All the body weight goes forwards, we in fact drop ourselves over the opponent, to have a strong grip as possible over the barrel. Picture D shows the palm, from its position in picture B, gripping and pushing away the pistol, the thumb is turned downwards The grip of the barrel is important because it is the narrowest place which will give us a strong hold

Picture E:
There is no break between the movement in the previous picture to this one. We gripped the weapon, turned the body out of the fire line and moved all the body weight towards the attacker. Now the right hand attacks and hits with all its force in the opponent's chin or nose.

Pictures F + G:
Now we begin to take a hold of the weapon The right hand, after hitting the opponent's chin, comes back in the same path, avoiding from passing in front of the barrel In picture G we can see the

grip over the handle. We hold the barrel with our left hand and we strongly push / put the right hand between the handle and the opponent´s palm, in order to create a lock over his palm, while breaking the finger that is located in the trigger

E

F

G

Picture H:

Doing the lock with the weapon over the opponent´s hand allows us to "control" the direction from which the pistol will come out of the attacker´s hand. In fact, the weapon is now directly aimed towards the opponent, and our hands are already holding the weapon, ready to fire

Picture I:

We are standing in front of the opponent with his weapon in our hands.

H

I

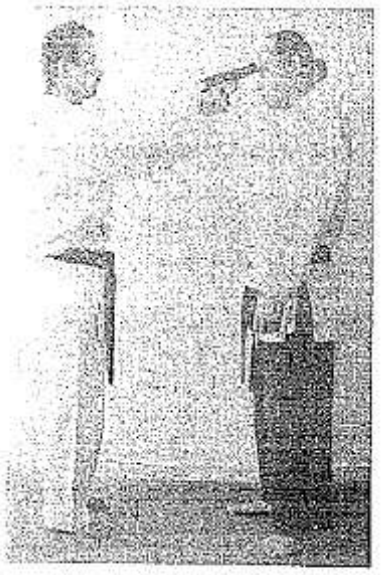
A THREAT OF A PISTOL STUCK TO THE FOREHEAD

Picture A:

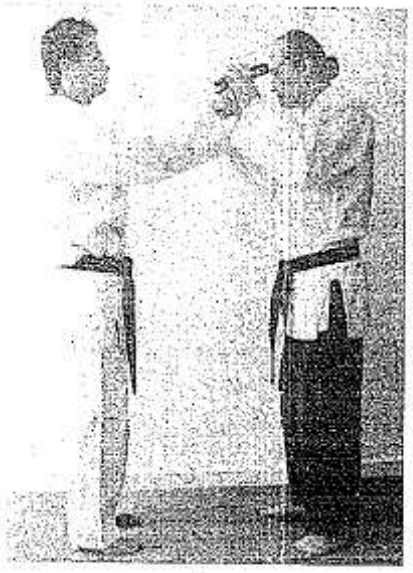
The weapon is stuck to the forehead. A very unpleasant and very dangerous position. The decision to do a defense in this situation is very difficult Only that, we are facing another dilemma, not less complicated. The attacker's intention is to pull the trigger or just to threaten us for some purpose? The exercise itself is very easy and very fast and most likely that the defense would be done successfully

Pictures B + C:

Raising the hands as in the previous exercise is a natural and obvious movement Only that here, instead of raising the hands open to the sides, we raise them in front of us, directed to the barrel. The palms are positioned as seems in picture C. Pay attention to how the two thumbs are connected, creating a shape of a net, with which we capture the barrel.



A



B

C

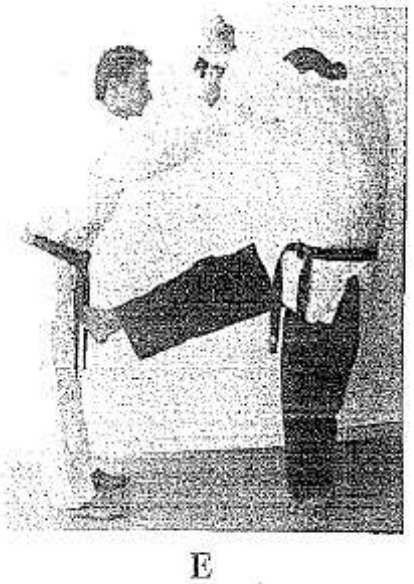
Picture D:

Together with raising the hands beneath the barrel, we bend a little the knees in order to go beneath the fire line. The hand goes up as rapidly and strongly as possible and grips firmly the barrel. We have to be prepared to the possibility that a shot might be fired above us.

Picture E:

We still hold the barrel, which is aimed upwards and in the same time we kick strongly with our right leg in the opponent's groin, as many times as needed, until totally neutralizing him

D

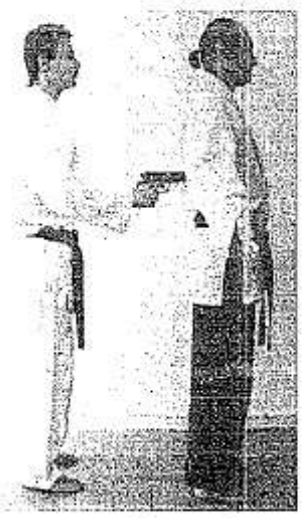


E

PISTOL THREAT FROM THE BACK

Picture A:
We feel the weapon stuck in our back. We must keep calm and act carefully.
Picture B:
The opponent will demand from us to do something and raising the hands is the first and obvious action. Raise your hands as slowly as possible, realy in "slow motion". The hands are spread and stretched, ready for the exercise. Our hands must stop their movement in the same position as in the picture. Otherwise, they will be high above the opponent´s hand which holds the weapon and we will not be able to do the defense. Therefore, we have only a very short time to decide if we do the exercise or not. After we had raised our hands, we will not be able to lower them and begin again. We have to overcome the feeling of fear.
Picture C:
From the hands position in the previous picture, the right leg is doing half a turn, so we are now standing facing the attacker. I added this picture only as a connection picture, in order to demonstrate the body turning principle. Pay attention to how the body is already positioned out of the fire line and our body turn had only begun.
Picture D:
The space – time, between picture / position B, when we started turning the body and this picture / position, simpley does not exist. Everything is one very fast and smooth motion. We focus all the energy of the swinging motion in a right punch in the opponent´s chin / jaw, to shock him until the next part.

A


B

C

D

Picture E:
In the previous picture – position, we punched the opponent strongly in the chin. This gives us a hard problem. Such a strong punch might throw the attacker away from us and, he could recover and pull the trigger before we will be able to reach him. Pay attention to our left hand in the previous picture and to its position in this picture. We grip strongly the attacker's sleeve together, or even before, we hit his chin. This way we "keep" him close to us, so we will be able to neutralize him completely. If he is not wearing sleeves, we can grip strongly his skin or hand muscles. From the moment we hold his hand, we do not let go until his final elimination.
Picture F:
Now begins the part of taking the weapon from the opponent´s hand. But to do so, we need to complete the entire body turn, as we can see in the following picture. However, before we finish the turning, the right hand continues in its way after the punch in the opponent´s face and, with a smooth and fluent

movement, together with turning the body, it hits again in the opponent´s chin, this time with Makat Marpek Lefanim.

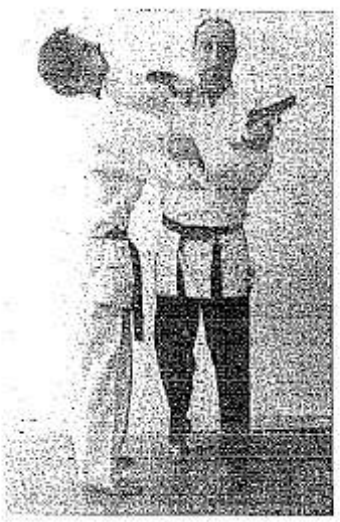
Picture G:

Our right hand continues in its course after Makat Marpek to the lower jaw, finishes the body turn and grips the barrel. Look carefully how the hand comes to grip the weapon from above, to allow us a lock over the opponent´s palm. We must take in consideration one more thing. The attacker was already hit twice, by a fist punch and by the elbow, both are hard and strong punches, and it is definitely possible that he is not standing any more on his legs, but fell to the ground and maybe even released the weapon from his hold. In this situation, the weapon is already in our hands and we can "escape" from the scene or do what ever we see right. At any situation, we do not let go of the attacekr´s hand which holds the weapon before we take it to our hands. The part of taking the weapon from the attacker's hands only happens if the opponent is stil standing on his feets and still shows some kind of resistance.

Picture H:

Gripping the barrel and turning it towards the opponent will activate a painful lock over the opponent's fingers and palm and the weapon will easily move to our hand. We do not change the position of the weapon in our hands and we do not let go of the opponent's gripped hand.

E



F

G

H

Picture I:

The end: with the same movement of pulling the weapon from the attacker's hand, we hit strongly with the barrel in his head – temples. Our left hand is still holding / pulling him, so he would not have the opportunity to escape from his destiny – to receive the barrel's hit in the temple and to be knocked out for good.

I

J

Picture J: Pistol threat from the back – walking:

The attacker is sticking the pistol to our back and orders us to walk forwards, in order to take us somewhere. In the picture we can see the step forwards with the right leg – always in this exercise the right leg is doing the first step. From the moment the first step forwards was taken, the rest of the exercise is identical to the previous one – the same movements and the same positions.

PISTOL THREAT FROM THE SIDE - BEHIND THE HAND - LEFT SIDE OR RIGHT SIDE

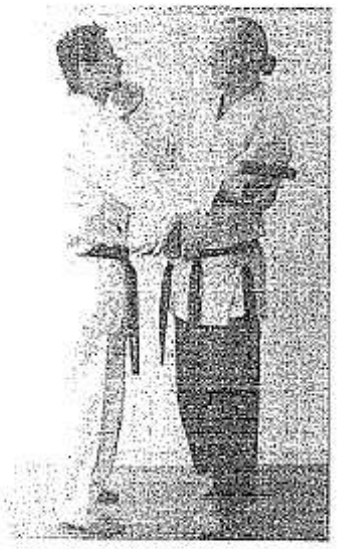
The defense against this form of threat is identical in both the body sides – left or right – the same technique, only the body turn is different. And of course the defense to the attacker's left side is more dangerous, because that while doing the defense we "go inside" the opponent's "live side"

Picture A:
The gun is stuck behind our right hand and the opponent is standing at our side.
Picture B:
While turning the body – the movement is the same as in the defense against a threat from the back – our right hand (the hand close to the weapon) is moving the opponent's hand away.
Picture C:
Together with finishing the body turning, we hit strongly with the opposite hand in the opponent's chin. Pay attention to how we grip strongly the opponent's hand that holds the weapon, in order to avoid from him, at any cost, the possibility of pulling the hand and turning the weapon towards us.
Picture D:
The hand that hit the opponent's chin continues its movement and grips the barrel. Taking the weapon out of the opponent's hand is done by turning the weapon towards the opponent's body and creating a lock over the opponent's finger that touches the trigger. As a continue to the movement of taking the weapon and breaking the finger, we hit the opponent in his head, using the barrel to do so

A

B

C


D

PISTOL THREAT FROM THE SIDE - RIGHT SIDE BEFORE THE HAND.

Here we are going into the opponent's "live side" and, there is some danger in doing so. Therefore, we have to act quickly and to be ready for any surprise

Picture A:
The opponent sticks the weapon to our right side, before the hand. Stay cool, but in the moment you decide to act, act fast and with determination that will amaze the opponent and will give you the one second you require to do the exercise successfully

Picture B:

The first principle in defense against a pistol threat is to move away of the fire line. From the previous standing position, we do a step with the right leg, so we will be closer to the opponent's body. In the same time, both hands are moving the weapon away from us. Our right hand is gripping the opponent's wrist and our left hand grips the barrel. The left hand will continue to hold the weapon during the all exercise.

Picture C:

In order to take over the weapon successfully, we need to knock the opponent. The left hand continues to strongly hold the weapon and with the right hand we hit strongly and rapidly with the elbow the opponent's stomach or chest (Makat Marpek) The break between pictures B and D must be as short as possible.

A

B

C

Picture D:

A direct continue to Makat Marpek, Makat Egrof Hafuch to the attacker's head, preferably to the nose, to neutralize him completely.

Picture E:

Our left hand, which grips the weapon during the all entire exercise, is doing together with the right hand, which returned to its original gripping point, a lock over the hand which holds the pistol, by turning the barrel towards the opponent. Now the weapon is in fact in our hands

D

E

PISTOL THREAT FROM THE SIDE - LEFT SIDE - BEFORE THE HAND

This defense exercise is very quick and very efficient, although there is one element missing here and that is the fact we do not have time to punch the opponent, but only to take control of the weapon in his hands

Picture A:
The opponent sticks the pistol to our left side, before the hand. The speed in this exercise and a continuous and fast sequence of movements are especially important, as in all the defenses against a pistol. Only that here we do not attack the opponent but only taking over his weapon.

Picture B:
Doing simultaneous movements – actions We should begin the practice slowly and then to accelerate the rhythm of work a little each time The different movements must appear as one movement only:

Movement 1: A step backwards with both legs, in order to get out of the fire line

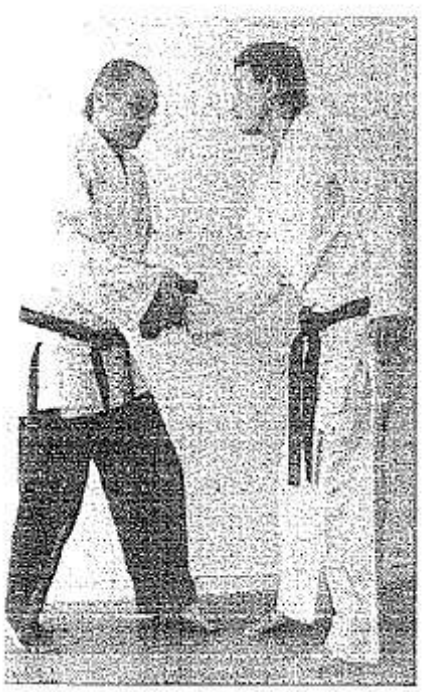
Movement 2: Together with the step backwards, the left hand is gripping and moving away from our body the hand with the pistol The grip is done over the opponent's wrist.

Movement 3: Our right hand is gripping the barrel. The thumb is turned upwards, as shown in the picture.

Picture C:
Now that we are out of the fire line and both our hands are strongly holding the weapon, we turn the body, strongly and rapidly, towards the attacker, so the barrel will be turned towards him. The force we received from the body swing goes to our right hand that holds the barrel, creating a very painful lock over the opponent's finger that is held near the trigger, an action that can easily break his finger. Now we are able, without any problems, to pull out the weapon from the attacker's palm and to hold it in our hand

A

B



C

ROVE MEKUDAN - Rifle With Bayonet
Introduction

Without a doubt many would see this chapter and will consider it to be completely useless. After all, this weapon has long gone from the battle field of our days, and the only ones that still exist today are probably well guarded behind glass in war museums. Well, it will be wrong to think this way. Over dozens of years rifles armed with bayonets dominated world armies and during all this time there was not any real and practical learning and training techniques of how to use the rifle itself as a mean of self-defense, when we are out of bullets or due to a malfunction of the rifle. In fact, the use of the rifle armed with a bayonet imitated the use of the lance or spear, when those were dominants weapons.
When the founder arrived to Israel, this weapon was already out of use and the main rifle in Israel in those times was a long, heavy but very accurate rifle that was manufactured in the Czech Republic, and was simply known as the Czech rifle. And it is upon this rifle that the founder created all the defenses against a bayonet mounted on a rifle, principally in order to prove what was possible to do in this kind of situations and also to sharpen the shift to the Czech rifle, which many times was used as a stick, after the bullets ran out. Furthermore, the founder had in mind that even now, when the rifles are more advanced and apparently there is no more need for the bayonet, as long as two opponents could remain without ammo for their rifles, the one that will first engage his opponent in a close range combat and the one that will be better equipped and prepared for this type of fight, will also win the fight. And the rifle armed with a bayonet is a long weapon which allows a control over the opponent. And from here comes the importance of learning, training and knowing these exercises, even if they do not have a practical use in the street. Learning the correct body movements and confronting the fear from a long and dangerous weapon are two very vital elements.
The Krav-Maga in Israel gained his reputation especially because of those techniques that take us a little to the past. But there is no present without a past, like there is no future without a present.
There are two separate defense techniques against a bayonet mounted on a rifle. In the first one the defense is done with our rifle against the opponent's rifle (Rove Neged Rove), and in the second one we defend ourselves without a weapon, just with our hands – yes, bare hands against a long and dangerous weapon, but that is the way of the Krav-Maga. And the founder himself created the Krav-Maga by following the exact same principle, a principle that the Israeli defense forces are maintaining until today – the determination to go inside. To stand in front of the danger, to see it, to understand it, to feel and to taste it, and then to step into it and to eliminate the opponent. There is no other way. And I would even go further and say that the same goes with our daily life. Through the learning of the various techniques in the Krav-Maga we will be able to understand other situations in life. And that is in fact a martial art, and an art that an entire nation is living by for almost six thousand years.
One more thing not less important, maybe even the most essential of all, is that in these exercises we must practice until achieving perfection in the art of how to deceive and mislead the opponent, to give him a sense of superiority so that he will attack us the way we want him to. We must make ourselves fools in the eyes of the opponent in order to put him off guard, and then in the right moment to use the fact he is undermining and patronizing us and to attack him from where he less expects. This principle is used also in other techniques but here in these exercises of defense against a rifle with a bayonet we can better understand the body language and the different feelings and senses.

Haganot Neged Rove Mekudan - Defense Against a Rifle With a Bayonet

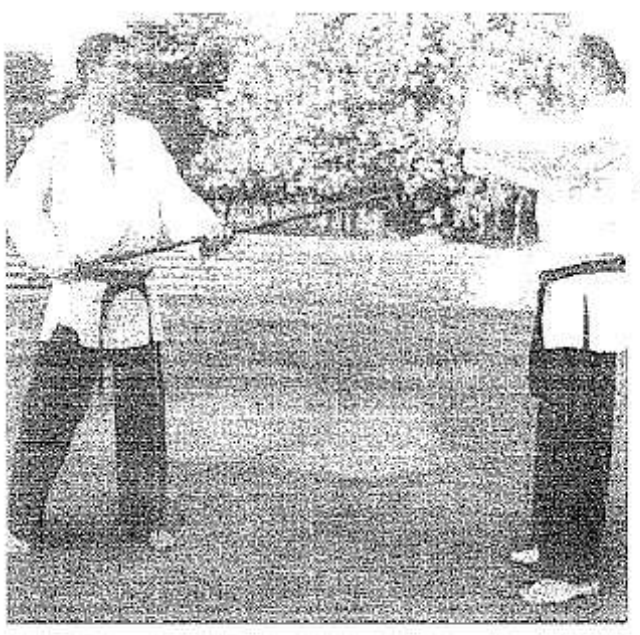
Once upon a time there were Samurais and soldiers which fought with a rifle with a bayonet. They both were legends. Those times of the Samurai and the battles of rifles with bayonets had long gone. Now all we had left are these small lead soldiers.
For Imi, the founder of the Krav-Maga, the defenses against a rifle with a bayonet were very important. All the principles of the self-defense in the Krav-Maga can be found in these techniques.

Rove Mekudan Neged Rove Mekudan - Hagana Im Hakat
Both opponents armed with a bayonet mounted on a rifle

As I had already mentioned these long rifles are today stored in museums and therefore the exercise will be done with sticks that definitely stand in the requirements. Pay attention to the big distance between the two opponents. This is in fact the distance from which we do the defense. The bayonet is long and this distance allows us sufficient response time to do our defense.

Picture A:
The defender is standing with a small Amidat Pisuk, there is no need for more than this. We want to "attract" the opponent to us. The rifle / stick is well held with both hands at the chin – nose height. The stand must be "soft" and flexible but at the same time we must be ready for any movement of the opponent. In anyway we should not hold the stick – rifle above the nose height, because then it will be in front of our eye line and will damage our ability to see the opponent's movements, the opponent himself and all that is done around us.

Picture B:
The opponent's stabbing moment:
In the split of a second in which the opponent is moving, we move with him. Together with a step forwards with the leg parallel to his front leg, meaning - if he is standing with the left leg forwards we will advance with the right one. This movement will allow us to "go into" the opponent's "dead side". Furthermore, if we will do the step with the other leg we will not be able to do the defense. Together with the step forwards we lower the right hand with the stick and raise the left hand, as in the picture. In this point we had already done the defense. Remember – speed in this exercise is a question of life and death.



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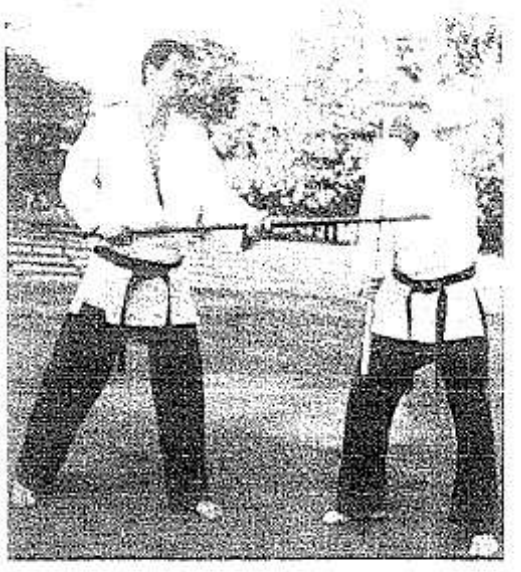


B

Picture C:
Right after the previous stage, we straighten the upper arm, left in this case, so the bayonet / stick cut the attacker face. The movement must be very fast and continuous, without a break between the previous stage and this one, so the attacker will not have time to take a step back and to stab us again. This cutting movement is very fast, and it is actually the shortest possible movement in this exercise.

Picture D:

This picture / stage of stabbing the attacker is the opponent elimination position, which can come after the previous stage or can even replace it, meaning, instead of the cutting movement we simply stab the opponent. However, personally I do not like this movement since it is a little long and takes too much time in such a fast exercise while the other movement is quick, fast and easy. But as in all the other demonstrations and explanations in the Krav-Maga, that is the way the founder explained and wanted it to be

C

D

Remember: the most important of all in these exercises, when the defenses are done against long weapons which move separately from the body, is the accurate and correct training. A soft and easy stand, a correct observation of the opponent – our look must be turned to the body center but the eyes must see any possible detail, no matter how small it is. We cannot let the body move without a purpose or a reason, only as a reaction to a clear and obvious attack movement of the opponent otherwise he will be able to "play" with us and to use the right moment in order to stab. In anyway, we can always go in with our attack even if the opponent still didn't attacked.

There is one more thing we must understand. In short weapons as a knife, the attacker must do a long movement with the entire body towards us. This movement is long and clear and it is easy to identify. However in this exercise all the attacker needs to do is a fast straightening movement of his hands forwards and he is already in a stabbing position; Everything depends on our stand.

Not less important is the stick / rifle holding technique for the defense. In fact, it is possible to say that the rifle holding technique for the different defenses is equal to the one we use in order to hold a normal stick. In both rifle – stick holding positions we lower our left back of the palm and raise the right one.

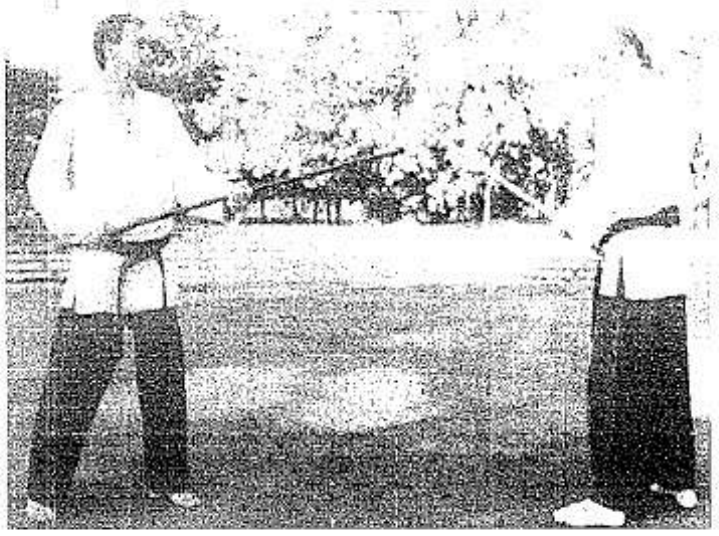
Rove Mekudan Neged Rove Mekudan - Hasata Vedekira

Defending against a rifle with a bayonet with another rifle – by diverting and stabbing

This exercise teaches us how easy it was to defend yourself against this long and heavy weapon, after remaining without bullets or gun powder

Picture A:

Standing one in front of the other. Pay attention to the huge distance between the two opponents. This distance eliminates almost completely the effectiveness of the bayonet as a stabbing weapon. Any man with a good and a reasonable response time will be able to move quick enough to do anyone of the defenses against a rifle with a bayonet. The attacker is the one holding the black stick / rifle.



A

Pictures B + C:

The next stage is built from two simultaneous movements, and our quickness here is highly important

Picture B is only the first defense against the stabbing rifle movement, primarily as a mean of caution. We move the rifle from our body line and since we are dealing with such a long weapon it is relatively easy to do so. All we have to do is to engage the end of the attacking rifle with the end of our rifle and by activating an equal pressure with both our hands - the right one pulls the butt towards the body while the left one is pushing the barrel outside, away from us, diverting the stabbing rifle from its course

The second picture, C, shows the attacking rifle diverting movement a split of a second later. Right after diverting the bayonet from its stabbing course we do a step forwards with the left leg in order to get closer to him and to make sure he will not be able to run away. Additionally, the step forwards itself is moving our rifle closer to the attacker's body, as you can observe in the pictures

B

C

Picture D:

D

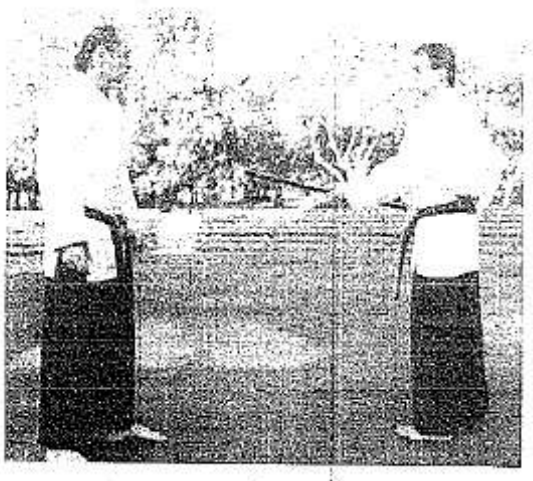
The passage between the previous stages, meaning, from picture C to picture D, actually does not exist – it is one straight and continuous movement. From picture C we simply straighten our hands towards the attacker's face, neck or body. Pay attention to how in this stage the attacker is completely neutralized and the rifle in his hands is useless. We must practice a lot until achieving complete control over the rifle / stick holding technique. In the beginning you will not feel the right action. I do not refer to the training or understanding of only the stick movement, but to that of the entire body. A Krav-Maga student never underestimate is opponent in any form. And also here when the defense is apparently easy and simple we must still be very careful. We will always make the defense also with the body, meaning, in the moment we move towards the attacker's rifle in order to divert it, we also move our body from the stabbing line and from the opponent's eye line. As more our body side is turned to the opponent, a smaller target we will be.

Hagana Neged Rove Mekudan - Hataya Vebeita

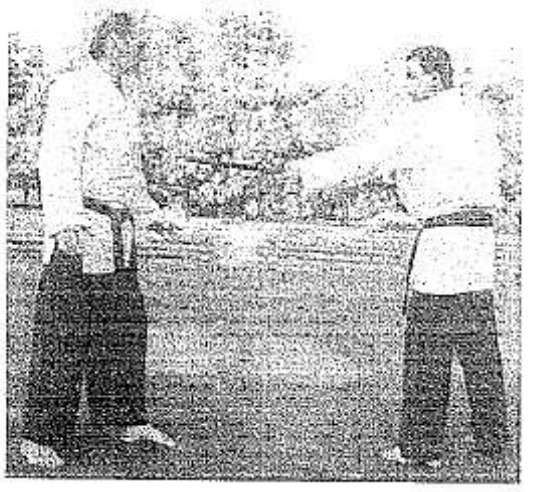
Defense Against A Rifle With A Bayonet – By Diverting And Kicking

As I have explained earlier, the rifle armed with a bayonet is a very dangerous weapon, however it is long and easy to defend against, also in a situation in which we are apparently in an inferior position – the attacker is armed with a weapon and we only have our bare hands.

Picture A:



A



B

The attacker and the defender are standing one in front of the other. Pay attention to the distance between them – nothing can prevent the defender from walking backwards, first in order to maintain a safety distance and second in order to inspire the attacker to make a move he is not ready for. But always be careful, see and learn well the opponent's movements. The biggest danger is the surprise for which we are not ready.

Picture B:

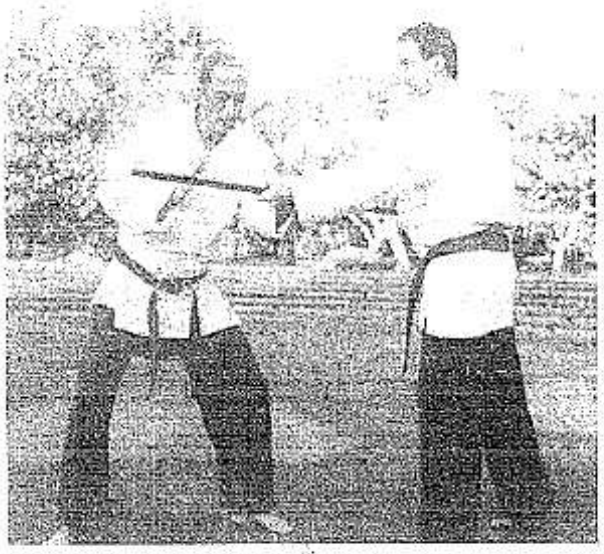
In the picture I did an intentional mistake. In the reality, such a situation does not exist; it only appears here in order to better demonstrate the exercise. From the position in picture A the attacker is taking a step forwards in order to stab, and it does not matter if the step is accompanied with a movement of the rifle forwards or not. Together with the opponent's movement we take a small step forwards, here it is done with the left leg, "inside" the attacker's "live side".

Picture C:

This picture as well is in fact an intentional mistake The movement itself is of course correct and accurate; however this position can never happen in the reality. Pictures B and C are actually one continuous movement. Sometimes in the pictures things are not exactly like in the reality, but I have tried my best in order to emphasize the importance of a fast and sharp defense movement Learn it well. Both hands simultaneously are doing the defense against the rifle, pay attention: the attacker and the defender approach steps have brought them to a point in which the defender is standing away from the stabbing line of the bayonet, however the danger is still big, so be careful.

Picture D:

Right after putting our hands on the rifle in order to prevent the attacker from turning the bayonet towards us again, we strongly grip the rifle with our right hand it is not important in which part we hold the rifle, although the holding points shown in the picture are the classic ones and also the best and more accurate ones. Right after gripping the rifle with the right hand, we hold it also with the other hand, in order to avoid any possibility of the opponent pulling the weapon away



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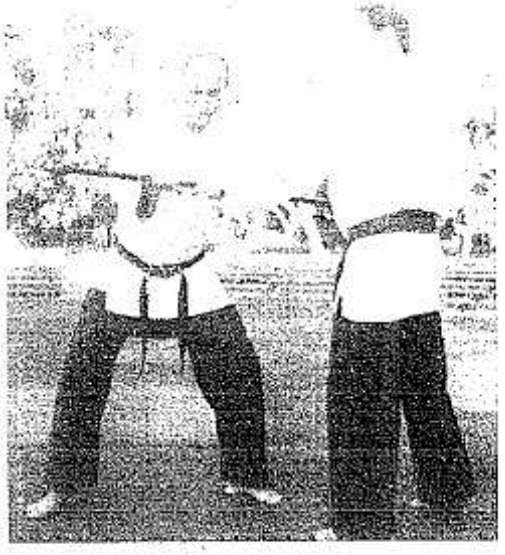
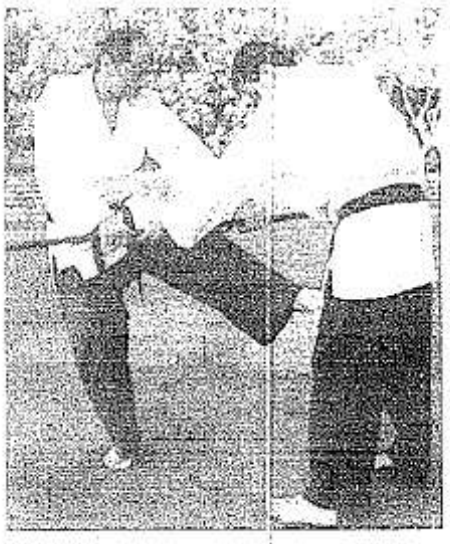


D

Pictures E + F:

These two pictures are almost identical. I bring both of them here because that is how I learned them from the founder and that is exactly how I am passing them on.



E

F

In picture D I held the attacker's rifle with both my hands, and in this same split of a second, before the opponent realizes what is happening, I kick Beita Regila Lefanim to his testicles, not letting go of the rifle held in my hands This form of holding the rifle with both hands is highly secured, however it can create another problem - if the rifle would be held to low from some reason, we might find ourselves with difficulties to kick in the opponent's testicles, as we can see in picture E. Therefore, we have the option to release the left hand from its hold on the rifle and then it will be easier for us to hit the opponent's testicles. However, in any hypothesis, we cannot let go completely of the rifle – one hand must always hold the weapon at all time, so the attacker will not be able to pull the weapon and to stab us.

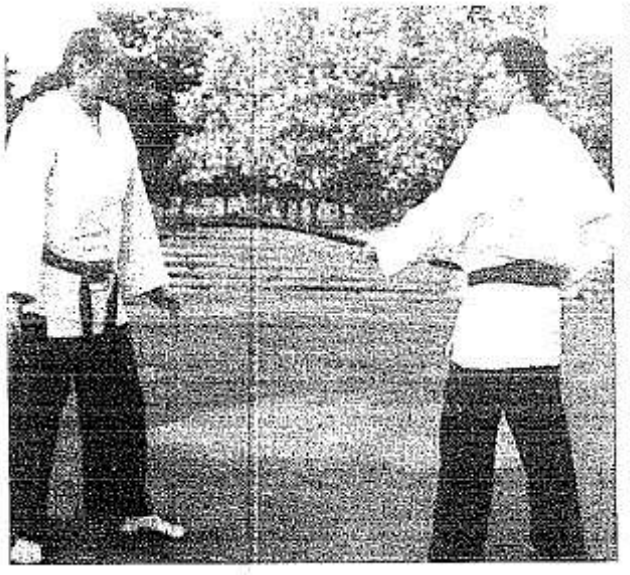
Remember: defenses against a rifle with a bayonet appear in the forms, two classic ones – bayonet against bayonet and the second one – a rifle with a bayonet against an unarmed opponent, only his literally bare hands.
The stabbing movement forwards with the rifle / stick is very fast. We must dedicate much training in order to reach a level in which we will be able to do the defense. The key word is of course response speed. We can train the body and the eye to the maximum; however that is a very individual matter. But starting or ending point should not damage our trainings, from any direction, physical or mental. We must do the best we can and that is it.

Hagana Neged Rove Mekudan - Hasata Vehatkafa Im Egrof / Berech

Defense Against A Rifle With A Bayonet – By Diverting And Attacking With A Fist Or The Knee

This exercise is more complicated, because of the various possible options we have in this defense. The guiding principle here is that in the moment the bayonet is no longer a danger to us, we have a number of options how to act. However, I must worn that also in this kind of situations when the bayonet stabbing ability is not threatening us, the attacker is still very dangerous for us – we know nothing of his background and personal experience, nor about his reaction and response abilities. He can return very easily to be an attacker again. The gun in his hands is still very effective as a weapon and until we will not take it out of his hands and see him lying on the ground, we should be very careful, acting rapidly and effectively with the purpose of achieving a quick end of the defense, taking over the attacker.

Picture A:
Standing one in front of the other. Even if it seems that the defender is standing calm and fearless, that is only an illusion. We must be focused and ready to any movement of the attacker.



A

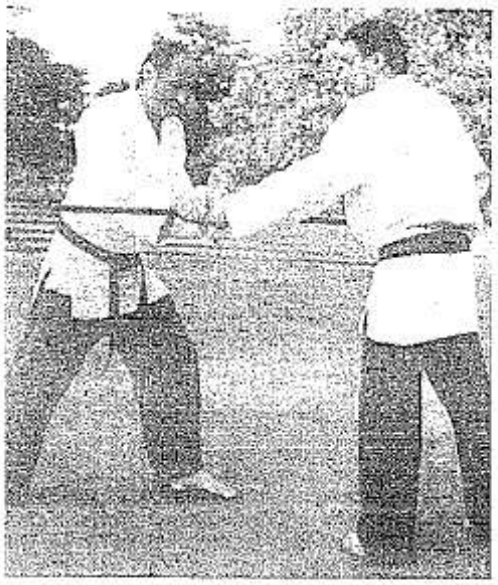
B

Picture B:
The opponent's attack. In this split of a second, we do the following things:
1. A wide step forwards, towards the rifle and the opponent, right into his "live side".
2. In the same time we do a defense with our left fore-arm against the rifle itself, meaning, we divert the rifle from its stabbing line, from us. Pay attention: the left hand defends while the right one is ready to grip the rifle.

Picture C:
Switching hands. The right hand is gripping the rifle while the left hand is ready to attack. Pay attention how I maintain a body distance from the attacker – the rifle in trained hands is still dangerous. Furthermore, the attacker can suddenly release the rifle and attack with his hands or legs, therefore maintaining distance from the opponent is very important.

Pictures D + E:

In these two pictures we can actually see the same action, or we grip the rifle with the left and attack with the right or vice-versa, it is not important However, personally I prefer to hold the rifle with my left hand and to attack with the right.



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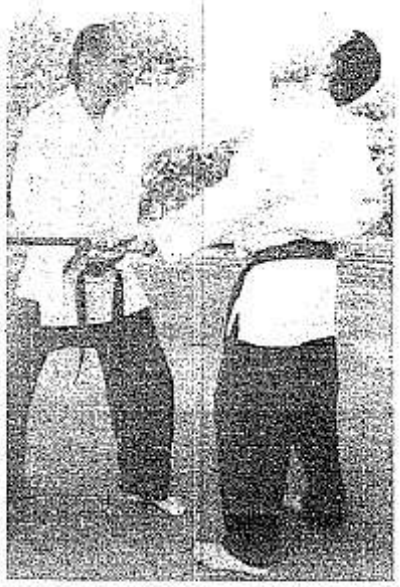
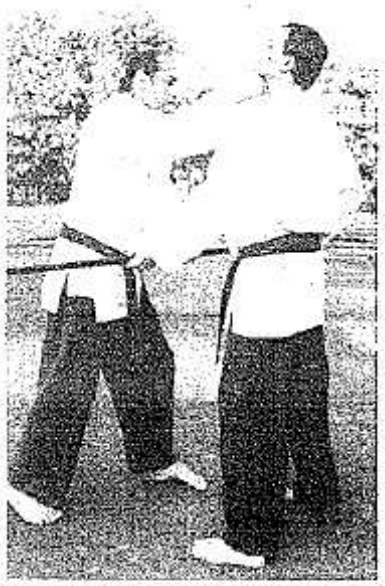


D



E

Picture F:

Not in order to replace the fist punches, but to add to them After a fist punch or two the opponent, or more correctly his head and upper body, are pushed backwards as a result of the punches strength Now his lower body area is "open" to our attack A kick with the knee is the obvious move, however pay attention – in any hypothesis you cannot let go of the rifle until he leaves it and we have it under our control and then, only after making sure there are no more opponents near by, we can decide what to do with it

F

Hagana Neged Rove Mekudan - Im Hatala

Defense Against A Rifle With A Bayonet – with A throw Of The Opponent.

The classic exercise in every sense of the word. The defense itself is a little dangerous to do, but besides that in this exercise we can find all the elements of the Krav-Maga as a unique martial-art of self-defense: minimum way maximum speed, maximum force, elimination of the opponent before he even realizes that, an expose stand facing a very dangerous opponent – one movement of the opponent and or we do our defense correctly or we are dead – a real challenge. If we will be trained – the advantage is ours

Picture A:
Standing one in front of the other. Also here as in the rest of the defense exercises against a rifle with a bayonet, we go against the attacker's "live side". In situations in which the opponent is not armed with such a long weapon, we would not do that, however in this situation going against the attacker's "live side" will give us a physical advantage. Here we are not standing at Amidat Pisuk, since we do not have the time to do a step forwards. We stand from the beginning with the left leg forwards, so the step we will do will be short and fast

Picture B:
In the split of a second in which we identify the opponent movement towards us, we will move to his direction as well, while doing a defense with the left palm against the rifle, maintaining the right hand ready to defend, if needed. Pay attention to the position of both hands, how they do the defense. Practice dozens, hundreds and thousands of times this defense with the palm. It is possible to do it, it is quick, it is accurate, just need to practice. There is no any other form or technique

A

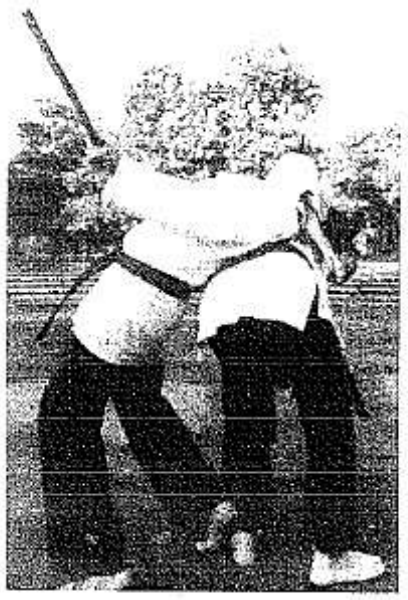
B

Pictures C + D:
A number of times along the book appears the phrase "the determination to go in" or "inside". If you are a Krav-Maga teacher and this expression is not written on your wall, you are not really a Krav-Maga teacher. If you are a Krav-Maga student and in the school / dojo where you learn there is not a blackboard or a sign with these words written on it you are not really learning Krav-Maga. This phrase, these few words are the heart of the Krav-Maga; without them there is no self-defense and anyone who claims to know anything, without the ability and the knowledge to teach the meaning of these words, does not know anything, he is just another quack. Well, here is a partial explanation of this phrase.
From the moment we decided to confront the attacker and not to run away from the scene, we decided to do something, which is: to go against the rifle by diverting it to the side (picture B), and in that

tiny split of a second we throw ourselves "into" the opponent with our right hand straightened, not stopping no matter what. The right hand continues until meeting the opponent's neck. It does not matter which part of the throat we strike or which part of the hand is punching – any hit will be lethal. The hit has a double action: it will psychologically neutralize the opponent and in the same time push him backwards

In the same time, with the hand still on the attacker's neck, we continue the attack movement by doing another step and finishing behind the attacker's back. Pay attention to my body position in relation to that of the opponent. We stand / bend ourselves with our side turned towards the opponent. The right hand which is bent around the attacker's neck begins to strangle it. If needed, we can use the other hand to help us with the strangulation. In the picture I did not dare to do or to show the other possibility which is: to straighten the bent knees (look at the picture) and by doing this to lift the opponent in the air which will bring to his even quicker elimination. Be careful with this exercise, it is very very dangerous. When training, show it only to adults at least twenty years old. Doing the exercise requires concentration, mental peacefulness and silence in the place of the training. Any little mistake can ends with a tragedy

C



D

Remember: train well on this exercise. Try to find and to understand its spirit, the joy of being able to perform such a technique without to hurt our trainings opponent

GALGAL HATNUA - THE MOTION CIRCLE
THE NINE DIRECTIONS

The motion circle is the key element of the movement techniques in the Krav-Maga, being the primary base on which the Krav-Maga was created as a martial art It is unique by its dinamic motion structure which is based upon the nine directions of nature.

Like the sacred Lotus flower, which sends its eight ends to the eight directions of the wind, and its stem stuck in the mud simbolizing the ninth movement direction, the invisible one, and sometimes the unknown, which its movement is unpredictable

The nine moving directions come to show us the sequence of actions a Krav-Maga student, as a martial artist, must know and do perfectly, in order to guarantee his ability to attack and to defend from every possible position or angle, even if he is dealing with more than one opponent.

With an appropriate performance of the motion circle, the Krav-Maga student demonstrates not only his physical ability, expressed in his hand and leg movements, but also and mostly his level of self-control and his ability to control time and space.

The nine moving directions come to teach the Krav-Maga student the secret of a correct movement in time of a fight. In fact, starting from the first day of training, the student practices in order to bring himself and to prepar himself to an appropriate performance of the motion circle The only purpose of the endless trainings over the leg work technique for kicks is no other than to improve the student's control over his body in the moment he will be required to do a quick and continuous motion circle In most situations, even without knowing it, already when starting to work on training fights, the student uses his knowledge instinctively in the nine moving directions

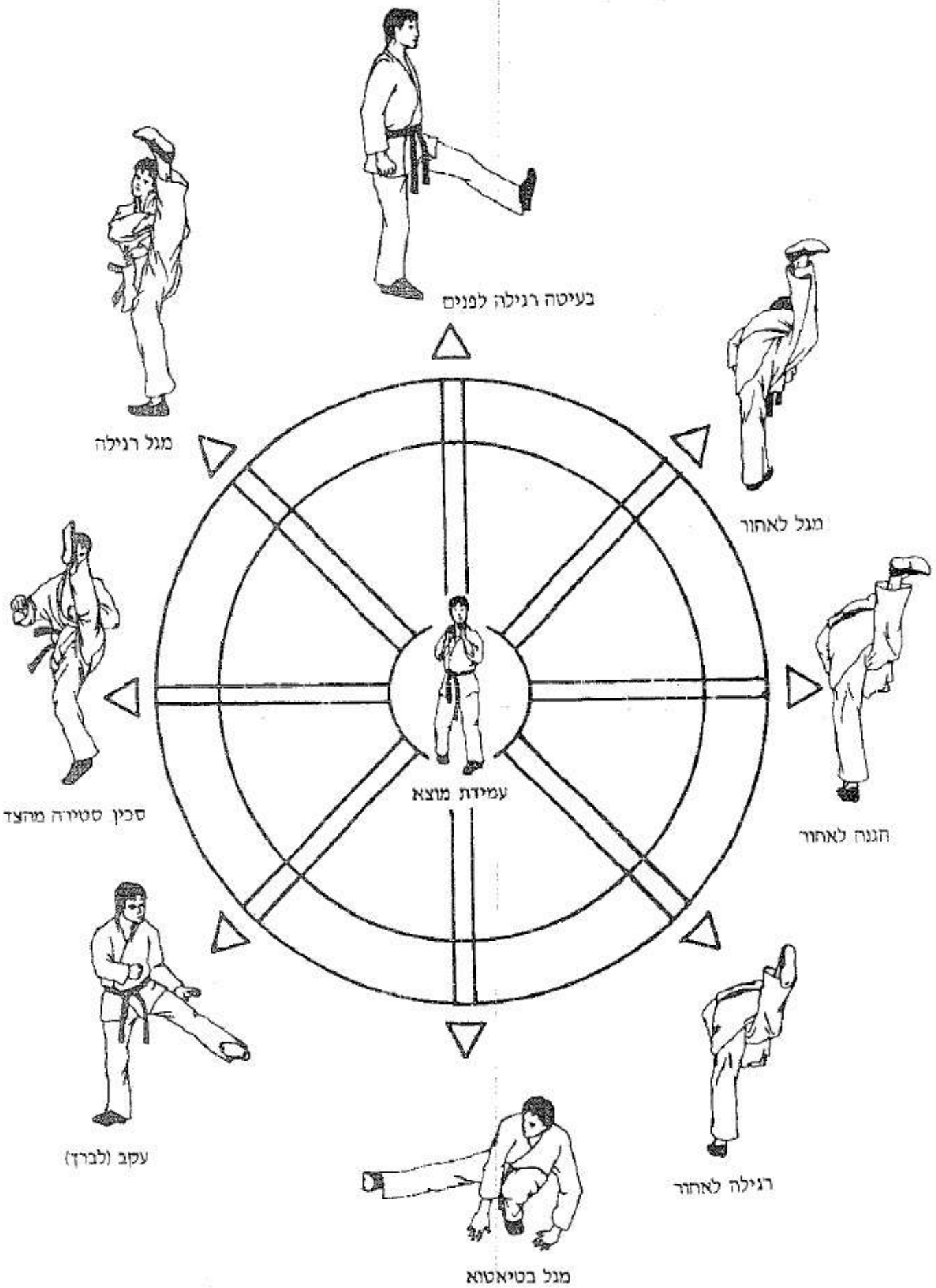
The work over the motion circle is done in a few levels simultaneously, with the purpose of teaching the Krav-Maga student to use his body in the most correct way, in time of a danger

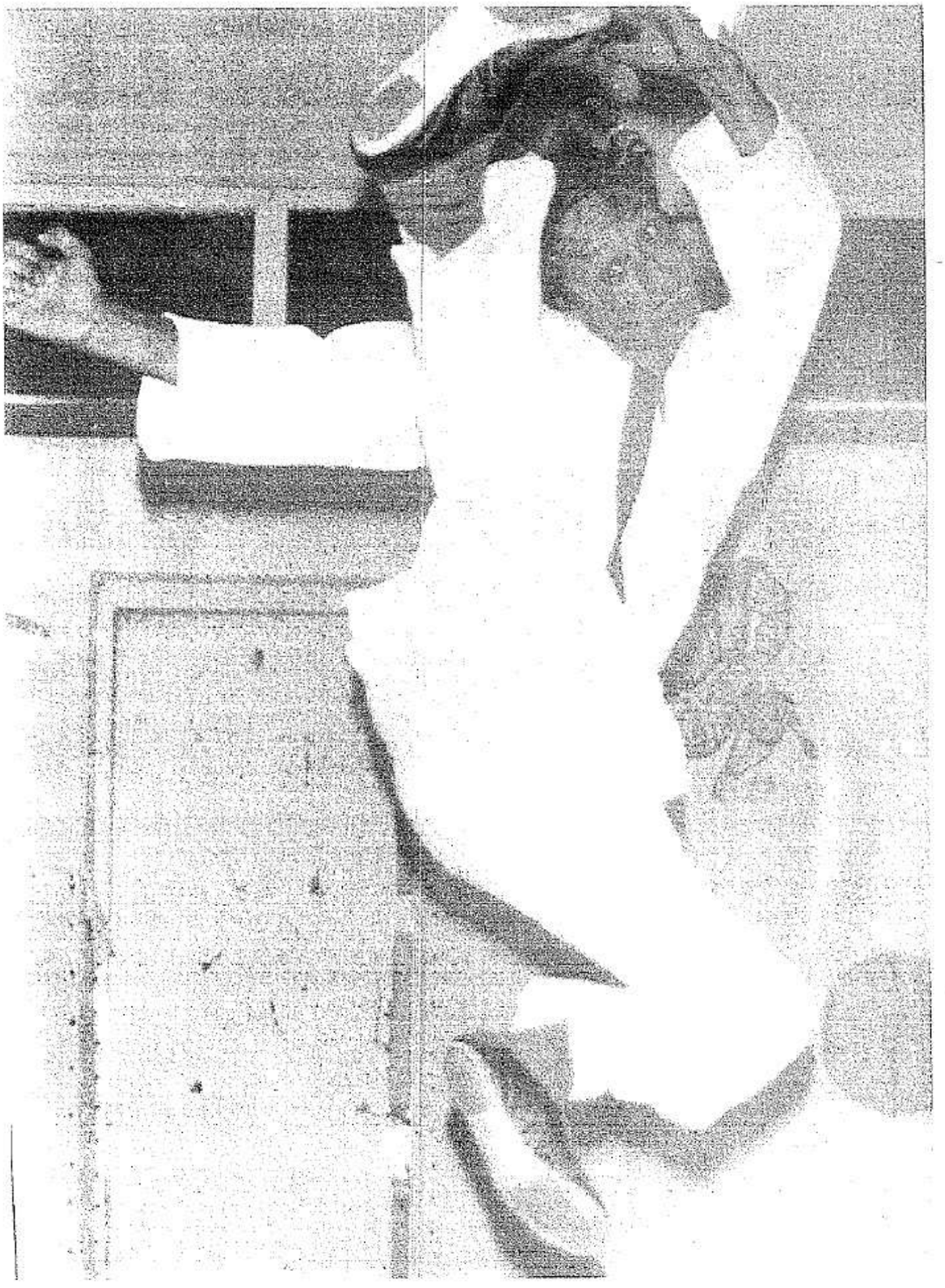
In the beginning, we have to understand the nine directions In the Krav-Maga, our movement goes from the left to the right. Therefore, the first kick is Beita Regila Lefanim, then comes Magal Regila Lefanim, Sakin Stira Mehatzad and Akev Latzad (to the knee) All of those four kicks are done with the left leg. Right after the last kick, Akev Latzad, we change the kicking leg, meaning, now we are kicking with the right leg – first Magal Betitu, then Regila Leachor, Hagana Leachor and Magal Leahor. These are the eight kicks However, we are still facing the ninth and the most complicated movement – the starting point of each movement, and here comes the distinction between the various levels in which the motion circle exists.

The ninth movement: (or, more precisely, the ninth position) - Amidat Motza

Amidat Motza is not necessarily a static position Also in Amidat Motza we always remain in a constant movement Silence is the continue of a movement From Amidat Motza we can quickly jump, by lifting our knees to the chest, as a defense against Beitat Akev Latzad (to the knee) or Magal Betitu. From Amidat Motza we are able to lower our head and let the attack to pass above us From a low Amidat Motza we do Smol-Yamin Lemata Behagana / Behatkafa, and from lower Amidat Motza we can also defend against a knife stab from beneath, etc So, as we can see, Amidat Motza is not only the ninth direction, but it also supports all the other existing directions A wrong Amidat Motza, and it is not Krav-Maga

The nine positions of Galgal Hatnua





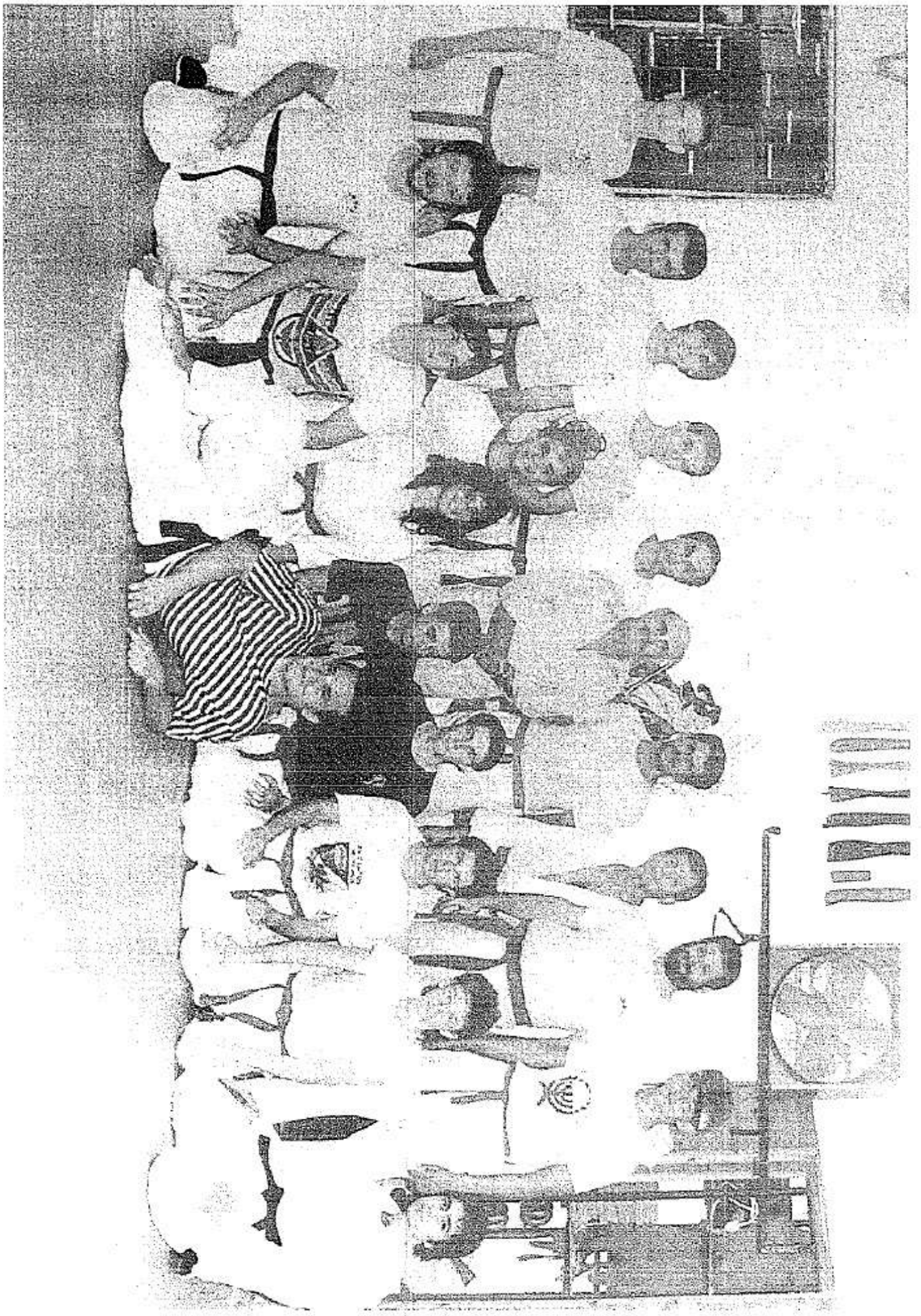
MAGAL REGILA BENITUR

GALIT, TEL-AVIV 1978

The Hebrew University in Jerusalem - 1976

Myself and Eli Avikzar, Imi's first and senior student. Imi gave a Black-Belt for only ten students:
Eli Avikzar
Haim Zut
Yaron Lichtenstein
Haim Hakani
Rafi Elgarisi
Shlomo Avisira
Avner Hazan
Victor Bracha
Shmulik Kurtzvile
Miki Asulin
These are the names of Imi's students that received their Black-Belt Directly from Imi, the ten founders. Everyone who claims otherwise is lying and deceiving.
In Israel today live people who know the full and true history of the Krav-Maga and of each instructor: teacher or a Black-Belt student.

In the picture from the right to the left: Victor Bracha, Shmuel Kurtzvile, Imi, Eli Avikzar and myself, all of us many years younger.
These pictures were taken after the first public appearance of the Krav-Maga, in which the abilities of the Krav-Maga in self-defense were exposed to thousands of Israeli university students.



BUKAN - the "veterans" group of my students, using one of the founder's visits to make an historical picture

The truth is the most lethal weapon; if we will know how to use it we would defeat even ourselves.

Brown Belt

1989 – Wingate Institute
In the background – Tammy & Shahaf
The hand is mine....

HAGANA OMANUTIT - ARTISTIC DEFENSE
PART - I

I don't know and I cannot explain why the founder had chosen this name. The only explanation he gave was the fact that here we are giving initiative to the opponent's attack. The unique in this defense-exercise is its Amidat Motza. This is one of the few situations in the Krav-Maga in which we stand with an opposite Amidat Motza, meaning, with the right leg forwards

Picture A:
Amidat Motza, one in front of the other. As I said, we (the defender) stand with the right leg forwards.

Picture B:
The opponent begins his attack with the left hand. Our right hand makes Hagana Hitzonit Number One. Pay attention to the palm position, with the thumb turned outside

Picture C:
A second attack of the opponent, this time with his right hand. In fact, there is no break between the two attacks – the two punches are in fact Smol-Yamin
Our right hand, from its position in the previous picture, defends against the opponent's right hand.

A

B

C

Picure D:
Here we need to do several actions simultaneously:
1. There is no break between the previous movement and this one.
2. Together with our right hand defense against the opponent's right hand, we add our left hand to the movement and grip his sleeve in order to confuse him mentaly as well as to avoid another attack from him.
3. In the same time our right hand attacks with Makat Egrof Hafuch to his head.

Picture E:
This picture was taken from a different angle, so it would be possible to clearly see the movement. While gripping the opponent's sleeve, right after the punch to his head, we kick him in his testicles with Beitat Snokeret Leachor (with the heel)

D

E

Remember: This type of defense exercises in the Krav-Maga can be considered as advanced studies They require a lot of skills and self-confidence in yourself and in your ability to act against your opponent / attacker

Furthermore, we must always remember that gripping the opponent's sleeve will leave him in an inferior position.

Beitat Hagana Im Kol Kaf Haregel Beshiluv Smol – Yamin

(Defense Kick With All The Foot Combined With Left-Right Punches)

This exercise is evidence to the founder's big desire to take to perfection the art he had develop, the Krav-Maga. He always said that no movement can be strange or unknown to us / to our body And in this book alone I had already written and repeated it dozens of times. And indeed, this exercise is a perfect example of this principle.

The amount of the different situations, the various positions, the range of self-defense exercises that do not exist in any other martial art; the endless number of movements that connect without a permanent order, meaning – a single movement in Yellow Belt will become a complete exercise in a more advanced belt A warrior can only try to achieve perfection, since in a fight we never know what will happen, after all we do not know anything about the other side, although this is also not entirely accurate. When we will train our body correctly, it will know to act instinctively, and that is our purpose.

Picture A:

We are not exactly at Amidat Motza, in this situation it is better to stand Amidat Pisuk, since we can never know how we will do this exercise in a real situation

Picture B:

With or without a preparation step, we kick Beitat Hagana Im Kol Kaf Haregel. A sudden and immediate jump from a soft and relaxed Amidat Pisuk becomes without any previous warning a direct attack The founder insisted on Beitat Hagana so the movement and the result will be soft and not too stiff.

Picture C:

We go down and forwards with the leg, together with a double punch with both fists. Of course, if we hit the opponent then there is no need for the punches – the kick threw the opponent away from our hand attack range. However, if we will not go down with the punches we will find ourselves in a defensive position, and this is mainly an offensive exercise.

A

B

C

Remember: in Black Belt a few movements will be added to the exercise and it will turn into a defense exercise against more than one attacker. If we will learn correctly now how to do this exercise we will understand it better in the future. And again: practice again and again the domination technique over the different kicks, over the foot and especially in the various kick positions with the foot.

This kick is different for the Krav-Maga student who practices mainly defense exercises, while this exercise is pure attack. Well, this situation is very possible, when we will need to take an offensive and direct action in order to neutralize an opponent. The exercise is done as it is – simply jump forwards / towards the opponent, that holds or not a weapon in his hand.

Attacking with Beitat Hagana combined with two fist punches, Beita Regila and Makat Patish

This was the founder's only attempt to create an attack technique against more than one opponent. After a while he abandoned the idea of using it as a combat exercise, however he kept it as a part of the Krav-Maga because of its importance as a technique that requires a great deal of coordination and therefore it helps in the development of other physical skills.
Furthermore, this technique is the base for other various defenses. I personally always prefer to use Beitat Hagana, as a result of my "education" of always going inside the opponent's attack.

Picture A:
Amidat Pisuk. We always start Beitat Hagana from this position.
Picture B:
Beitat Hagana Im Kol Kaf Haregel (with the entire foot) combined with two fist punches that are done simultaneously to the kick. Yes, of course the leg is longer than the hand, but during an attack we can never know what will happen, and even more important, this way of attack will make it harder for the opponent to counter-attack us.
Picture C:
In the end of the kick we land forwards with the kicking leg, the right leg in this case.
Picture D:
The right hand, from its place in the previous pictures / positions, attacks to the right side. The punch is done together with a turn of the head to the same direction of the attack.

A

B

C

D

Picture E:
An immediate continue to the previous movement – Beita Regila Lefanim with the left leg to the attacker's testicles.
Picture F:
After the kick, we land forwards with the kicking left leg and then attack with Makat Patish.

Remember: we must do this exercise as fast and as accurate as we can, until it will seems like one continuous movement.

E

F

Beitot benitur (Flying Kicks) – introduction

Beita Regila Benitur (Regular Flying Kick)

Jumping with the Right Leg and Kicking with the Left Leg

A few decades ago, these jumping and flying techniques were the heart of the martial arts. When the traditional martial arts came to the west, and especially the Karate, the Kung-Fu and the Ta-Kwan-Do, everybody was amazed from the perfect jumping abilities of those martial arts. And indeed these techniques are widely used also in the Krav-Maga. The founder combined between the traditional and ancient techniques and between the relatively modern techniques which he took from his past, as a wrestling champion, and the result is a relatively large number of Beitot Benitur (Flying Kicks) inside the Krav-Maga.

The teachers of today do not bother to train themselves enough so they would be able to understand what real martial art is. Their way is much easier – they simply cut the difficult techniques, and that's the end of it.

Once I gave a course in Poland, and started to teach the students kicks. The participants in the course nicely explained to me that "here nobody practices kicks". The local "teacher" for Krav-Maga (unfortunately the quotations marks are required in this case) said it's not good, and that it's very difficult to learn how to kick. A few weeks later, the general level of kicks between the course participants was so high, that it became obvious the local "teacher" was nothing more than a jock.

The founder decided to teach most of Beitot Benitur in the brown belt. The first one is Beita Regila Benitur. However, also in this kick there are several kicking techniques.

Always remember: the way to achieve good jumping and kicking abilities is to first achieve complete control over any possible position of the foot. At this point of the book, you should already know and understand how this can be done. In this kick we jump with the right leg and kick with the left one, and vice-versa, since we must know how to kick equally in both legs.

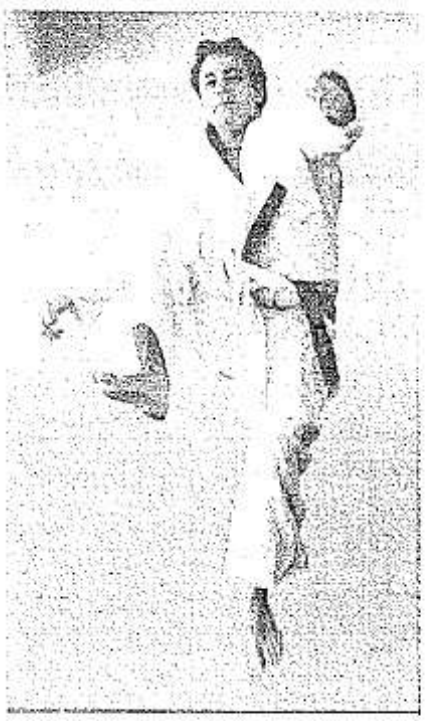
Picture A:

The stand – the important here is to choose with which leg we will kick. In this picture, Rotem is standing with the left leg forwards.

Picture B:

From the previous picture / position, the right leg jumps as high as it can and pulls the entire body upwards and forwards. From the previous position, without doing any preparation movement, we simply pull strongly the knee which is already folded towards the chest / shoulder line. This is in fact a combination of two actions – the approaching movement and the jump itself.

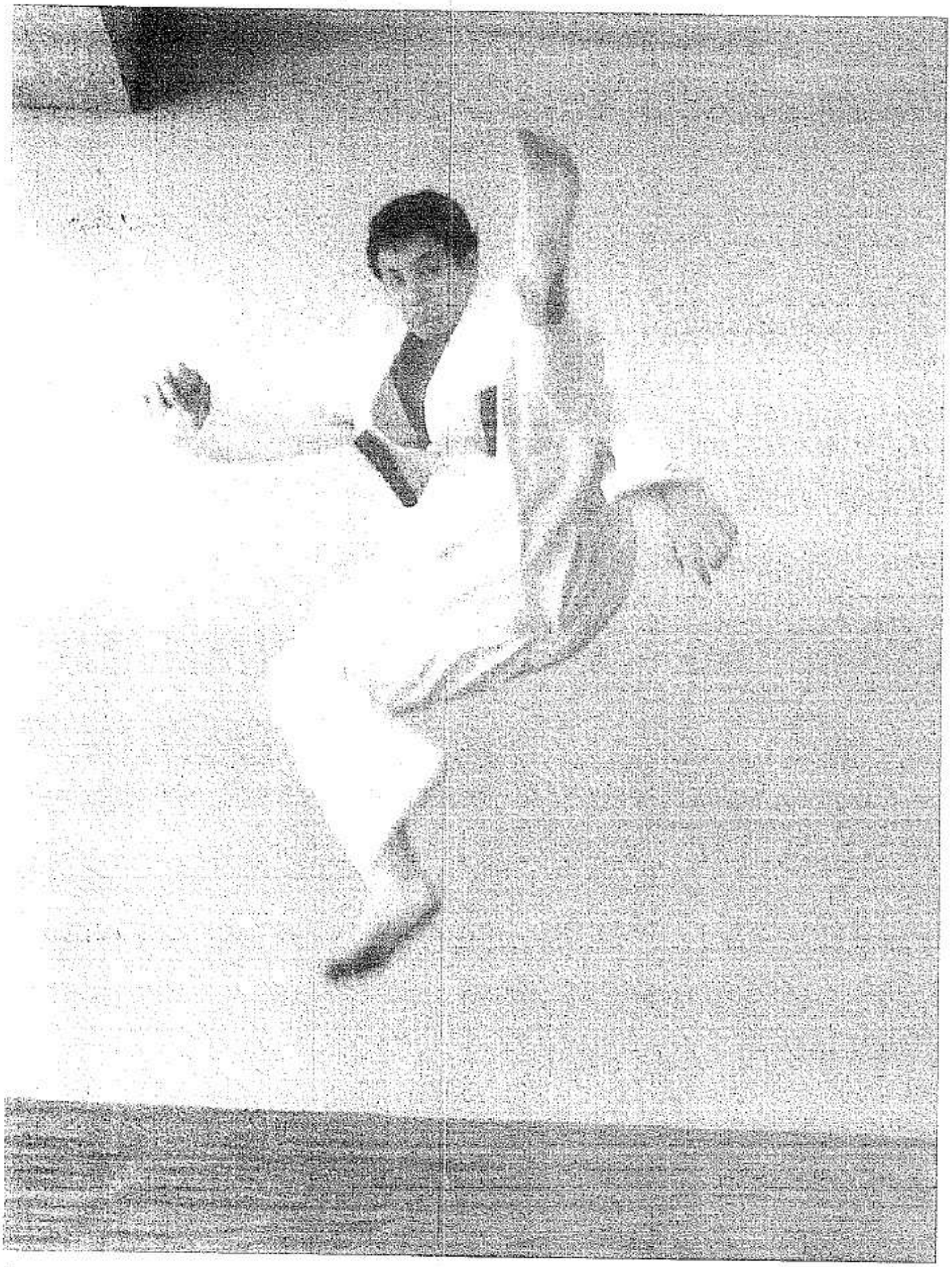
A



B

Picture C:

Pay attention to the fact that in the previous picture / position the kicking leg (the left leg) is still not ready to kick, however as a result of the forceful jump of the other leg, now the kicking leg is also in the air. Well, the next thing we do is to pull upwards the left leg / knee (or the right one, depends with which leg we kick) in order to increase our time in the air and the height we can reach, and then we straighten the leg for the kick.



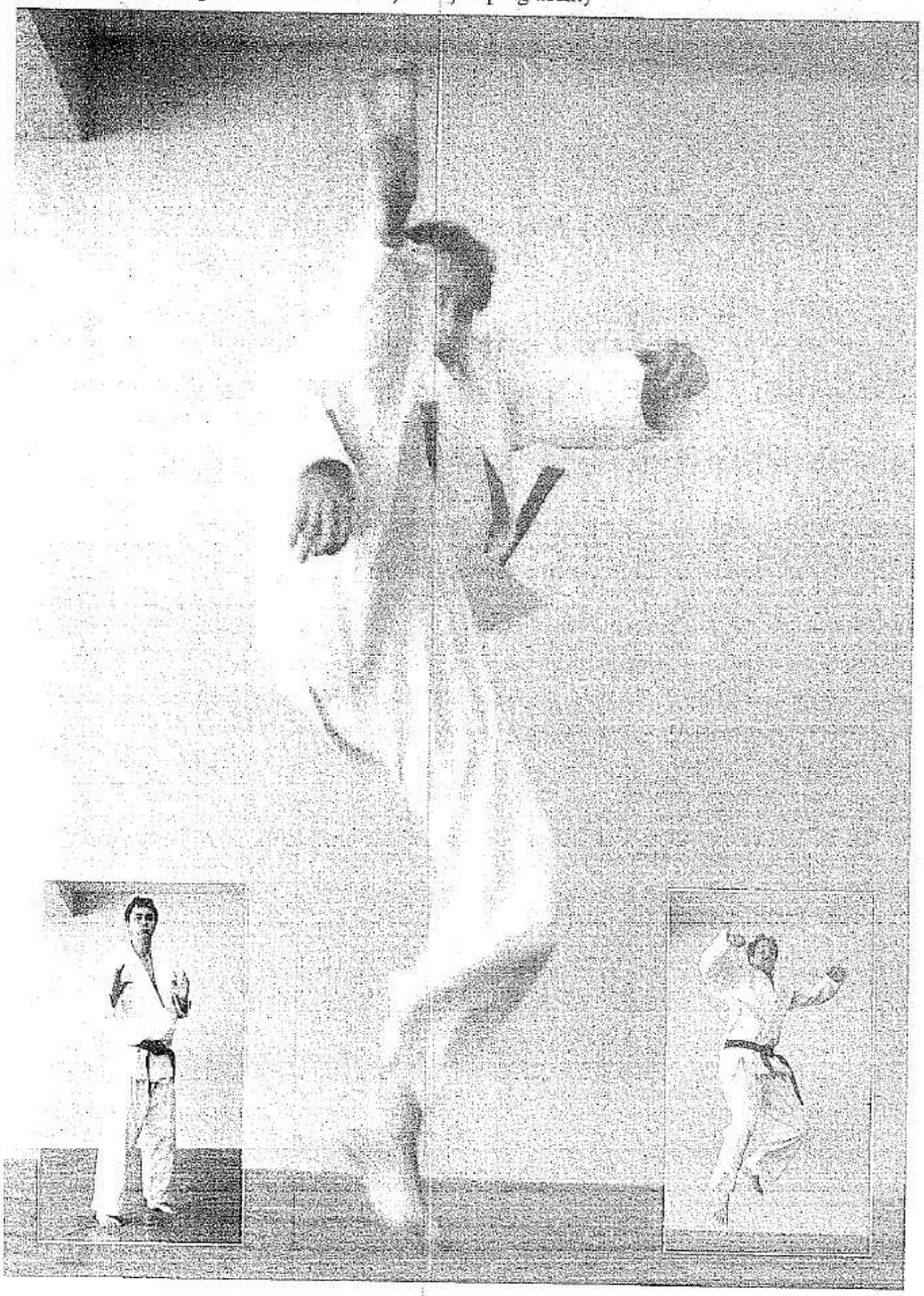
Remember: the element of fire is the one that should burn inside of us and make us want to reach such achievements. Of course it is not an easy thing to do, however all of us are capable of doing so, in one way or another.

BEITA REGILA BENITUR IM REGEL YAMIN

Beita Benitur

Jumping and Kicking with the Right Leg (and Vice-Versa)

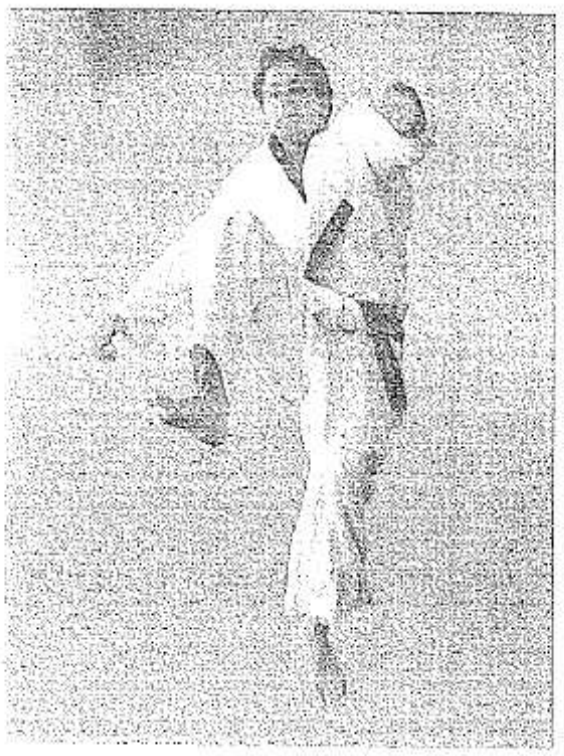
The kick is done from Amidat Motza, with the kicking leg forwards. From amidat Motza we pull the legs upwards in to a jump and immediately afterwards we kick This technique is a little more complicated and it requires some flexibility and jumping ability



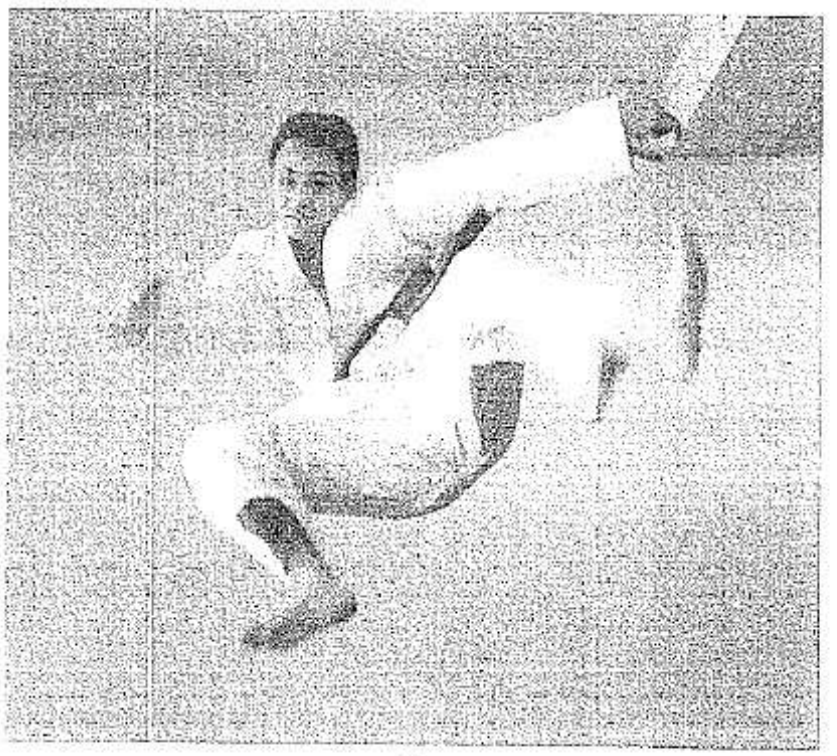
BEITAT MAGAL REGILA BENITUR
Left and Right

One of the most beautiful kicks in the series of Beitot Benitur (Flying Kicks).
The stages of the kick are simple and are identical to the rest of the kicks in this series. The kick is usually done from Amidat Pisuk, but it could also be done from every other position. The most important of all when doing this kick is to learn and to know the changing body position when it is still lifting itself upwards for the kick.
The first two stages of the kick: from Amidat Pisuk, if we kick with the left leg, then the first thing we do is to take a step forwards with the left leg, meaning – the kicking leg forwards. The second stage will be a step-jump with the right leg, which jumps by pulling the knee towards the shoulder, as high as possible

Picture A:
In the moment the right leg reaches the maximum point of its jump, we pull also the other leg – the kicking leg (left in this case) The main principle here is to jump high enough and fast enough so that both legs will remain in the air simultaneously
Pay attention carefully to how the body goes a little to the right side In order to achieve a more perfect kicking movement, observe also how the left foot begins to turn to the position of Beitat Magal.
Picture B:
The purpose of this picture is to show the middle stage between the previous picture / position and the final position of the kick. Look how the body turns to the opposite side of the kick and how only the kicking leg changes its movement. Both these positions are the classical movements / positions of the kicks in the series of Beitot Benitur (Flying Kicks).



A

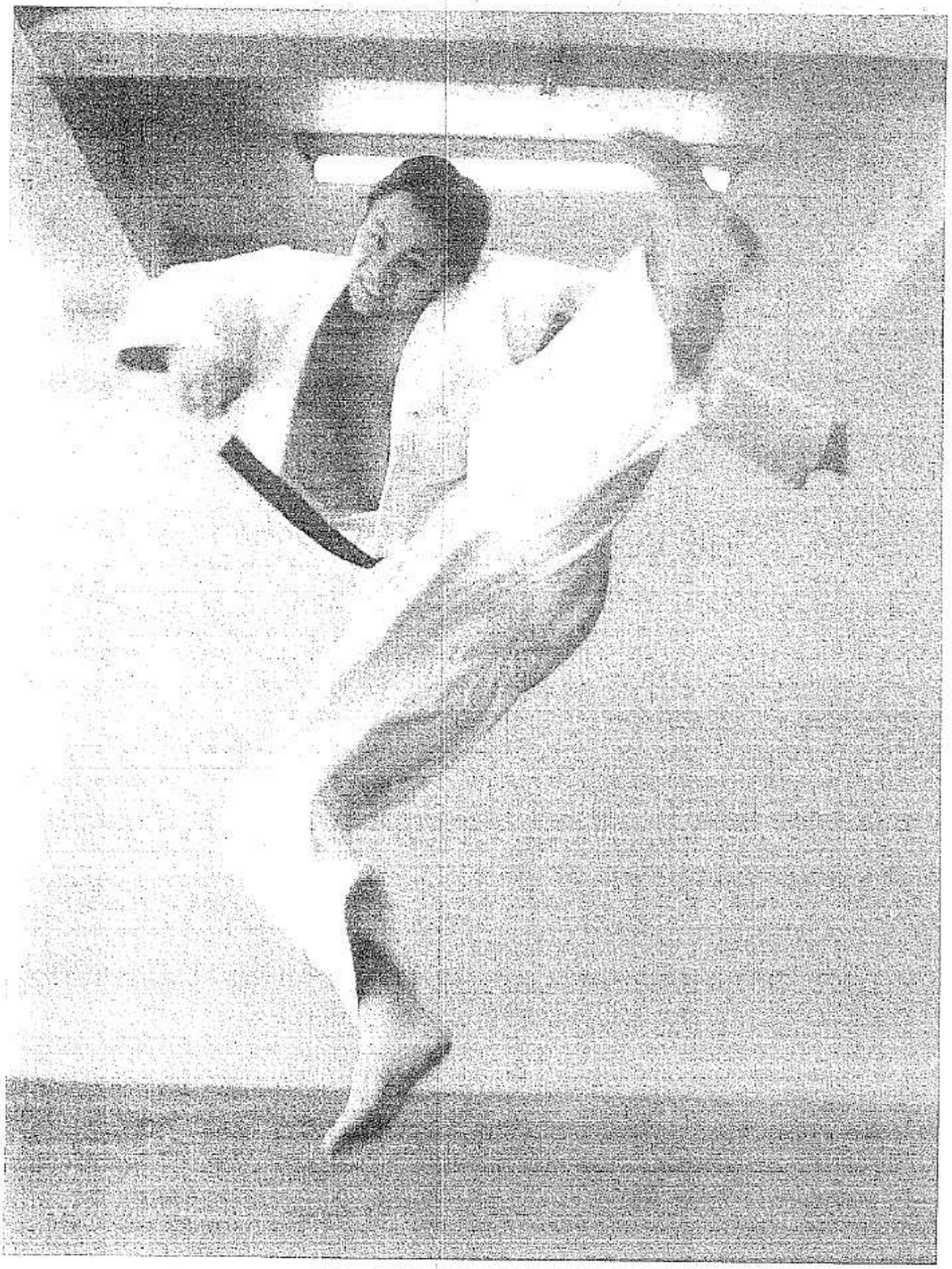


B

So what is a true martial art?
So who is a true martial artist?

BEITAT MAGAL REGILA BENITUR
Left and Right

Two kicks, two sides, two generations



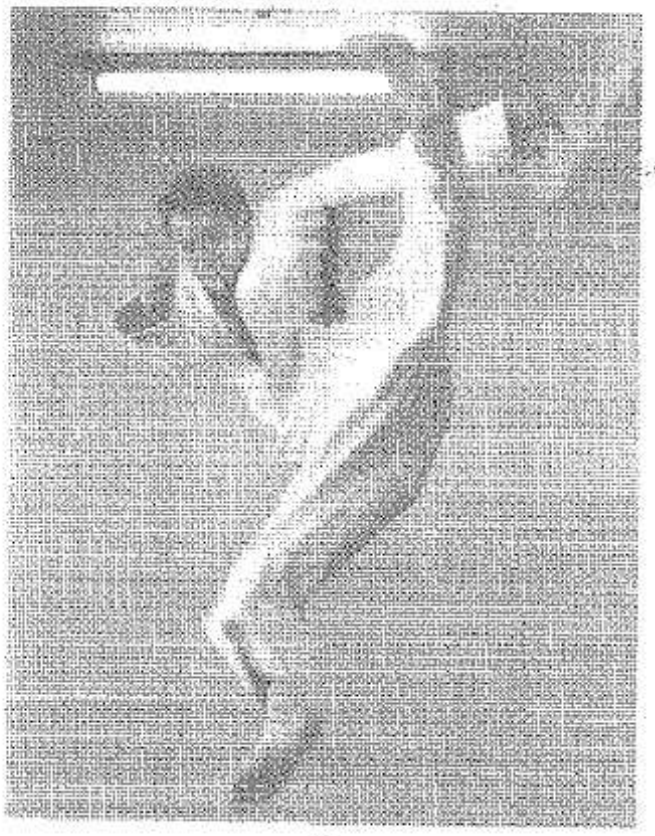
BEITAT MAGAL REGILA BENITUR
Left and Right

Two kicks, two sides, two generations

REGILA VEMAGAL BENITUR

Beita Regila Benitur with the Right & Beitat Magal Benitur with the Left

This technique is a little complicated and requires skills and practice. We change legs in the air and this demands of us an excellent jumping and hovering abilities.
From Amidat Motza as in picture A, we pull our knees and jump as high as we can. Picture B shows the middle stage between the first kick and Amidat Motza.
In picture C we can see the first kick – Beita Regila Benitur. From this position, we fold the right leg back to our shoulder in order to gain more time in the air. Simultaneously to this we curve a little our body to the side so the kick with the left leg will be done easily.



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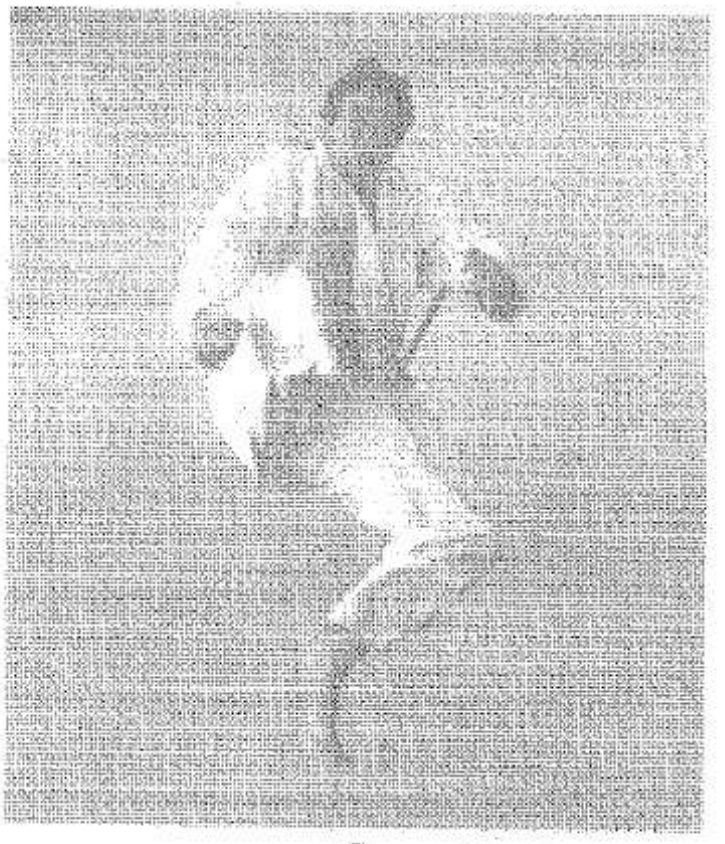
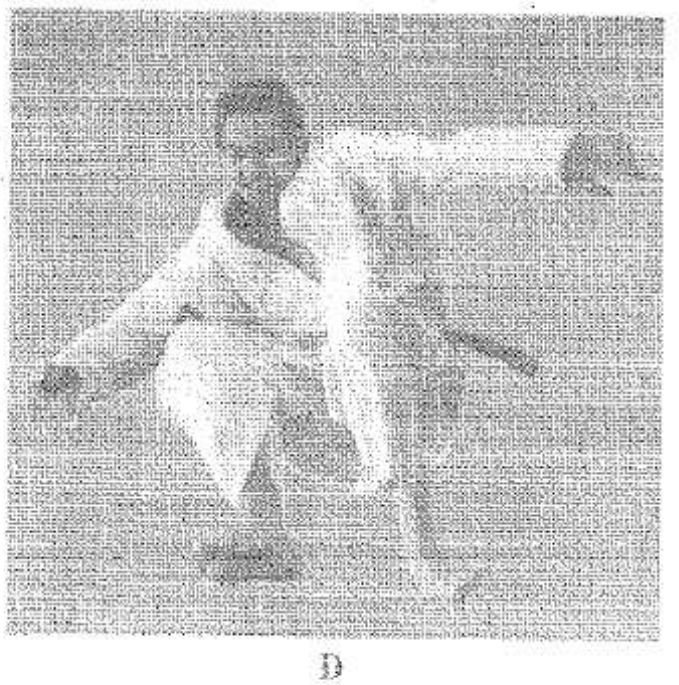


C

A

B

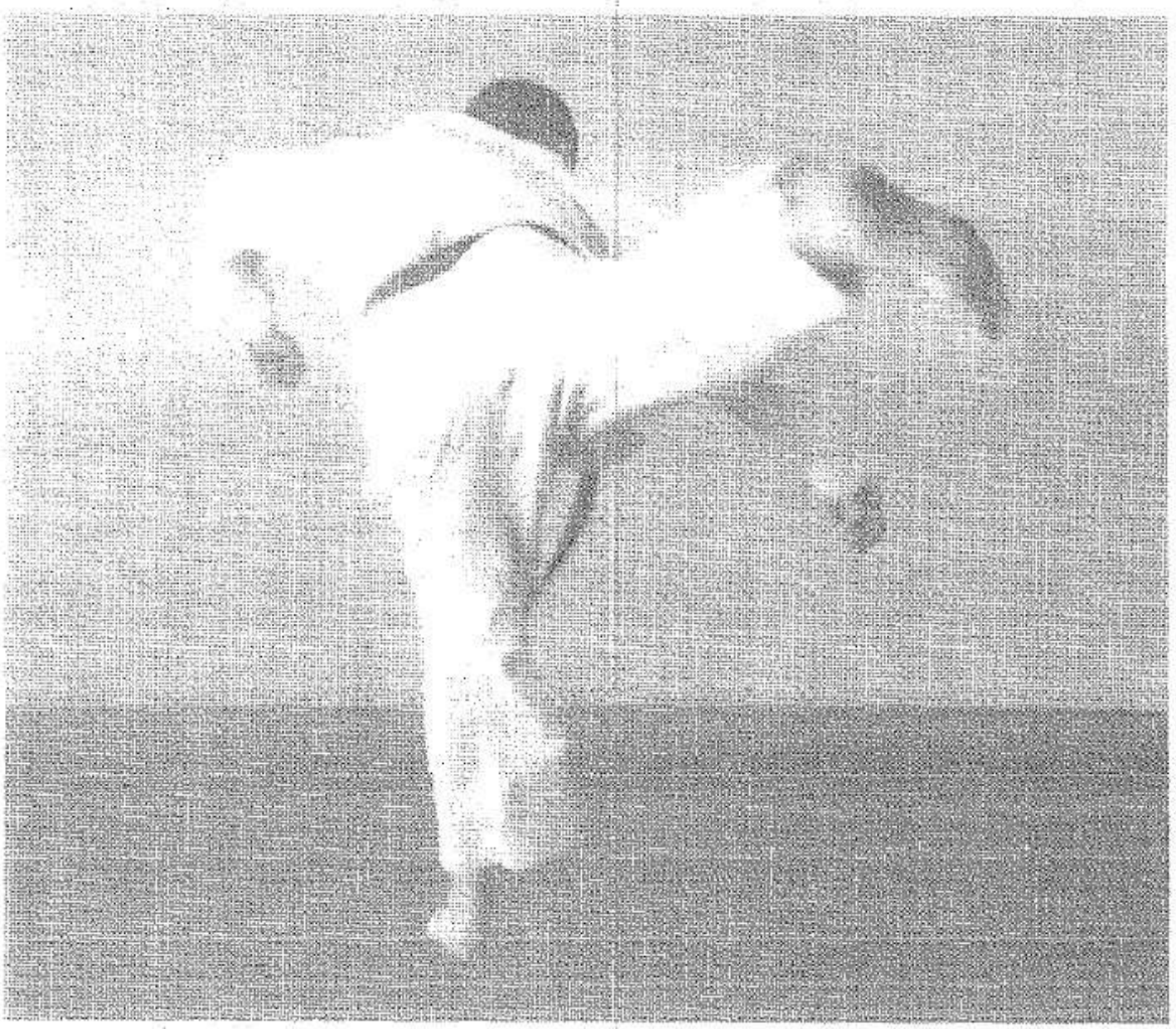


D

BEITA REGILA LEACHOR BESIVUV BENITUR

I am very well aware to what is happening in the Krav-Maga in the world today. People who never in their life practiced Krav-Maga and never knew what is the true Krav-Maga, had cut these wonderful techniques from their repertoire

The three smaller pictures demonstrate the different parts of the kick



A

B

C

BEITAT SAKIN BENITUR

The approaching technique for Beitot Leachor - combined with Beitat Snokeret

This technique requires a certain level of body coordination and flexibility and it has several rules:

1. The front leg is always the one that kicks, meaning, the leg close to the opponent. If we wish to kick with the left leg, we will stand with the left leg forwards and vice-versa.
2. We must always, and I mean always, maintain an eye contact with the opponent, never to give our back to him.
3. We always look first to where we kick, to see if the opponent is still there.
4. The heel is the aiming point in all the series of Beitot Leachor.
5. Some of the kicks in the series of Beitot Leachor are very offensive and have a mighty hitting strength, and others are only used in order to watch our back from unpleasant surprises.

I chose to combine inside the learning of the approaching technique also the learning of Beitat Snokeret Leachor Im Haakev (Akev = heel), so we would have the option to practice not only the approaching technique but also a short and easy kicking movement.

Picture A:

Amidat Motza.

Picture B:

The right leg, meaning the rear leg, is moving from its position in the previous picture and passes the front / left leg. Pay attention to the heel position compared to the left foot. The left foot has not yet moved at all from its place. Look how the head is accompanying the leg movement.

Picture C:

Now we put on the ground the approaching foot and simultaneously begin to lift the other leg for the kick.

Picture D:

I chose to show this picture from the side so it would be better understood. From its place in the previous picture, the heel is launched upwards, until creating 90° degrees angles. This is a short kick used in close distance situations.

A

B

C

D

Remember: This kick is used mainly when doing defenses combined with an approach to a short distance from the opponent. However, we can be sure that when we will hit in his testicles with the heel, the opponent would remain totally neutralized. This technique is identical in all the series of Beitot Leachor.

In general, there are a number of approaching and retreating techniques in the Krav Maga. There are approaching movements using a jump, however, these are not good because you expose yourself to a sweeping kick (Beita Betitu) of the opponent; there is a technique in which you stand very strong and

firm, but in this technique you are limiting your motion and response abilities and a wise opponent would very quickly break both your knees with this kind of a stand. Today the most popular is the hopping movement of the boxers. Also this movement is not an ideal one because you invest too much thought in how to do it and how to combine between the continuous hops and the punches, kicks or defenses.

The moving technique requires a full control over your legs, body and mind. Learn well the approaching and retreating movements in the chapter about Tezuzot. Those are the correct movements. Passing from one moving technique to another during a defense or a fight might show to the opponent that you are a weak and unstable man, and this will give him a very important advantage, thus, avoid it. In certain situations we should be conservative and not modernized. When you will start training on fights you will begin to understand more deeply the meaning of the approaching technique in the Krav Maga.

Sakin stira mehatzad beredifa

Many times I have wrote about the importance of Beitot Sakin to the Krav-Maga, even if this contribution is only for the artistic side. However, I believe that each student which would feel and see himself doing the movements of this kick, will sense the strength of his muscles and his ability to control his body so perfectly, will understand the uncompromising importance of studying Beitot Sakin. Controlling the body during a fight comes from a control over the mind and, control over the mind begins in the comprehension and recognition of what we are able to do with our body and, this kick (as other kicks as well), build inside us this understanding, which comes to say "we are able to do it", with all its meanings.

The kick is brought here in four pictures. The first two demonstrate the entire principle behind Beitot Beredifa.

Picture A:

Amidat Motza. As in all the series of Beitot Beredifa, also here the front leg is the kicking one.

Picture B:

The middle stage. The passage from Amidat Motza to the approaching towards the opponent, using a "jump-step". This technique shows us the strength of the "entrence" towards the opponent which exists in Beitot Beredifa. Right at the beginning of the jump in the picture, the right leg – the kicking one, moves from its position in this picture to the final position – as the next pictures show.

Remember: This kick is aimed to the opponent's head and, whether it will hit or not, it will cause the opponent to stay away.

Two elements will guarantee the success of the kick: quickness and full control over the position of the kicking foot. Explore it and study it deeply.

Often I am asked why I dedicate so much time to the techniques of approaching and jumping kicks. The answer is neither simple nor easy. After many years of training the body and the mind, when the combination between the two becomes perfect, you will feel that it is not you who are kicking. "Something" is taking the control and does the kicks. This "something" has no name, but from the moment you felt its existence and learned to live with it, you will be able, through it, to take from your inside mental and physical powers, powers unknown to you before.

This "something" has many names however, I would not use anyone of them. Each student that would reach this level will feel what is the appropriate name and, if he is wise, he will not call it by any name. He would let it come and go as it wants.

Sakin Stria Mchatzad Beredifa

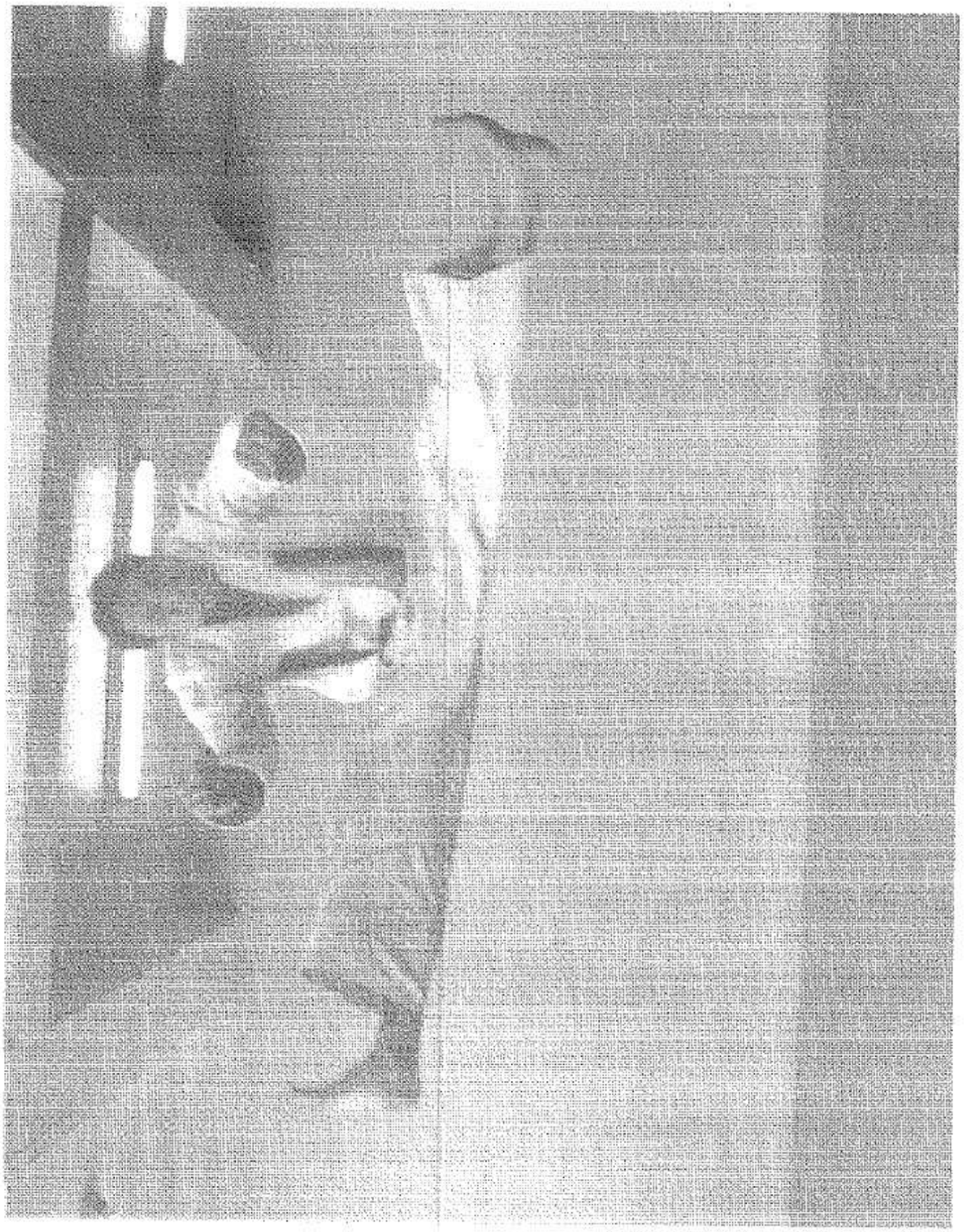
A

B

C

D

Poland – Berlinek, September 2004



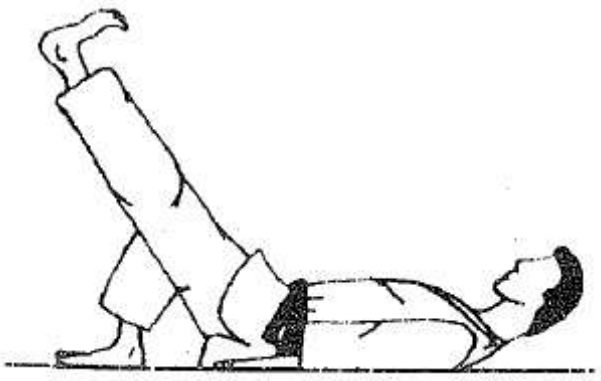
This kick, done with both legs, is the founder's most famous picture. All the lucky ones who had the chance to know him, saw this picture hanged on the wall in his small study room. He invested a lot of efforts trying to teach us how to do this kick properly, only that not everyone were born with the same magical jumping ability and the same flexibility as the founder had when he was young.

Here we see the kick in its final position. There isn't a lot to explain – we simply jump as high as we can, and when we reach the highest point, we kick with both legs to the sides. If you have practiced correctly until now, this kick will be very easy for you.

Beitot Akev
FIRST KICK: BEITAT AKEV BESHKIVA
(Kick with the heel from a lying position, in the end of Blima Leachor)

Although we had learned this kick a long time ago, when we were learning Blima Leachor, I find it necessary to bring it again as part of the Beitot Akev series of kicks.

In the end of the fall, when we are lying on our back, apparently helpless and harmless, the attacker is approaching us in order to "finish" his job. The most important in this kick is the timing, to wait until the last second in which the attacker will reach our kicking leg range and then, in the right moment we will straighten the leg, kicking with the heel in his testicles.



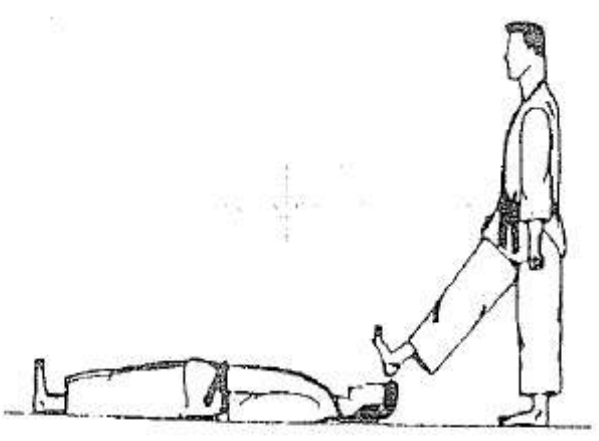
As a result of the kicking leg movement, we lift a little the waist area in order to increase a little the kick range. In the sketch we can see the kick in its final position, since the kick is easy and simple to do and to learn.

BEITOT REKIA IM HAAKEV

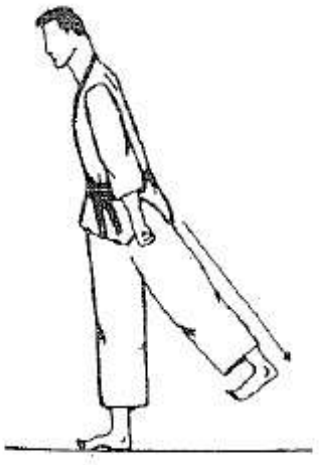
There are three forms for this kick. Unlike the rest of the kicks in the series of Beitot Akev, these kicks are done for a relatively short distance and their purpose is the final elimination of the opponent. The kicks are:

1. Beitat Rekia Lefanim (forwards)
2. Beitat Rekia Leachor (backwards)
3. Beitat Rekia Beredifa (measured)

Beitat Rekia Lefanim:
Done against an opponent which is laing on the ground. The sketch shows the kick aimed to the opponent's head however, any place in his body will be all right. The strength of the kick will cause a great damage and we better think twice before using it.



Beitat Rekia Lefanim



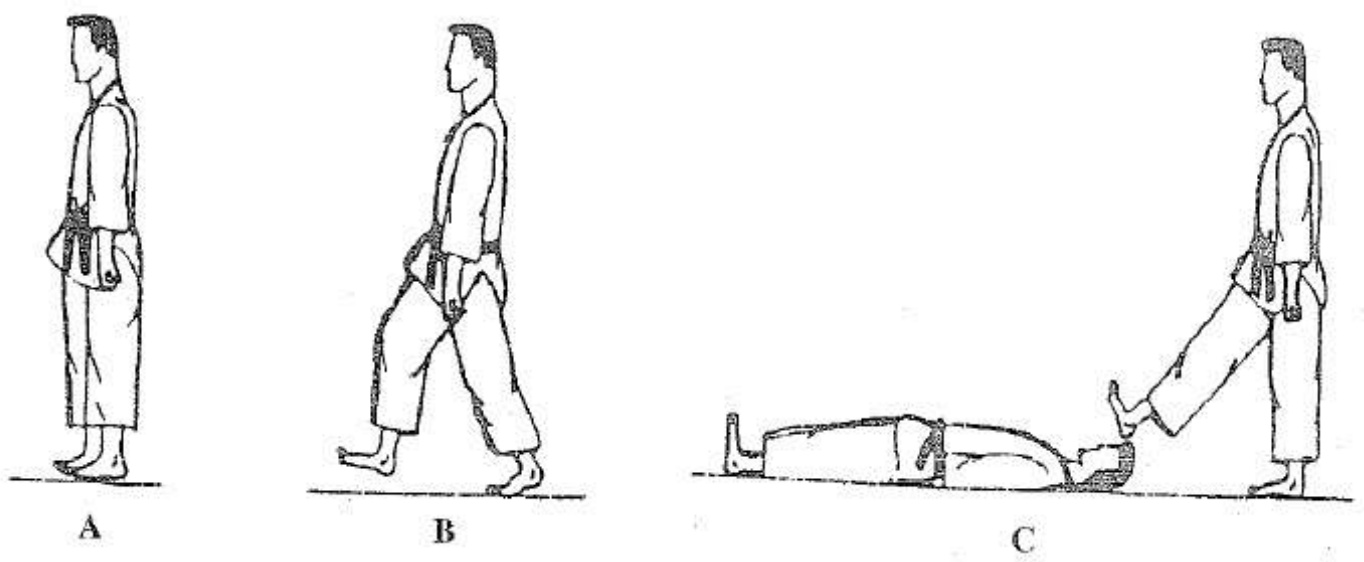
Rekia Leachor

Beitat Rekia Leachor:
The kick is done against an opponent standing behind us, to the direction of one of his legs, or if we will identify an opponent coming for a low attack from below. The kick is going up as in Beita Regila Lefanim and then, with the heel stretched as much as possible, the kick goes backwards.

Beitat Akev Berekia Beredifa

This kick has a double identity: it belongs simultaneously both to the series of beitot Beredifa and to the series of Beitot Akev. I chose to demonstarte it here since it is a part of Beitot Akev in its essence

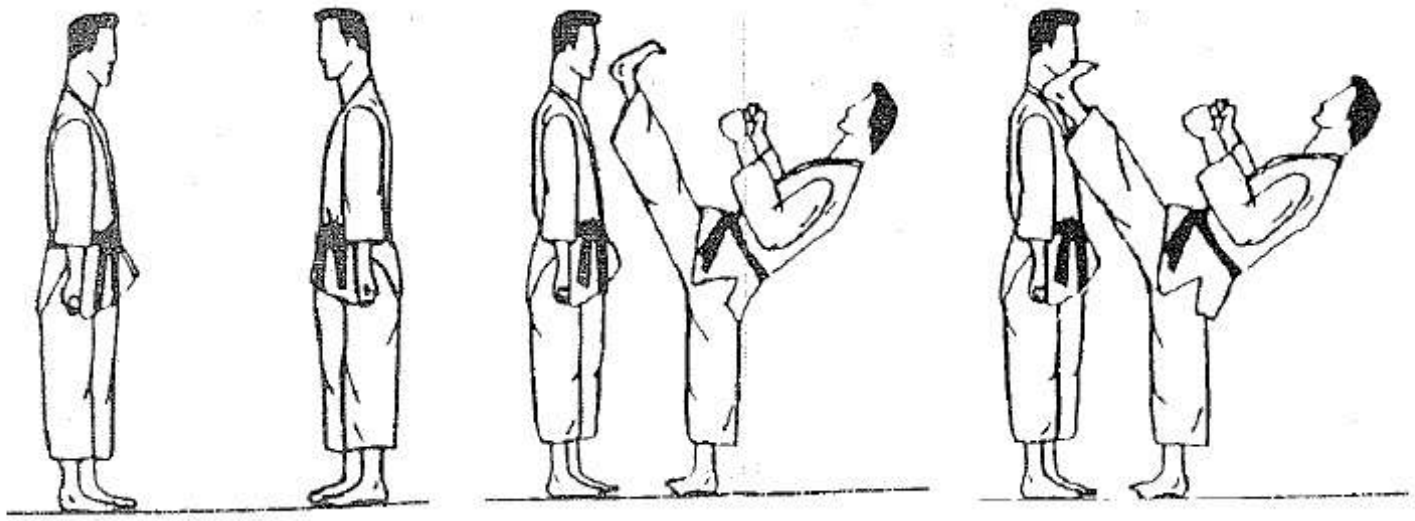
Sketch A:
This kick can be done from every starting position, from Amidat Motza or, as I chose here, from Amidat Pisuk
Sketch B:
In this sketch the right leg is kicking: the left leg does an approaching step towards the lying opponent. In the sketch we can see the left leg in the air, and that is because this is the exact moment when the kick is launched, so the kick hit and the landing of the approaching leg are done simultaneously.
Sketch C:
The final position of the kick. Also here the kick is aimed to the opponent's head, although any other place in his body will do the work



BEITAT AKEV BEYERIDA

This kick requires flexibility and quickness above the average however, our compensation is the quality and final result of this kick.
The kick hitting distance is relatively close to the opponent, so we need to lift the kicking leg very high. The hitting area of the kicking leg is the shoulder / collar-bone area
The next series of sketches shows the stages of the kick:

Sketch 1:
Amidat Pisuk or Amidat Motza one in front of the other
Sketch 2:
Together with stretching the heel by pulling all the foot inside - towards the knee, we lift the leg as high as possible as in Beita Regila Lasanter
Sketch 3:
When we reach the right height, above the hitting area in the opponent (shoulder or collar-bone), we land the heel strongly on the opponent. The strength of the kick comes from the leg movement upwards. We now use this force for the opposite movement – the landing movement of the leg, making it a smooth and natural movement



1 2 3

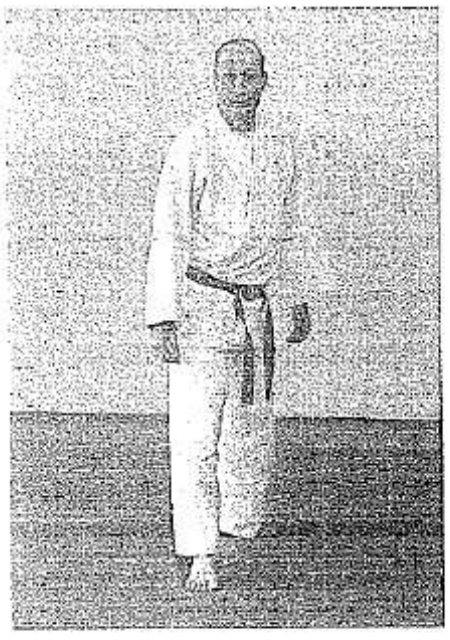
BEITA BEREDIFA IM HAAKEV
Chasing Kick with the Heel

Beitot Beredifa is a technique we started learning in the Yellow Belt and we finish in the Black belt. If the first kick of this series was relatively "soft", a simple kick to the attacker's testicles, this kick, and all its sisters from the series of Beitot Akev, is a lethal one, with the purpose of killing as quickly and as efficiently as possible. Be careful

Pictures A & B:

All the kicks from the series of Beitot Beredifa have in fact the same striking movement, which makes the body jump forwards with unimaginable strength and force, all aimed to eliminate the opponent. Thus, if you have practiced well the previous kicks of this series (Beitot Beredifa), your skills in the jumping and leg switching technique should be good.

The jump step is done by switching the place of the legs. The back leg, during the jump, takes the place of the kicking front leg.



A – The Stand

B – The Beginning of the Jump

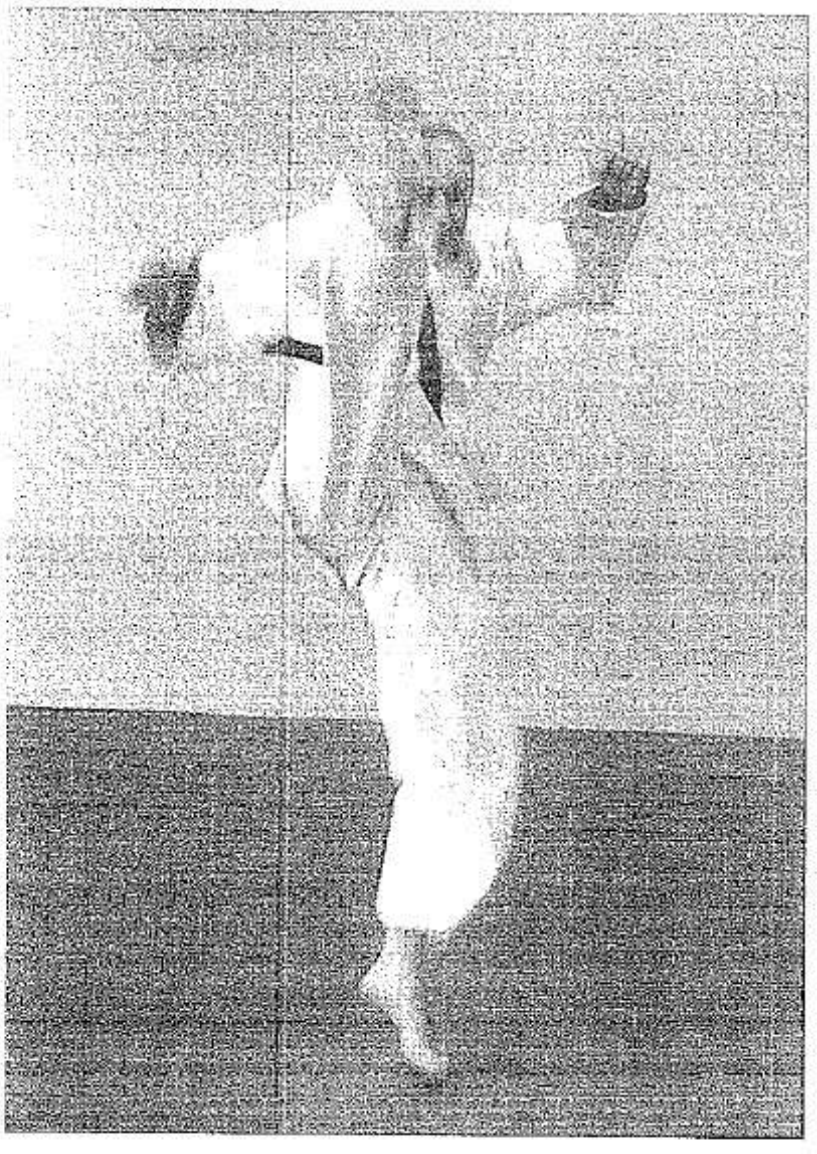
Picture C:

In Beita Regila Beredifa we simply straightened the leg for the kick in the moment the left leg touched the ground. However, here we kick upwards, as high as we can, even before we touched the ground and that is in order to achieve maximum height for the heel. Lifting the kicking knee as high as possible will give us the height for the next stage. Pay attention – the back leg is still not touching the ground

C

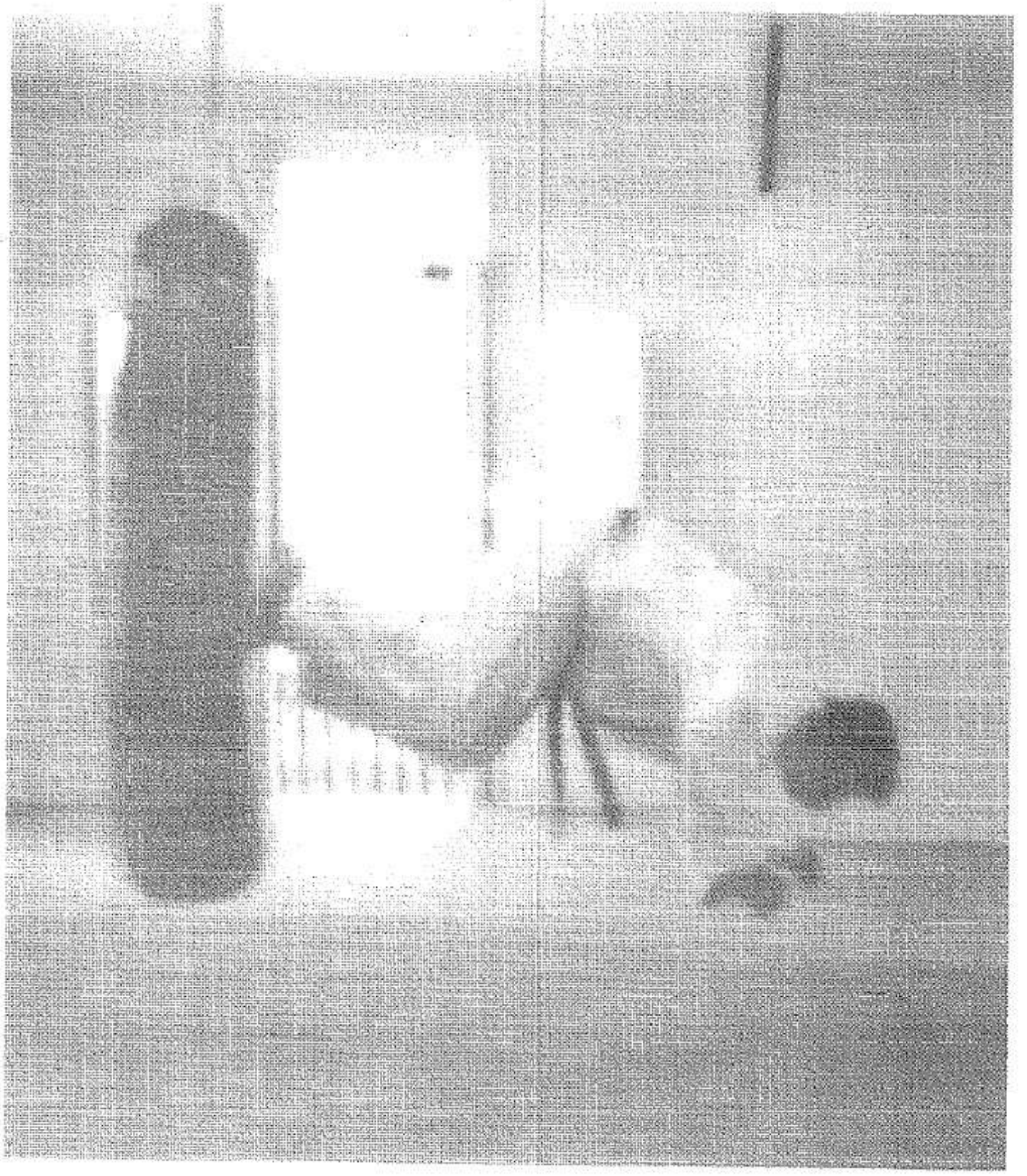
Picture D:

The kick itself: we lower the heel in a cutting movement, like the movement done by an axe when it lands on the tree. There is no other way to describe it. The heel is the part which hits the enemy



D

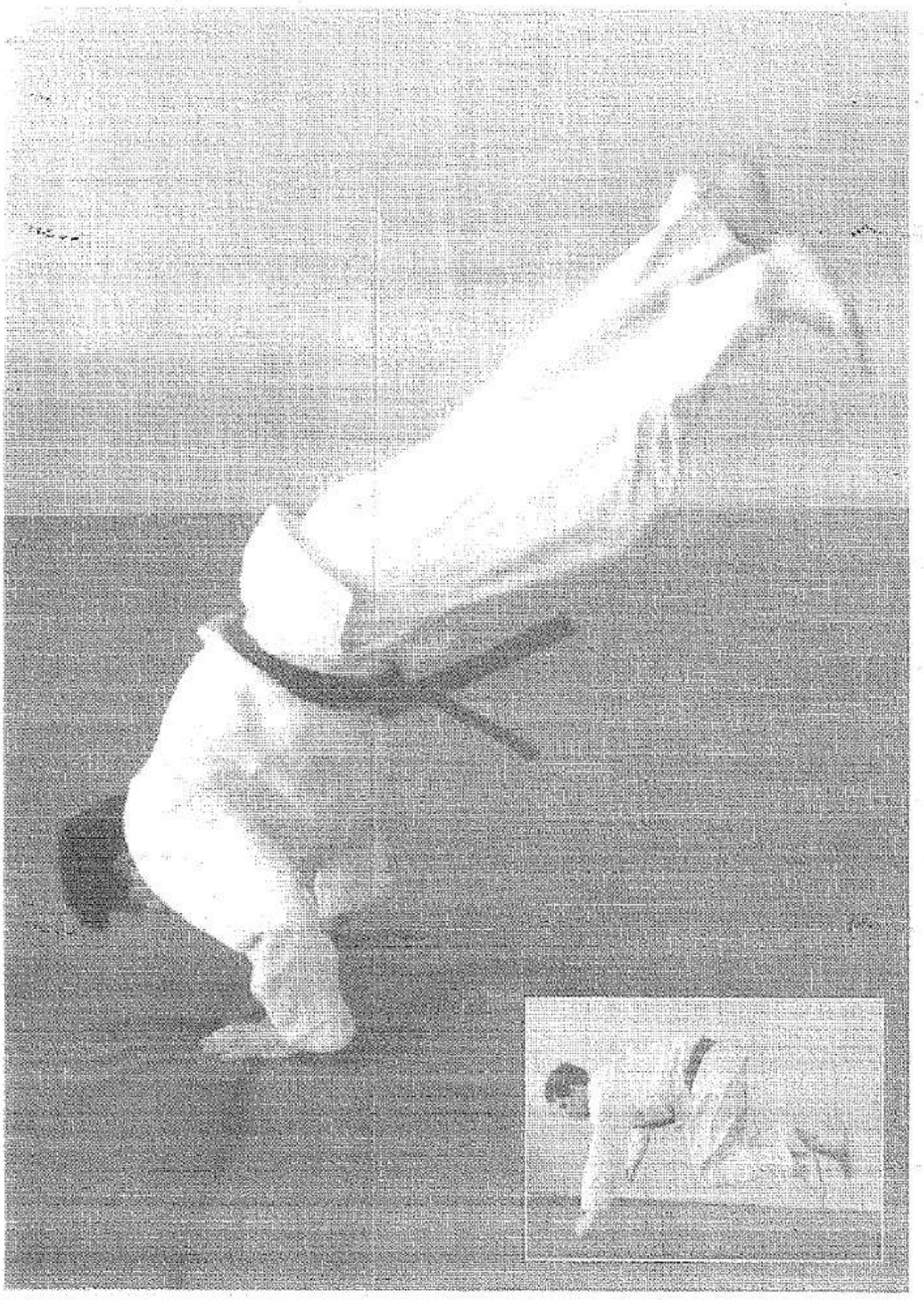
Beitat Shtei Raglaim Benitur Lachaze
Flying Kick with Both Legs to the Chest



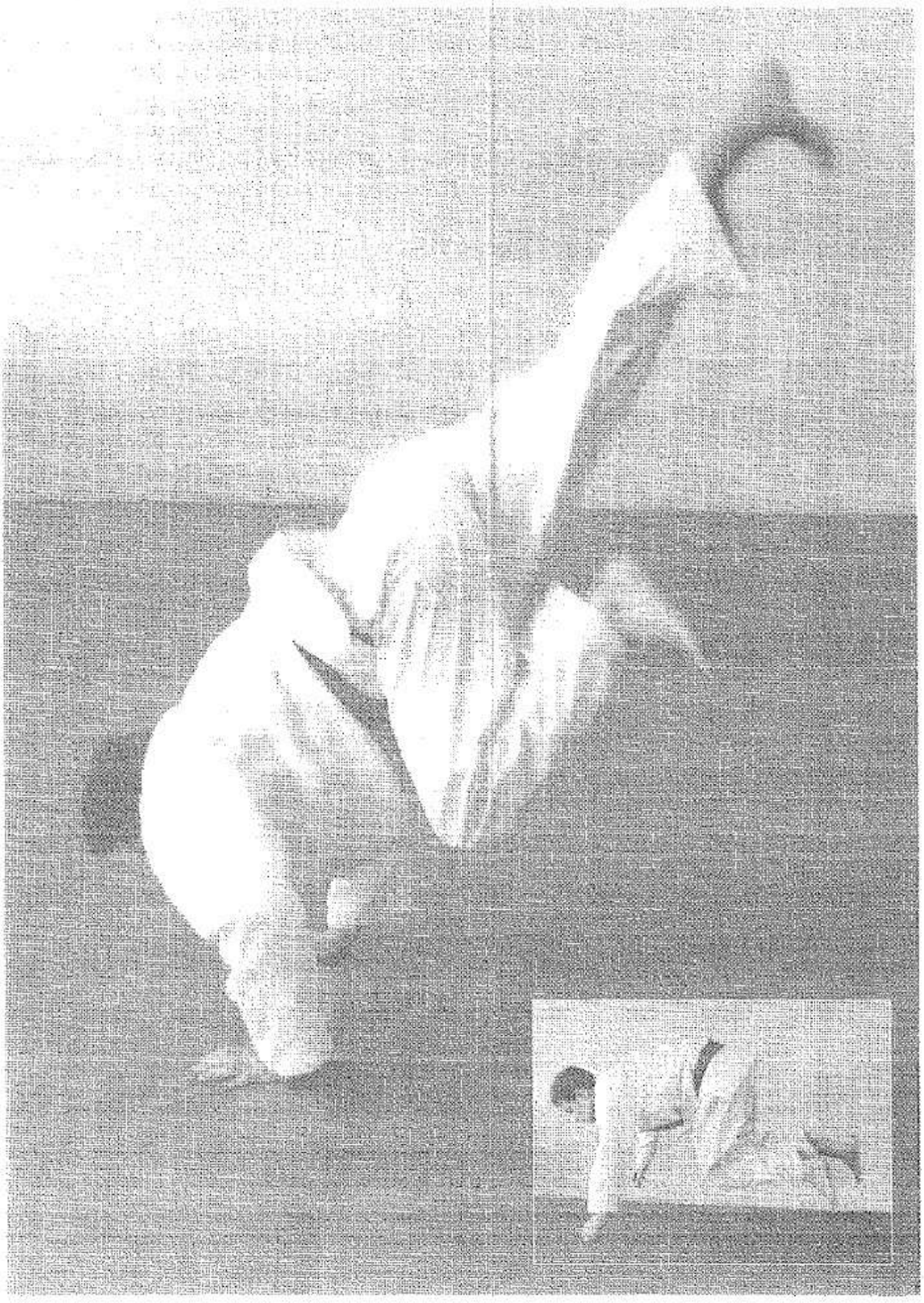
Imi, as a former wrestling champion, could not ignore the huge strength of this double kick, and he improved this sportive movement and turned it into a lethal weapon.
The kick itself is apparently very simple – we do a step forwards, a jump, turn the body while it is still in the air and then we hit the opponent's chest with both legs. The danger here is in the fall down. We do Blima Raka Lefanim or Gilgul Lefanim. Only someone who appreciates and understands martial arts would comprehend this kick and would even enjoy learning and doing it. To like radical sport is just not enough.

Mule kick – continue

From standing, we jump on our palms and kick with both legs backwards



Mule Kick – kicking with one leg



HATKAFA BENITUR

Flying Attacks - Techniques of Dominating the Opponent

Kicking with the Left Leg, Grabbing the Attacker's Shirt and Hitting with Makat Patish

Although the Krav-Maga is a martial art for self-defense, the founder always said that part of our ability to defend ourselves is to have excellent attacking abilities One who has both attack and defense capabilities and follows accurately the rules of right and wrong

The idea behind this technique is to make a very quick and sadden jump towards the opponent, usually as part of a "last resort" defense The rule in the Krav-Maga is very clear: always keep at least a one step distance from your opponent however, in the moment this becomes impossible you must defend yourself by attacking the opponent with all your force and strength You cannot calculate the possible outcomes of your actions; all you need to do is to attack, since the danger in not attacking can be bigger Your attack doesn't even have to be a very successful one, the important thing here is to act, and simply remaining passive here will not do the job

This is the first exercise in this series, and of course the easier one

Picture A:

Standing one in front of the other We are standing here in a relative large distance one from the other, because otherwise it would have been difficult to do this exercise Furthermore, the purpose of the exercise is to close the distance between us as fast as possible Pay attention also to the fact we stand with our right leg forwards, so we would be able to jump and to kick with our left leg - this is the only way to do this technique.

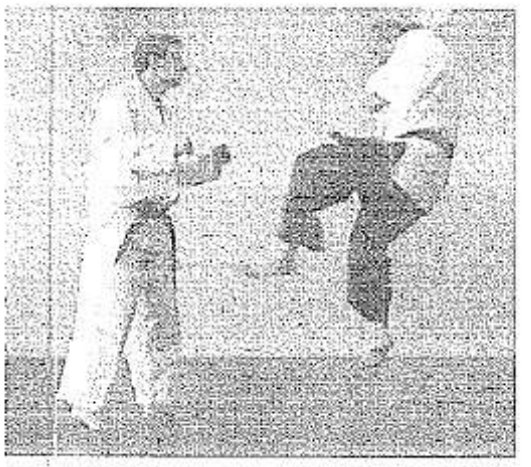
Picture B:

Jumping towards the opponent. The left leg, from its place behind the right leg, jumps forwards and upwards. The intention here is to pull the knee as high as possible.

Picture C:

Simultaneously to the hit with the left leg in the opponent's testicles, we grab his shirt with our left hand and with the right one we are ready to hit him with Makat Patish or Makat Zirtit to his neck or face

A



B

C

Remember: the founder always divided the Israeli defense forces to two: the army and the air force I believe that in the case of the IDF, he was right, and especially when he taught flying kicks - jump on your target like a missile, in a way that nobody will be able to see you until it will be too late

HATKAFA BENITUR

Flying Attack Done by Jumping and Kicking with the Left Leg, Switching Legs in the Air, Kicking with the Right Leg, Grabbing the Opponent's Shirt and Hitting Him with Makat Patish

Many years before anyone heard of the technique of air walking; decades before it became an extremely popular scene between Hollywood's film makers, the founder had already included this technique in the Krav-Maga However, there is one difference: in the Krav-Maga everything is real. This exercise is a combination of the previous technique with a continue in the form of a kick with the right leg, meaning – we go up for the kick with the left leg, but the opponent was able to move back and then we, still in the air and without touching the ground, change legs and kick with the right leg and finish with grabbing him and punching him in order to end the exercise

This is a very difficult exercise to do and it requires a great amount of accurate and correct practice together with a true Master, however the feel of joy in the end as a result of knowing that we are able to perform this technique, is incomparable

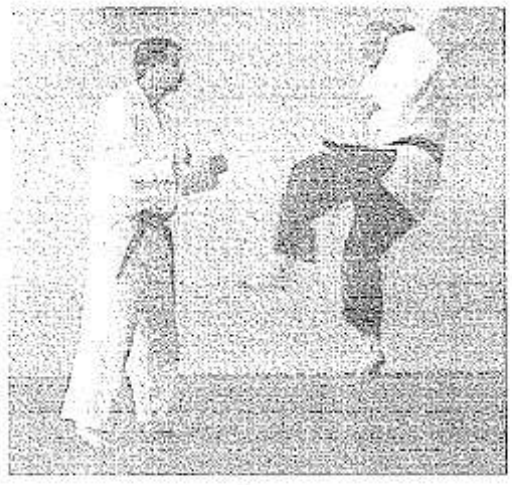
Picture A:
Standing one in front of the other.

Picture B:
The jump and the attempt to kick with the left leg During the kick we notice the opponent has taken a step back.

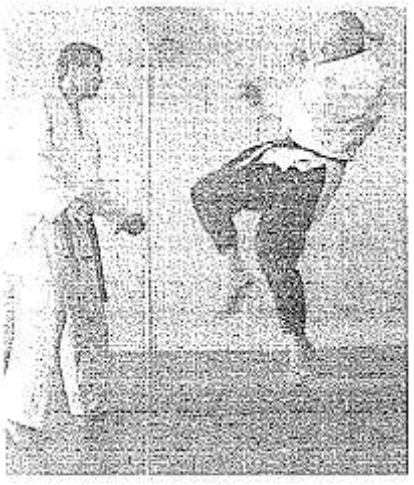
Picture C:
Switching the legs in the air Now the right leg is pulling the body upwards and forwards – towards the opponent.

Picture D:
Grabbing the opponent and landing on him with Makat Patish or Makat Zirtit.

A



B



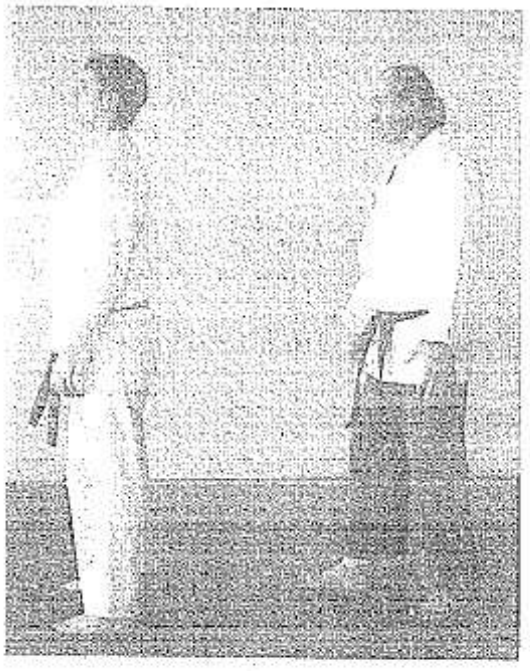
C

D

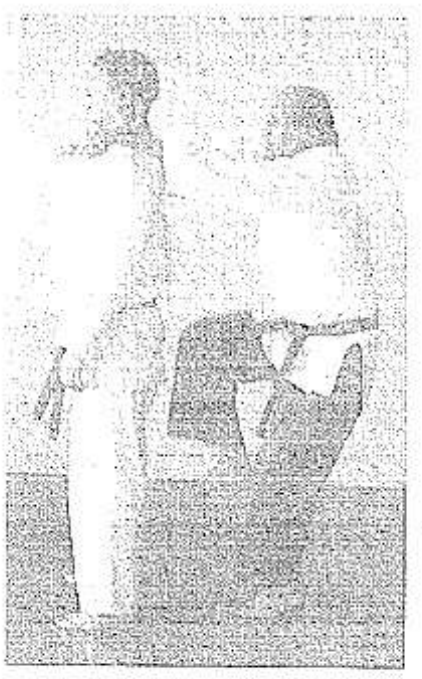
SILENT ATTACKS
Horadat Zakif

This technique of coming behind the opponent and eliminating him was very common during the first days of the Krav-Maga, even before it was called Krav-Maga, when the Israeli liberty warriors fought literally empty handed, since there simply wasn't enough weapon for everyone. Obviously these deadly techniques gained an enormous popularity between the young fighters.
This series of techniques includes a number of exercises, and although I took upon myself the mission of publishing the complete Krav-Maga in this book, in the case of these techniques I decided that it will be wise of me not to show all of them. It is simply too dangerous. Self-defense does not always has to be passive

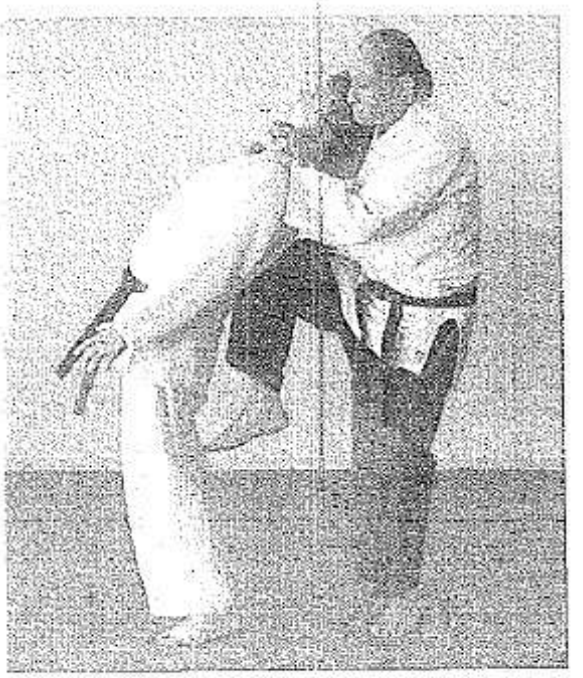
Picture A:
Standing one behind the other. The basic idea behind this technique is identical to the military concept of going inside / into the enemy, to grab and to come back. Therefore, already at this point we are ready for the jump. And as in Makot Egrof, the force of the attack comes from the way back.
Picture B:
This picture is a kind of a between stage. We are not approaching the opponent but we jump on him and together with the jump we strike strongly his back with our knee, while our hands are pulling him backwards. So as you can see, this is a preparation stage, or a practice of the jump on the opponent. Be careful with the knee.
Picture C:
The jump allows us to put our hands around the opponent's neck and head and to create a strong lock from which he won't be able to escape.


A

B


C

Picture D:
The opponent is locked inside our hands - he isn't going anywhere.
Picture E:
The picture does not show the passage between this movement and the previous one; however what we have to do now is to simply throw our legs backwards and to pull the opponent with us.
Be careful with this exercise, it is very dangerous.



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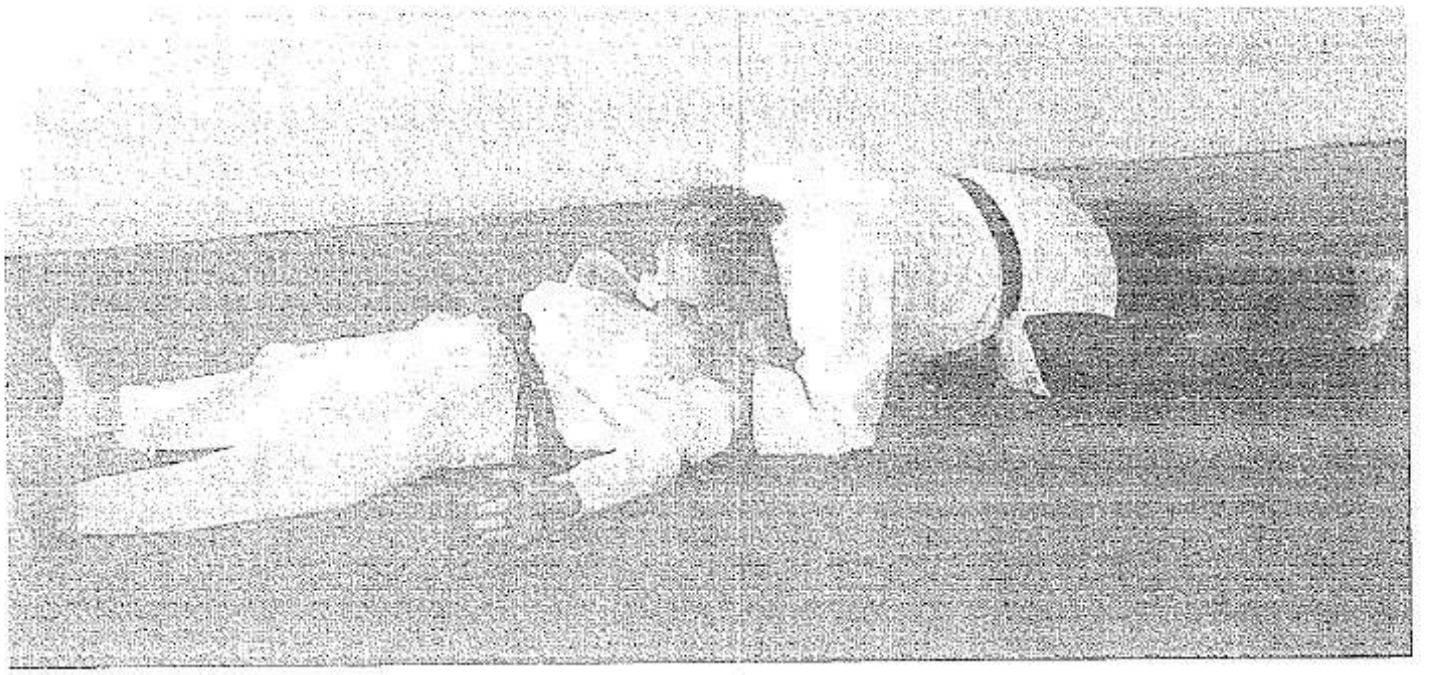


E

Remember: always when someone asks me how I'm doing, I answer - always in war. Life is a war, if you like it or not

A warrior must know and adapt certain qualities that will give him an edge over regular people. I am talking about spiritual qualities, such as the term self-confidence, which is not something you can touch and yet, it is the key for everything.

The five elements are the basic ground for understanding ourselves, and to knowing from where we must take the required strength in order to acquire self-confidence.

The first element, Earth: there are people who move heavily, and there are those who move lightly; a warrior will teach himself to move in the right way. Learn to feel what is happening beneath your feet, know how to be steady as a rock and how to move as smooth as a wheel; teach yourself to always move on karit kaf haregel when you feel you are in danger. Learn to see the ground and to identify any possible obstacles, but without looking at them – that is the most important of all.

Hagana Neged Egrof + Hatkafa Im Beitat Magal Leachor
Defense Against a Fist Punch Combined with Magal Leachor

The founder wanted to create a technique for some of the situations that might occur in the street, by which we will be able to move from one opponent to the other after eliminating the first one, or as he called it - Maagal Tekifa (attack circle), which happens when we confront a number of attackers and we must move from one to another as fast as possible The basic technique here is to wait for the first attack and from that moment forwards it is us who will be making the rules of the game, letting the attackers decide how they want to try and hurt us. We must be as a tank armed with deer legs, so we would run over everything that is standing in our way, but to do it in such a playful way that the attackers will not have the chance to understand what is going on This exercise is the classic example

Picture A:

Amidat Motza one in front of the other It was my intention in the first place to position the attacker with his hands lifted while my hands are not positioned this way. As I have explained in the beginning of the book, the attacker's hands position is too close; learn to trust yourselves and the Krav-Maga, and be more calm in your stand, letting it be a little more open

Picture B:

For a better demonstration, the attack here was done with the right hand. You do the next actions:

1. In the moment we see the opponent's movement, we "help" him by taking a small step forwards, meaning, towards him From this moment forwards, we are the bosses, we are the ones who run the show. We are in motion during the entire exercise, and that is why the first small step is important as a preparation for the next ones
2. Simultaneously to the entrance towards the opponent, we do a defense with our left hand against the opponent's attack. The defense is done by slightly diverting the attacking hand
3. The defense is always done in the elbow area and the reason is that it was not just the attacker that approached us, we also took a step in his direction
4. Here we do not make a counterattack – this defense is exceptional in the Krav-Maga.
5. Observe how the back right heel is a little lifted, and the leg is ready for the next move

A

B

Picture C:

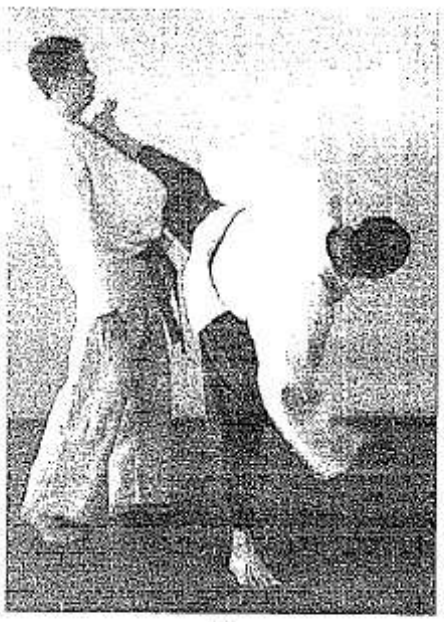
So what do we do?

1. From the previous picture, our right leg makes a half circle step
2. This step will bring us to the attacker's "Dead Side".
3. We must move very quickly so the opponent would not understand what is going on; otherwise, he might move to a second attack that will in fact take us to a "combat" with him, and it is of our interest to avoid it.
4. Observe how the left foot and the heel are ready to kick Beitat Magal Leachor

Picture D:

A split of a second after we balance ourselves in the previous picture, our left leg jumps and kick Beitat Magal Leachor to the attacker's head / neck

C



D

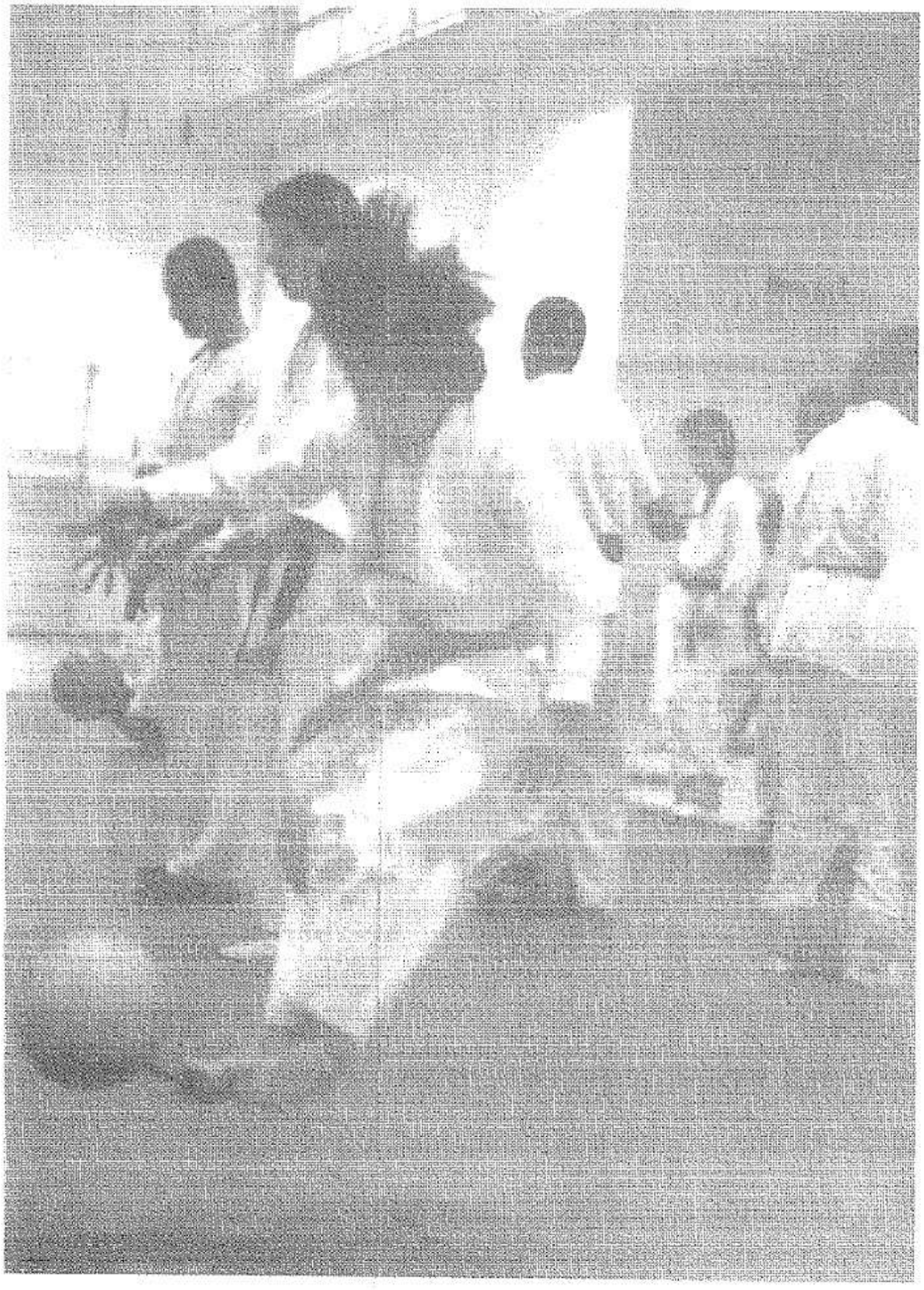
Remember: we must learn to do this exercise very fast, otherwise it is meaningless The founder gave great importance to this technique. However, unfortunately many Krav-Maga teachers today have a very narrow mind. They specialize in a small group of movements, which are in fact useless – only the complete way of the Krav-Maga can guarantee our victory

The most important element inside the "attack circle" is to identify the weakest ones and to eliminate them first without any mercies, and you must do it using all your strength The rest will be easier – you have increased your self-confidence and have diminished the spirit and will of the other opponents to fight

A well aimed kick has a tremendous strength; your enemy will fall immediately to the ground. However, you must train and dedicate yourself to achieving control of all the kicking techniques of the Krav-Maga – it is simply a matter of life and death. A Krav-Maga teacher who do not fully control all of the kicks in the Krav-Maga is no teacher, but a mere charlatan.

Every kick or a series of kicks has an exact definition, of how, when and why to use it, and each technique completes the other In order for us to be able to defend ourselves, our body must become a trained fighting machine. The principle is very simple:

Eat or be eaten; kill or be killed; win or loose

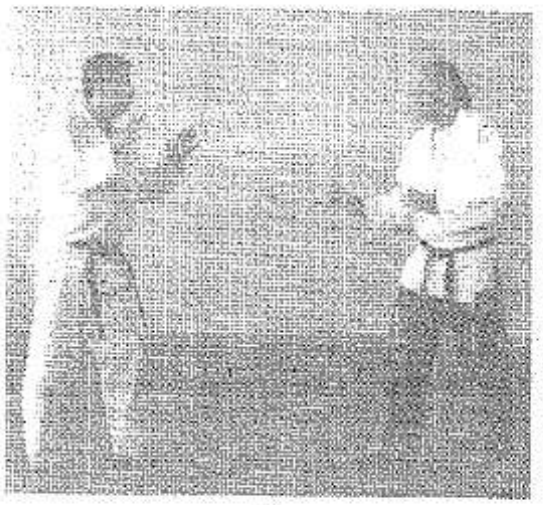


Together with Ofer Nachshon and Miki Bar - Or, Black Belts, my son Rotem - 8 years old
1988 - Washington Hill University Gym
Preparation training for Flying Kicks

Magal Betitu
Magal Betitu Combined with Beitat Akev

This exercise is a little more sophisticated. In the end of the sweeping movement we stop ourselves, and right after the attacker falls we move from sitting to lying on the back and then we go down with the heel on the opponent's body center.

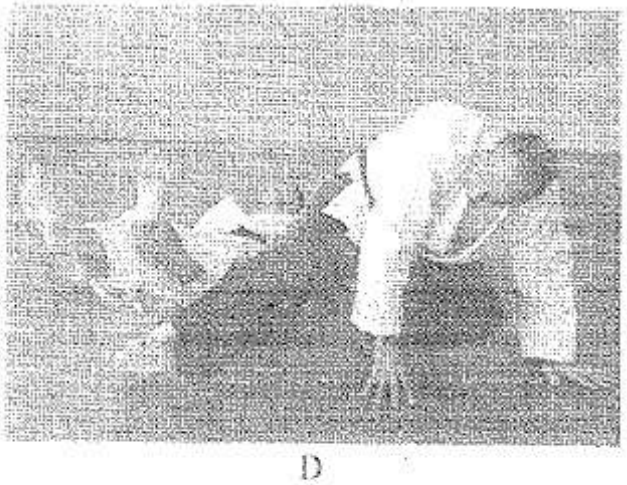
Picture A:
Standing one in front of the other. As in all the kicks from the series of Beitot Betitu, we kick with the front leg.
Picture B:
Advancing towards the opponent.
Picture C:
The kick itself – the hitting point.


A

B

C

Picture D:
The opponent is falling to the ground. In principle: the purpose of the kick is to take the opponent to the ground, so we would be free to defense against another attacker, if there is one, and also because it is always easier to defeat an opponent that had already fallen to the ground. This is the exact moment in which we stop the leg and body movements.
Picture E:
From the previous picture / position, we simply turn on our back and in the same time kick down with the heel on the opponent's chest or stomach.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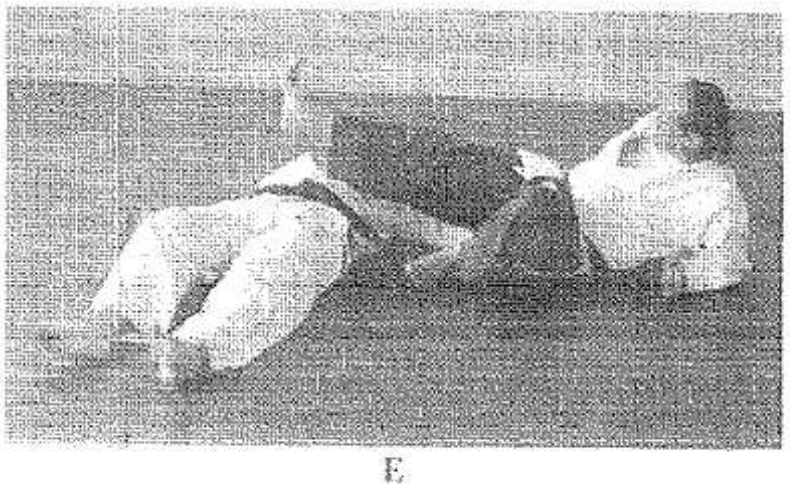

E

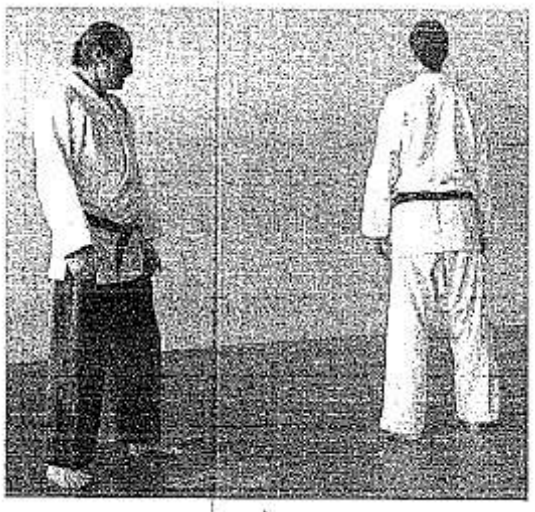
Remember: teach yourself to move very softly and very elegantly in any situation. In order to practice the correct sweeping movement, we must first learn how to make at least three quarters of a turn on the ground, and especially we must train ourselves on doing all the kicks without letting the hands touch the Tatami

Magal Leachor Betitu

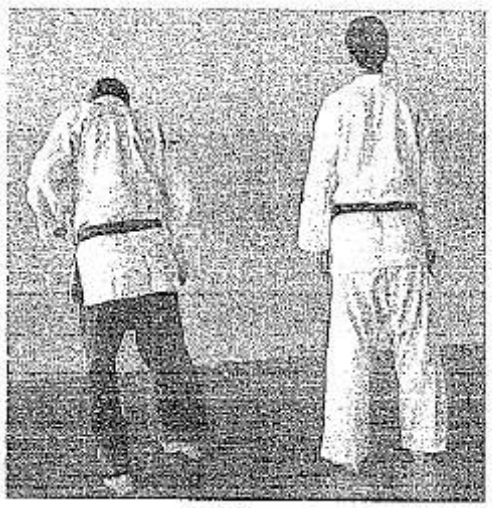
Here we come from a different direction. This situation, in which the opponent is with his back turned to us, won't necessarily happen in the reality. The opponent can stand in any possible position; I simply decided to show the kick in an angle from which will be easier for me to explain.
Remember: the technique in this kick is always identical, only the opponent's position changes.

Picture A:
Standing, ready for the kick. The kicking leg is always the forward one.

Picture B:
The approach. The right leg – the rear leg in this case, makes a small round movement forwards, and passes the attacker's line. Pay attention to the position of the advancing foot in the picture. Look how the toes are strongly stretched upwards. The approaching movement is not a step, but more of a hovering movement over the ground, being that the only part of the foot which slightly touches the ground is karit kaf heregel. The purpose of this hovering movement is to avoid the possibility that someone will sweep our leg.

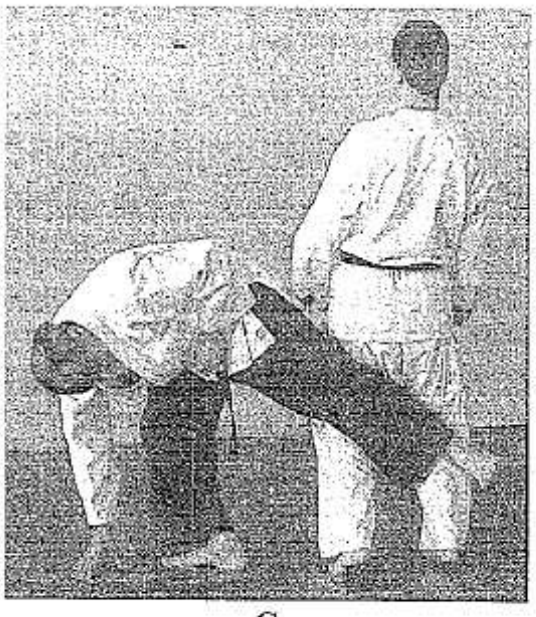


A



B

Picture C:
In the moment we stabilize the advancing leg, we kick a law Beitat Magal to the opponent's knee area. We can do this kick in the same height as in the picture or even lower. We can also use our hands in order to stabilize ourselves on the ground.



C

Remember: it is difficult to say when exactly was the name Krav-Maga created. I can only write the historical facts as they are. In the beginning, even before the foundation of the state of Israel and the creation of a regular and organized army, the trainings were called "face to face combat", or "empty hands fights", or sometimes they were just called "Stick Lessons", meaning, trainings with sticks. This was the spirit of the Hebrew language at that time.

When I started my trainings with the founder in 1968, the name Krav-Maga didn't exist yet. The sign above the founder's dojo said "Self-Defense Lessons". It was only about a year later, when the founder started to give ranks and belts to his students, he also began talking about the need to find an adequate name for this martial art.
And then one day, in a Saturday training, he appears and said that from now on we will be doing Krav-Maga. Nobody really knows who created the name, however, in some of my talks with him about the origin of the name Krav-Maga, he mentioned the name of one of the secretaries who worked in the Israeli Judo association. And although he never said it specifically, I believe it was her who created the name. She was a young woman who spoke fluent and modern Hebrew and since she worked in the judo association, she was close to the martial arts world.
And nobody should take to himself the credit of creating this name.

Magal Betitu Im Magal Leachor
Magal Betitu Combined with Magal Leachor

In this technique we can see a combination of two kicks, which is done as a result of a defense done against the first kick.

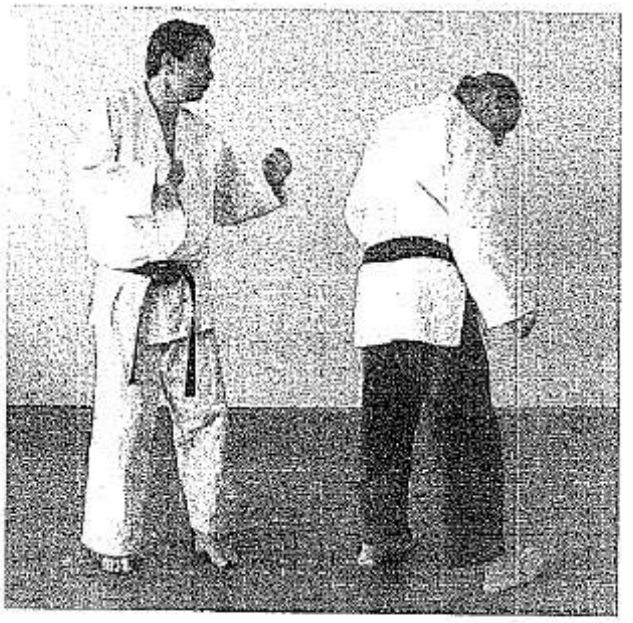
Pictures A & B:
In the first picture we see both opponents standing one in front of the other. In picture B we can observe a careful approach, since we detect a readiness to do a defense in the opponent's stand. Not always we will have the best attacking angles.
Picture C:
The attacker was able to raise his leg in the air and to defend against the kick; however, for us it is even better.

A

B

C

Picture D:
We do not stop in the previous stage and we do not go back – we simply continue the kicking leg round movement and stop exactly where the leg is in the picture.
Picture E:
Well, the previous description wasn't very accurate, since that only in the pictures and in the explanations we stop our leg's movement. In the reality, we act as fast as we can, otherwise the opponent will eliminate us, and not the other way around. There are some exercises and situations in which we must be very, very fast, because after all, our opponent is not a dummy.
In the moment we stand on both our legs, we kick with the second leg a very low Magal Leachor to the opponent's knees.



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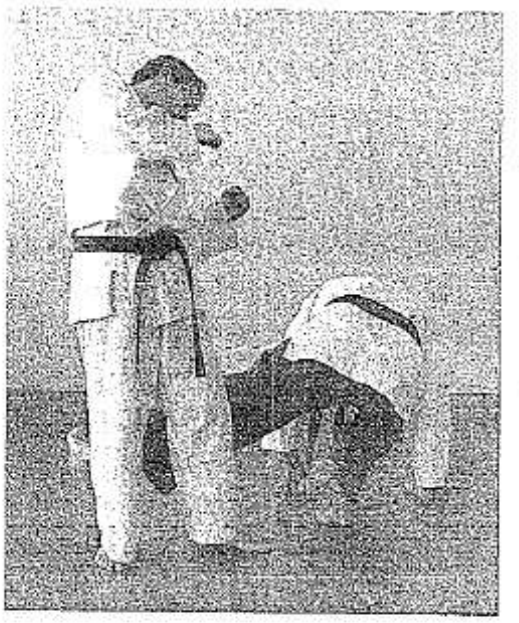


E

Remember: it is not easy to be wounded in a battle, not to mention to be captured by the enemy. My body was hit by a number of bullets and metal pieces from enemy grenades and mortar shells. My capturers' inquiry methods were very versatile; one time, for example, they made me stand on my legs for many hours, which was very painful because of my leg injuries. However, all of this was nothing when compared to the punching stage. Very quickly I understood that if I won't do something, they may break a few of my ribs and maybe cause other internal damages as well. So I closed my eyes, ignoring all the chaos around me, and tried to remember everything I ever learned in the Krav-Maga. I focused in the technique of identifying the opponent in a fight and this way I was able to predict where the next blow will hit and then, by slightly moving my body and doing movements which seemed as movements caused by pain, I was able to expose for the hits places in my body that were protected by stronger muscles. My capturers didn't saw it, and I succeeded to diminish the level of pain significantly and to remain standing on both my legs, since the biggest danger was to fall to the ground – they would immediately start kicking me from all the sides.

I do not know if I would have come back home alive if it wasn't for my previous training in Krav-Maga.

BEITAT SAKIN BESIVUV BENITUR

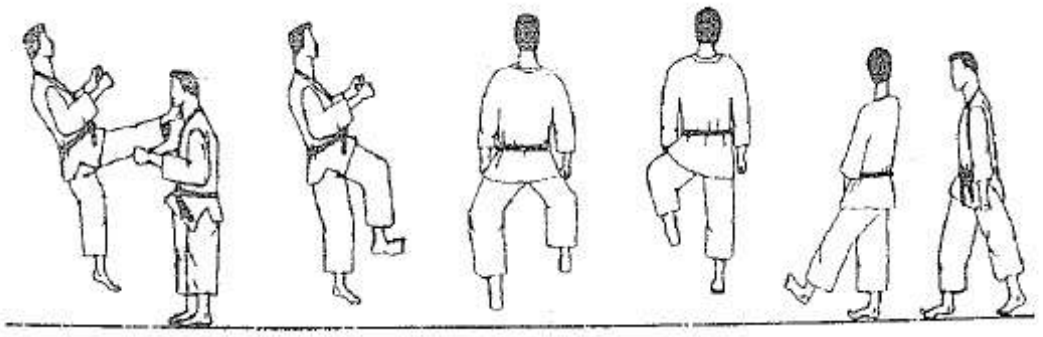
Not without a reason we learn this kick as part of the material for Black Belt. This technique demands from the student the best he can take out from himself, and sometimes even more. The kick is not easy, however, we must not give up. I recommend to start the practicing and studying slowly and gradually, to train the body on each movement separately, even if this means a very long training.

In my school, **BUKAN – School of Krav-Maga**, already when the student reaches the blue belt and oftenly without him knowing what is the final purpose (meaning, the final exercise), I begin teaching them the body turning technique

Many times I invite guest teacher – a ballet dancer, so that he will teach and demonstrate the body turning and spinning technique (piruet). This movement is actully the basic element for a correct performance of this kick

The kick:

1. From Amidat Pisuk we take a small step forwards. This sketch does not appear because there is no need for it
2. The second fase: in the moment we land with our right leg forwards (which also kicks), we use all of our jumping force in order to gain height and to be able to jump as higher as possible
3. Simultaneously with the jump, when we reach the highest possible point, we "pull" our right leg upwards. The pulling point begins from the knee – we don't lift the leg straight up, but folded at 90°
4. Now we are actully looking at the same starting point of the kick / jump.
5. The fourth / fifth fases are actually identical, and they come here in two separate sketches only in order to achieve a better demonstartion. This fase is the finishing point, meaning, the kick itself



In the kicking movement itself, between fases four and five, the kicking leg movement is identical to the movement of Sakin Stira Mehatzad and to Sakin Stira Mehatzad Beredifa. Only that here, we make the movement together with a high jump. A correct performance of the kicking movement will take us a little further forwards, when doing the turn, and by this we gain another split second of staying in the air.

Remember: Here again I must repeat a few things I had alreday writen along the book however, I do not see a way to avoid it. In certain situations, in spite of all my efforts, a number of movements and exercises are just impossible to descrive with words, nor with pictures and sketches. The most simple answer is to train untill achieving the right way and, a correct practice will always lead to this way. Maybe in the future, when books will become holograames, we will be able to pass all our knowledge.

In Beitot Sakin there are many energy triangles. Learning, understanding and combining the technique of Beitot Sakin, beginning from orange belt until this point, will give us, in the end of the way, the amazing and inexplicable feeling of controling the foot work technique, and the entire body.

Comprehending this technique would take us to places invisible to the eye, that not each one can understand and see, however this fact doesn't mean they don't exist. You, the student, must dedicate not just your body for the trainings, but also to listen during the trains to the silent voice. When you are in the highest point of the jumping movement, you see and feel everything from above. This is the divine feeling which leads us to the correct understanding, which gives us the ability to separate right from wrong – the most important principle in the Krav-Maga

CAR

In the first book I wrote together with the founder, I was able to convince him and to receive the permission to publish, for the first time in the history of the martial arts, defenses and solutions for situations inside a car. This was the first time the world was exposed to such techniques and, like in many other areas, also here the Krav-Maga proved its total superiority.

However, since then the knowledge of defenses inside a car was used wrongfully by many charlatans who do not have even the slightest knowledge in Krav-Maga or self-defense. And at this point I see myself obligated to explain a number of things, since that perhaps my first book is in some way the inspiration for all of this.

The pictures and exercises which appear here are all, in practice and logically, doable. All of them were tested, in trainings and in the reality, an endless number of times. However, we should not assume the same about other situations. There is no doubt that in the street – as in other places – everyone can successfully do defenses against knife, stick, gun or any other small and dangerous weapon. However I seriously doubt one's ability to do a defense against a knife or a gun stuck to his head inside a car, and certainly inside a moving vehicle. The inner space of a car is very small and the mobility of two people around a hand holding a weapon is very limited. And if the car is moving, then an accident will certainly occur and, self-defense and Krav-Maga is not the lottery – we do not wait for the results of a drawing. We make a defense in order to stay alive, and not in order to increase our chances of dying.

There are things in life which are final and definite, and not everyone can take them and change them, to add or to cut. Thanks God there was only one Imi. And nobody should take to himself a part which is not his to be. It is about time that teachers, beginners or seniors, understand once and for all that there is someone above them, with more knowledge.

Everybody is invited to visit the book's website and to inquire and look for answers, there is no shame in doing so, on the contrary. It demonstrates self-respect, respect to your art, respect to your students and above all respect to the founder.

In the Krav-Maga there are still many parts which were never exposed to the wide public from obvious reasons and this chapter is a perfect example for it. Additionally, some of the exercises are not so easy to publish, since sometimes publishing them can bring the opposite results than hopped for.
The Krav-Maga is a round and complete martial art. Every movement we may once need to use already exists inside us. We cannot break the circle. Any attempt to add or to cut certain movement will damage the circle's perfection. The founder did not need to create the movements and positions which appear in this chapter. He simply took them from other movements and techniques and "reassembled" them here. This combination is perfectly possible and if we want to adapt a mathematic approach to this matter, so also in order to resolve a mathematic problem you need an expert, not an amateur.

You the reader only needs to learn and to understand the Krav-Maga. Then you will discover on your own reactions to situations you did not even know they exist.

SELF-DEFENSE IN A CAR

One day the founder was asked to demonstrate how one can defend himself inside a car, and especially what can a woman do in these kind of situations.

In Israel everybody goes to the army, women and men alike, and the most popular, economic and fastest way for the soldiers to travel is by hitchhiking. Therefore, many times female soldiers are exposed to sexual arrestments in cars.

During a long period those exercises and situations were kept secretly, and only when I published my first book of the Krav-Maga I was able to finally open the doors for everyone to be able to learn how to defend themselves even in situations apparently hopeless.

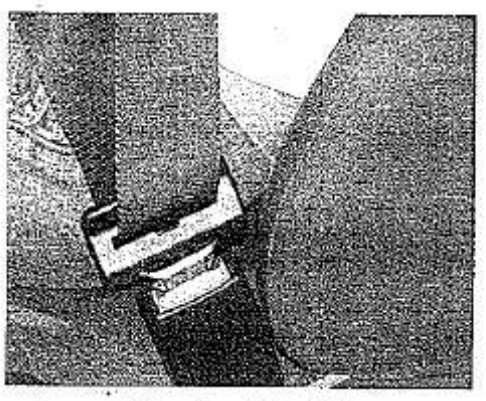
The first thing we need to do when entering a car is to learn it, to know it – how do we open and close our and the driver's safety belt clip, how do we open and close the car doors, if the car has an automatic or a manual gear, the handbrake location etc.

Situations can happen anywhere and anytime, when driving or when parking. Here we have Rotem and Shahaf demonstrating for us the various situations, in the parking area of the "Sugar-Loaf" mountain in the city of Rio de Janeiro.

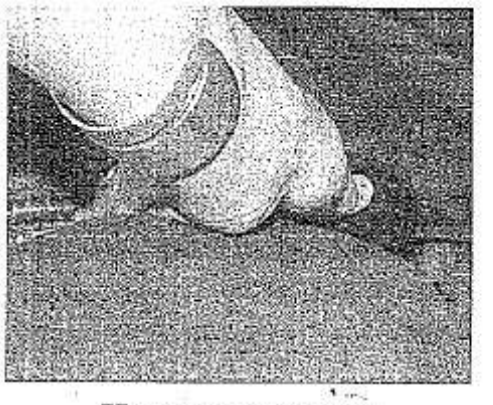
Situation 1:

Pictures A, B & C:

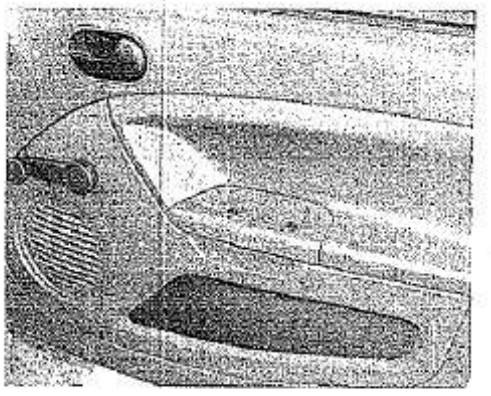
Learn how the safety belt works. The belt itself or its buckle can sometimes be used as powerful weapons.



The buckle (A)



How to open it (B)



The door (C)

Picture D:

The driver, innocently or not, puts his hand on your leg. Now is the time to understand and to consider a number of options. Neutralizing the attacker is a very easy and fast action; however not less important is to avoid an accident while neutralizing the opponent. Only in very extreme situations we will choose to put ourselves in such a position. Our purpose is to paralyze the attacker when he is slowing down, or when the car is in full stop.

Picture E:

Put your palm, apparently without thinking, on the driver's wrist or on the back of his palm. This movement must be soft so it will not expose your real intentions, however in the same time it will maintain his hand stuck to your leg.

D

E

Pictures F & G:

Put your palm beneath one of the attacker's fingers but be careful, so he would continue concentrating on driving. And then, when one of your hands is preventing him from lifting his hand, pull in one strong movement your hand which holds his finger until it breaks. Now open the car door and run as fast as you can.

F

G

Picture H:

If you do not want, or are unable to do it in that specific moment, then turn your entire upper body and with the far hand hit him with a fist punch to his face. Remember that here as well our purpose is to shock him for a short time so we would be able to escape from the vehicle.

H

I

Picture I:

An action identical to the fist punch, but more severe in its results – sticking a finger in the attacker's eye

Pictures J & K:

Hit or grab strongly his testicles (the driver's hands are not on the wheel just in order to better demonstrate the exercise) There is no need to continue holding his hand on your leg, unless we want to avoid from him any movement

J

K

Picture L:

If things become more serious, meaning – the driver had already parked the car, do not think twice: open immediately the door, release the safety belt and stick your elbow in his face (the elbow of the hand closer to him – usually the left one) and run away from the car

L

Situation 2:

Picture A:

The guy is putting his hand around your shoulder, and despite your resistance the hand remains there. You decide to react.

A

B

Picture B:

We turn the upper part of the body towards the attacker in order to have more strength and to get ourselves closer to him.

Picture C:

Simultaneously to the body turning movement, put your hand on his shoulder and pull him towards you and yourself towards him. A bite anywhere in his upper body will cause him a tremendous amount of pain. Generally speaking, the use of the bite as a defense in situations of proximity is very popular in the Krav-Maga. This is a very powerful weapon, although controversial.

Picture D:

Together with opening the car's door and releasing the safety belt, hit him strongly from below with Makat Marpek to his chin

C

D

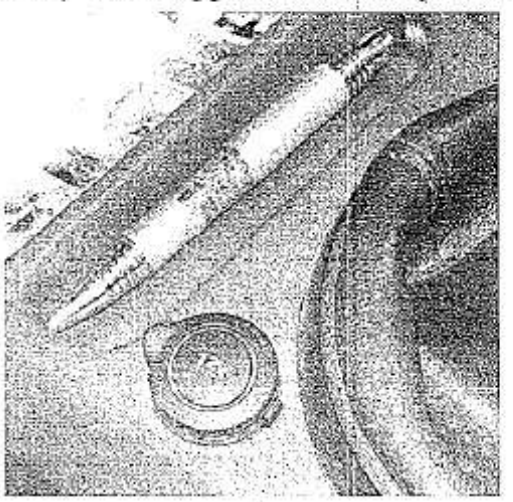
Weapons:

Many times we are not aware to the escape positions we have just in front of us, maybe due to lack of knowledge. Using weapons is a dangerous thing and therefore we must act wisely and calmly and to limit this use only to cases of a clear danger for our life.

We must always look around us; our surroundings are always full of options. A pen, or the car's lighter can be easily stuck in any of the opponent's weak points, however we must be careful.

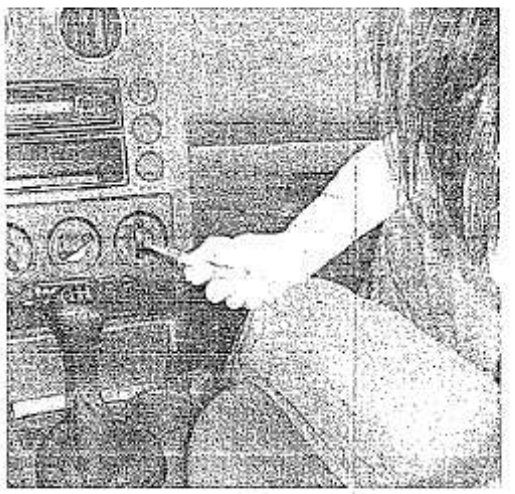
Pictures A, B & C:

In these pictures we can see the pen in the car, or the car's lighter, covered in this case although this is not preventing us from using it. We must hold very strongly the pan, as if it was a knife. Any form of stabbing, as long as it is done quickly and determinedly, will do the job. Our true enemy here is not the attacker, but our hesitation. A hesitation can expose our intentions to the attacker, and maybe also the fact we are not able to react, meaning – that we are weak, and therefore an easy prey.



A

B



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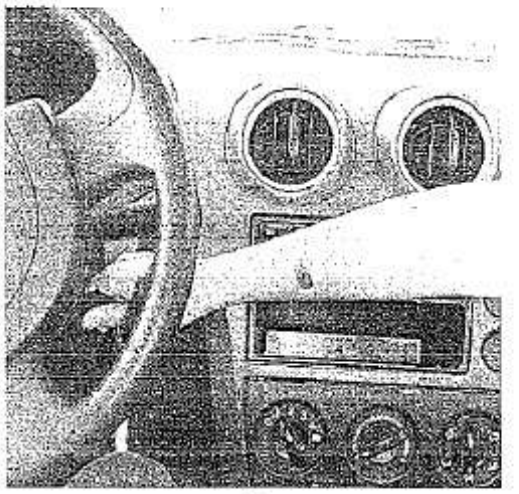
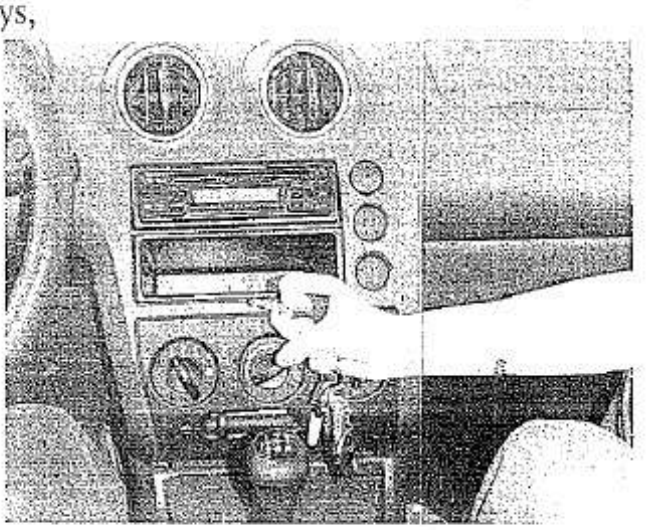


D

Pictures D, E & F:

Here we take a calculated risk. Reach your hand towards the car keys, in a very fast and short movement, grab the key and turn off the car and then take the key from the ignition. Clearly this is a very dangerous move, since that the driver looses control the second we act; however in this kind of situations we do not always have a choice.



E

F

In the same movement, hold the key strongly inside your closed fist, leaving only the longest key out of the fist (usually the car key) and stab the driver's eye with it.

Precautions:

Pictures A & B:

When we decide to use one of the options we learned here in order to escape from the car, we must consider the emergency stop that the driver will do, and we need to prepare ourselves for it in advance. Before and during our defense against the driver we need, without him noticing it, to release his safety belt. This will have a double effect – not only that he becomes the attacked and not the attacker, but he still needs to control the vehicle and suddenly also the released belt is getting in the way. In case of an emergency break he might be thrown forwards and that is good for us. We, on the other hand, are still using our safety belt. We can fold our legs on the seat and hug the knees with the hands, the head stretched backwards to prevent a hit; or we can also do as shown in picture B: to bend forwards with the hands and the upper part of the body, although this is less recommended. We need to open the door and to escape as quickly as we can in the first opportunity we have.

A

B

Damaging the vehicle:

When you enter the car, learn its mechanism. Grabbing and pulling strongly the gear stick, and it does not matter if it is an automatic or a manual one, will take the car and the driver out of balance and would very likely lead to an emergency brake, giving us another opportunity to escape from the vehicle.

Remember: it will be a cliché to say that you should check very carefully to which car you enter, but still…

When we know exactly what we should do, many things seem different to us and our self confidence, which is the essence of life, allows us to live differently, with less worries. The catch here is to choose the right timing to do the defenses, to escape from the car. There is more danger in escaping from a fast moving vehicle than from a slow car, moving inside the city for example. Wait for the right moment – in any hypothesis do not miss it, because then we might not have another chance to react.

Why Names in Hebrew

The founder had a student that worked as a Krav-Maga instructor in a "Kibbutz" in the northern part of Israel. As it was costumed, the student invited the founder for introduction and training with his students from the "Kibbutz". And since I was the proud owner of an automobile those days, I "worked" sometimes as the founder's driver, and it was only natural that I will participate in the event that also included lunch in the Kibbutz's dinning room. That day the dinning room was completely full – all the Kibbutz members wanted to meet the great teacher personally.

Well, after the training and the introduction meeting, we walked all the way to the dinning room, surrounded by dozens of the Kibbutz children, some of them are Krav-Maga students and others interested in become ones. And, half the way to the dinning room, the founder pointed his finger to one of the houses roofs and said: look up there, at those two fat Zonot (in Hebrew – prostitutes). Immediately everyone began laughing because of the teacher's words. I and the other senior student immediately said to the teacher – how can you speak like this in front of the children, and besides, where do you see any girls? The founder, his finger pointed towards one of the houses roofs, insisted – look up there, at those fat Zonot! At this point the waves of laughter included also myself and the other student. The founder looked at us, furious, and asked: what's so funny? Then I explained to him – you should say "Yonot" (the Hebrew word for pigeons). When he understood the jock, a big smile appeared on his face and that was the end of it.

During the many years I spent with the founder I heard him speaking a number of languages fluently, however, for some reason it was the Hebrew language that was the most difficult one for him to speak and such small and amusing mistakes like this one had become part of the routine, and all of his students were "testimonies" of some kind of a linguistic mistake.

However, all of these disappeared at once the moment the founder entered the Tatami, or when he was talking or lecturing about the Krav-Maga. Then his Hebrew became sharp and clear. He always said: I speak the Hebrew I myself understand. I am not ashamed to admit that I as well used this phrase in lessons I gave, teaching and principally explaining movements and exercises.

One day arrived to BUKAN – School of Krav-Maga, which I founded in the city of Rehovot, a Japanese girl and introduced herself as a high-rank Aikido teacher. Since this is one of my most favorite martial-arts, I invited her to give a lesson accompanied with a lecture about the Aikido to my students which demonstrated their interest in the subject. And, during the lecture she explained to us how the Japanese language is used as part of the complete and complicated comprehension of the various exercises and movements names.

None of us really understood a lot, since we do not speak Japanese. However, there was one explanation everyone understood. It came when she realized we are having difficulties understanding her. In order to better explain herself she wrote her name in Japanese on the board. Yumiko – was her name and it had three letters. Each letter, she explained, signifies another complete name. So, in free translation, her name – Yumiko – is "a bridge above love". Wonderful, amazing. Any other word will diminish from the beauty of the language, of the use of the letters and words.

During the years I dedicated myself also to learning the ancient Japanese singing – Haiko. The use of the letters, the words and the language is amazing. However, not the Japanese language is the subject of my writing and all my intention here is to explain the possibilities of using the language.

When the founder developed the Krav-Maga, he needed, of course, to give to each exercise a name. I presume it was quite a problem, since there was no option to translate from another language, because the exercises in the Krav-Maga do not exist in other martial arts, and the Hebrew name must be suitable in such a way that they will include inside them every possible answer, and every possible moving direction. In general, the subject of the movements in the Krav-Maga is maybe even more important than the exercises themselves. If we will not know the movements of the exercise, we will certainly fail when trying to do it.

And it is here that the importance of the names takes place. For example: Blima Leachor (fall backwards). An exact and simple name. Is it? And to where do we fall? Backwards? Absolutely not. Blima Latzad (fall to the side) – here to where do we fall / land? In Blima Leachor, we fall downwards and not backwards, otherwise we will hurt our back. In Blima Latzad and Blima Lefanim, we indeed fall to the side / forwards. This is a full and extensive use of the language. Often, when I examine students, I asked them a question and add that half of the answer is already inside the question.

Many names, from fist punches through kicks and until the various releases, attack exercises and many more, everything in a clear and objective language, as long as the trainings of Krav-Maga are in Hebrew. Here in fact begins the big problem of the Krav-Maga today, when, from being a provincial martial art in a small country as Israel, it became a popular world wide martial art for self-defense, practiced in many countries, and in each country with its own language.
In all the martial arts the names of the exercises were kept in their original language, if it was judo from Japan, kung-fu from china or tae-quan-do from Korea. Only in the Krav-Maga the name of the art was kept but all the names of the exercises were changed accordingly to the local language. Because of that the names have lost from their strength and connection to the reality to which they were adapted. The Krav-Maga is an Israeli martial art. Its strength and power are kept in its original language as in all the other martial arts. We must maintain this tradition at any cost in order to protect and preserve the present and the professional future of the Krav-Maga.
For a certain period of time, with the order of the founder, that wanted his instructors to purchase "wide education", I trained regularly in judo. The beginning of the training was extremely hard because of the fact I had to learn and to memorize dozens of exercises names in Japanese. Moving from learning in the simple Hebrew language to difficult Japanese terms is hard to everyone in the beginning. However, for a black belt student, those hundreds of words and terms are easy to pronounce as if they were its native language. And that is exactly how it should be for all of those who practice Krav-Maga, wherever they are in the world. We, as instructors, must pronounce and translate for the students the names, exactly as the founder created them from the bottom of his soul. To teach Krav-Maga in other language then Hebrew is simply killing the art. It is true that for the exercise it does not make any difference how you called it and how you pronounce its different movements, however, if we practice Krav-Maga also for the name of the practice of an art, then the original language is mandatory.

In the different languages we can observe the use of words which have more than one meaning, and this can create confusions and misunderstandings and we must avoid this in any cost. Furthermore, in certain translations we are obligated to use words which are not a part of the Krav-Maga spirit, and I will say it specifically – by doing so you kill the art. As example we can look at Hagana Neged Egrof – defense against a fist punch, to the left or to the right, makes no difference. In Hebrew we use the terms defense (to defend), however in English I often hear the use of the word "to block", which is simply not a defense. This term – to block, expresses force, a total stop of the hand movement, a lot of physical strength or use of it, while by using the word "to defend" the Krav-Maga is trying to give a sense of continuing and free movement, if the first defense was not successful we immediately pass to the next one and if needed also to an attack, which many times in the Krav-Maga is an integral part of the defense exercise. The term of doing a defense in the Krav-Maga means to flow with the opponent, to use his force against him, and not to test our strength against that of the attacker. In many cases the exercises and releases were created so they will be more suitable for those with less physical strength.
It is clear to me that all of this is more difficult to do than to write. However, my goal here is one: to preserve the Krav-Maga as it was created by the great founder, and I only write what I myself do, this is how I learned and this is how I pass it to my students.

THE WATER TECHNIQUE

When the founder instructed and taught me this technique, it was considered a brilliant creation, which can increase significantly all the physical abilities, using only one type of training: a combination of running, weight lifting, exercises of flexibility, velocity and any other training you can possibly imagine. When you train this technique correctly, you can reach considerable achievements. If practicing Krav-Maga improves the physical abilities, than using this technique has the primary. The most recommended place to train is a quiet and isolated beach, with relatively weak streams.
The practice should include a number of elements:

1. "Softness": enter the water until the height of the hip. Feel the softness around you. This "softness" is not real, it is only an illusion created by nature. The water has a mighty strength – look at the power of the waves, at the force of the water in time of a flooding. Absorb all of this inside you. Learn to move as lightly and as softly as the water, however in the same time be strong as a rock – this is the first law of the water.
2. Stand in the water until the height of the hip, wearing the wide and water soaked Krav-Maga pants. Now practice kicks, very quick kicks, from the ground until the height of the water, and above.
3. During all this time you must feel and learn how to balance yourself; the water will try to move you from your place – but you must stay steady, you cannot allow the water to move you, and in the same time you need to cooperate with the "soft" movements of the water.
4. From the same position you also need to practice Beitot Benitur (Flying Kicks); I would put this training between very difficult to impossible, but the results it will bring are amazing.
5. Learn to prepare yourself for the worst. Make Gilgul Lefanim inside the water. Do it in shallow waters, there is no need to do it in deep waters. The feeling of doing a Gilgul into the water and then coming out of the water is almost identical to that of a fight. And just to emphasize everything, we can look on the fact that all the special units in the world today have trainings in the water.
6. Stand on a boat or put a piece of a wide and strong wood and stand on it. Now, practice kicks – this is the real test of our stability. Kick Magal, Sakin, Beitot Leachor (kicks backwards). Everytime you fall to the water – a black point for you. Only this kind of training could help you find your exact point of balance.
7. Learn and train on Beitot Betitu inside the water. You start with your body outside the water however you end the kick with the body inside the water. This technique will strengthen not only your body, but also your reaction abilities and your self-control, and it will help you to overcome your fears and to better control your breathing during a fight.

Thirty years ago everybody underestimated this technique, when they saw it or heard about it. However, in our days any self-respecting sport utilizes, in one way or another, this water technique.

Remember: train in the beach, or in a lake, but in a hidden place, where not a lot of people will be able to notice you. Always try to practice with another partner, since it could be a little dangerous to train alone. Don't practice inside a swimming pool, unless that is your only option.
This technique was first published in the first book of the Krav-Maga: "A Guide for Self-Defense", from 1988, and immediately made waves, literally.

THE WATER TECHNIQUE

THE KRAV-MAGA AS A MARTIAL ART FOR SELF-DEFENSE

In the first place, the reader must understand the meaning of the words self-defense for the people of Israel. With the end of the Second World War, enormous waves of Jews, survivors of the holocaust and the war, began arriving to Israel. The decision was very simple; there was no where to escape, and therefore the only remaining alternative was to stand and to defend themselves as best as they could against the large and organized enemy armies.
The Jewish people always considered itself to be the defender, not the aggressor. We can find a prove for this conception in the fact that one of the main resistance organizations which fought for the independence of Israel was called the "Hagana", the Hebrew word for "Defense". The Israeli army which was created a few years later also is officially called the IDF – Israel Defense Forces, not the attack forces.
During all of its six thousands years of existence, the Israeli nation was never considered to be a warrior one, but a nation that for many times was forced to defend itself against various enemies. This "tradition" created the unique and different conception of the term "self-Defense".
"Self-Defense" is some kind of a genetic code which is accompanying the Israeli people and his leaders for more than six thousands years. As examples, we can look at Samson (from Samson and Delilah) who killed a thousand of his enemies with his bare hands; King David who killed Goliath. During the entire biblical history we can find persons with unique self-defense abilities, from the time of Adam and Eve until the creation of the Krav-Maga by the founder.
Following those codes and traditions, the first and best martial art for self-defense was created, the founder begun teaching self-defense even before the creation of the state of Israel. In those times the trainings were mainly done with weapons such as sticks and knifes, because sometimes those were the only weapons available. The founder's large experience with knifes and sticks brought later on to development of defense techniques against these two weapons, techniques which changed forever the conception of the martial arts in all that is related to the possibilities of making defenses against these weapons.

The founder built the Krav-Maga around four main formulas, or assumptions. It is impossible to determine which of them comes first, since they are all connected one to another.

The first rule of the Krav-Maga:
Specific defense against a specific attack

We shell examine a few examples: when defending against strangulation from the front. We make a certain defense, for example release number one – "stabbing" the opponent's neck with Makat Ktzot Haetzbaot. In fact, we could have done the same movement / punch also in a situation of Shichrur Mehavika Melefanim. Another example is defense against a fist punch. The exact same movement of our hand defending against the attacker's hand could have been done also in a defense against Beitat Magal, for example. However, things do not work this way. If this was the case, then all we would have to learn is just a very small number of movements with a very poor repertoire of defenses, maybe a few attacks, and with that we would have gone out to the street to defend ourselves. And at this point comes the very realistic question, so realistic that it becomes a question of life and death: and what if the man who is coming to attack us knows more movements and attack techniques than us?
Furthermore, when dealing with self-defense, things are more complicated than that. The founder always said that there are no two equal people – a movement, or an exercise, that will be natural for one, can be extremely difficult for another. And here we can see the greatness of the Krav-Maga as a unique martial art. Going back to Shichrur Mehanika Melefanim (release from strangulation from the front), we can see there are sixteen forms of releases or positions how to avoid the strangulation. In Shichrurim Mehavikot we will also find a large number of releases and movements.

The founder always insisted that each student will know all the releases, defenses and exercises, so that in time of danger the body will react instinctively, using the most natural movements to his character and his body

If we will try to look for shortcuts we will be like a man who has orders from his doctor to swallow one pill a day, however instead de decides to take them all at once, so he will get better faster!?!

There is another hidden element here, not less important When learning self-defense, we do not learn how to conduct fights – we learn how to do one very fast exercise / movement, in order to penetrate the opponent's attack and to strike him before he will understand what is going on and will change his attack technique. Most of the people who come to learn self-defense are not interested in becoming "warriors"; they do not come for the competitions, trophies or medals Those who are interested in these things will turn to other martial arts, such as Judo, Karate, and Korean Karate – Ta-Kwan-Do A student can learn only one exercise – but this exercise he must know perfectly There are no short cuts in the Krav-Maga.

This is the point in which we reach the second rule, which is not less important:

Minimum way, maximum speed, maximum strength for the punch.

All the defenses and exercises in the Krav-Maga are built by the same pattern, meaning – we use the shortest movements and as less movements as possible – we minimize the number of movements we have to do in each exercise and defense For example, when doing a defense against a kick, if we will work with two or three stages, we will give the attacker enough time to "see" our movements and to change his attack angles One fast hand movement is all we need in order to strike the opponent while he is attacking us This principle is based on the phrase – "the hand is quicker than the eye", taken from the magicians vocabulary As shortest the movements / defenses are, the quicker they will be. Now, all we have to do is to invest all our strength into this one blow By this concept – maximum strength for the punch – the founder referred to Smol-Yamin punches, in which we pass all our body weight towards the punch / opponent

The third rule:

That no movement will be strange to us.

Those are the exact words of the founder

This phrase is directly connected to the concept of specific defense against a specific attack. Only that here our point of view is different The founder said that we must train ourselves to such a point that in time of danger our body will know an endless number of positions and possibilities which it could use in order to react instinctively. We can never know in which situation we will find ourselves in the street.

After the founder passed away, many schools decided to cut and to shorten the Krav-Maga exercises. In fact, it is possible to say that most of the Krav-Maga instructors today only teach half of what was originally developed by the founder

There is the claim that the Krav-Maga was based only on professional elements and it is free from any kind of ideology Well, I must admit I myself heard the founder saying it more than once However, we must understand those words exactly as they were said, where they were said and to whom. When the founder was still an instructor in the army and also later, when me and him conducted a number of intense courses to people with specific functions such as security men, police officers etc, and the entire duration of those courses was no more than a few dozens of hours, this was the founder's conception of the course – we teach exercises, defenses, punches etc and that is it In this kind of situations, that was the right way to work However, when someone invests years in training and achieves his Black Belt, the proper fact he reached a Black Belt already means that there is a clear ideology here Also in the world of boxing, where there are only three punches, when the competitor

enters the ring there is still some kind of an ideology behind him. Every professional athlete in the world today passes through a mental preparation, and most of the big athletes also work closely to a psychologist with an expertise in working with athletes

The fourth principle:
Do what you can but do it right.

As an example for this principle I would like to bring a personal story.
A few years ago I was invited to give a seminar in New-York city. Between other events, the hosts took me to see a demonstration of one of the biggest Karate masters of all times. The demonstration was done as a promotion for his new book. Among the exercises he showed was a defense against a stick. The defense was done by raising his fisted hand from the hip until creating a 90° angle between the hand and the head, and then the stick was blocked by the hand and broke into tow parts. I have to admit I was very impressed, not from the way the defense was done – but mostly from this man's exceptional strength. This martial artist was fast and strong in an unusual manner. Afterwards he demonstrated a defense against a pistol threat from the front – he kicked with the inner part of the foot and diverted the hand which was holding the gun. This movement was amazingly fast. However, coming back to our reality, I seriously doubt how many people in the world are so strong and fast. As I have already written, the people who usually come to learn self-defense not necessarily own these unique abilities.
If we would look carefully at the defenses against stick in the Krav-Maga, we will see that the hand which goes against the stick is almost completely straight, and that is in order for the stick to slip along the hand and by this to avoid a hit in the head. The counterattack is done simultaneously to the defense movement. There is no dead time between the defense and the attack.
Furthermore, only a few professionals, such as policemen and security men, are really able to react in such a way against a gun threat. In the Krav-Maga, in defense against a pistol threat from the front, we raise the hands only as high as the pistol, so that in the moment of the defense we will be able to use the principle of minimum way maximum speed.
When the founder created the self-defense exercises, he made sure all the smallest details were considered. When we look objectively on the difference between raising a straight hand and letting the stick to slip along it and between an attempt to block the stick, I think the answer is obvious. The kicking technique in the Krav-Maga was created using a principle which is the complete opposite of the one used in the other martial arts. Instead of kicking with the back of the foot, we kick with karit kaf haregel. This is what the founder meant when he painted with his artist hands on his school's walls in the city of Tel-Aviv: Do what you can but do it right. When we will look and try to see what is behind these words, we will be able to learn and to know how to separate between do and not to do, and to develop inside us a unique and professional intellect.

This is the moment of truth:
One who deserves it would
understand the perfection
behind it
One who does not deserve
it would never see and
understand the difference

Black Belt

ההחלטיות

להיכנס

Hahechletiyut Lehikanes

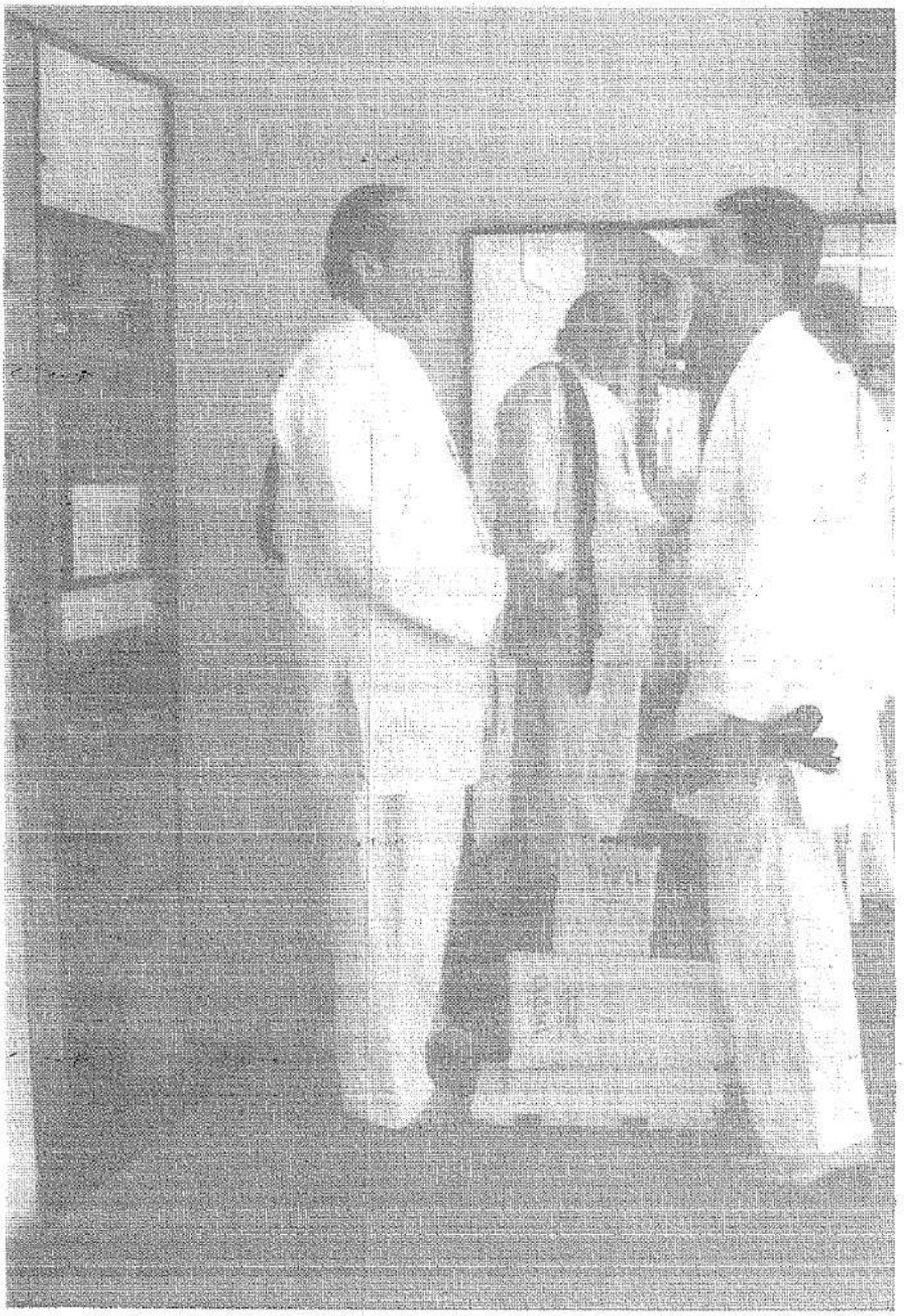
The Determination to go in

The ultimate Israeli biblical weapon. An ancient tradition which goes back almost six thousands years and is used by every generation until our days.

And that is the Krav-Maga

Genesis

At the time of writing these lines, I have been doing Krav-Maga for more than 38 years.
Thirty eight years of endless studies, practices and self-improving as a Krav-Maga artist. And all of this never-ending journey is done with the close observation of my master, which stood by me all those years and even now, after he had gone away from us, he still exists in my thoughts and in my mind, like it was the first time I have seen him. And if there is, somewhere in the sky, a pantheon of the great masters of the martial arts, I am sure he is out there among them, teaching the ways of the Krav-Maga.
The founder had trained and qualified two disciples to continue his way. From the beginning, he had seen and planed everything in such a way that I will never know what he was planning for me. For many years he had nurtured in me the principles and the secrets of the art so I will achieve the highest professional point possible – to know and to recognize one's physical and spiritual qualities by a single look, to be able to read one's body language like an open book.
When the founder was still teaching and training regularly, he was the owner of two academies. One in his home town of Natanya, and the other one in the biggest city of Israel, Tel-Aviv. His senior student lived in the city of Natanya, the same city the founder was living, while I was living in another city – Rehovot, which is located about thirty minutes drive from Tel-Aviv. And so, everyday I went to another city to train – one day to Tel-Aviv and one day to Natanya, which is located two hours drive from my city. And in the weekends – on Saturdays, when there were trainings for senior belts students, I always came earlier, went up to his apartment in the fifth floor, had the morning coffee and then we went down together, I'm holding his bag with his kimono inside, to the gym which was in the lower floor. However, always before the training, in his house, I received from him an advice, a lecture, and sometimes only a single word which was enough in order to illuminate my thoughts when I was looking for answers to a certain issue.
Slowly, step by step and without my knowledge the founder had made me what I am today. One day the founder's senior student had announced to the founder and myself that he had found his future wife and that soon they will get married. After celebrating the news with a toast, the founder tolled us that when his senior student will marry he will receive the gym in the city of Natanya as a wedding gift and then he turned to me and said: and you Lichtenstein, when you will get married you will receive the school in Tel-Aviv. For a moment there I thought the great teacher, which was always logical and reasonable in his thoughts, had lost a few parts that were holding his head to his place, since in those days I was very young and the thoughts about marriage seemed very far away from me.
Well, a few years had passed and life continued floating between one training to another, until one day also my day of wedding had arrived. The founder was of course one of the guests of honor. When he arrived, he gave me an envelop, and only at the next day, after the excitement of the wedding had passed, I opened it and discovered there, for my surprise, a large sum of money, a key and a typed letter. At the beginning I thought it was some kind of a joke. However, at that same day, after conversation with the founder, I found out that this was indeed the key to the founder's school in Tel-Aviv, in 27 Pinsker St.
At that day I began my own way as a teacher. After a few years I changed the center of my activities from Tel-Aviv to my home town, the city of Rehovot and established, with the full cooperation and support of the founder, the school of Krav-Maga – "BUKAN". Today, BUKAN - School of Krav-Maga is the biggest school of Krav-Maga in the world and the only one that still teaches the founder's exact and complete way.
BUKAN – School of Krav-Maga was fully recognized by the ministry of education in Israel, which cooperates with BUKAN in several unique projects which were never done before in world.



Like Father Like Son. Copacabana, Brazil. 2006

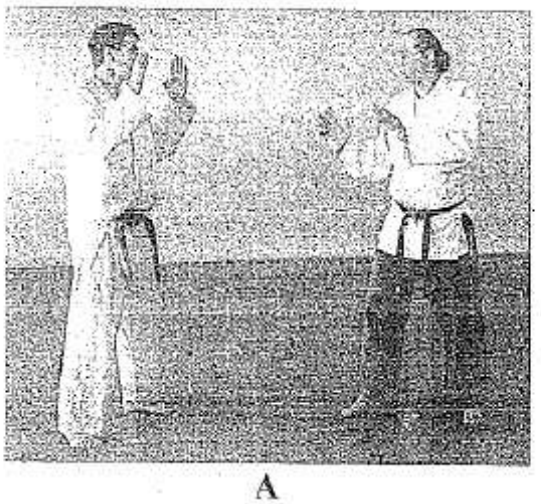
HAGANA OMANUTIT
Artistic Defense

In this defense the founder intentionally tried to break all the rules he has created for the Krav-Maga, and the reason for that is simple: to show us that sometimes our only option is to change the rules. However, do not mistake – the change must be a reasonable one, and the meaning here is not to encourage changes, but on the contrary – to show our skills and domination in the opponent's attracting technique, that is – to cause our adversary to attack us when and how we want him to.

Picture A:
Standing one in front of the other. Pay attention to the fact that this is one of the rare situations in the Krav-Maga in which we stand in an opposite Amidat Motza, meaning – with the right leg forwards instead of the left one

Picture B:
Approaching the opponent. We create the approaching situation intentionally, in order to tempt the opponent to attack us. Pay special attention to your palms and feet position, and keep your eyes on the opponent the entire time.

Picture C:
The opponent has attacked with both his hands simultaneously; for us it makes no difference if he attacks with each hand separately or with both of them together. We move with both our hands forwards and by doing so we divert the attacker's hands out of their attacking line.


A

B

C

Picture D:
In the moment we straighten our hands, we grab the opponent's hands. I have already given a number of examples in the past for this technique of complete take-over on the opponent. We use our right hand to grab his shirt behind the neck and with our left hand we strongly grab his right hand so he won't be able to free himself. Pay attention to the legs' position – how we have advanced with our back slightly turned to the opponent. Observe how the right foot is ready to kick.

D

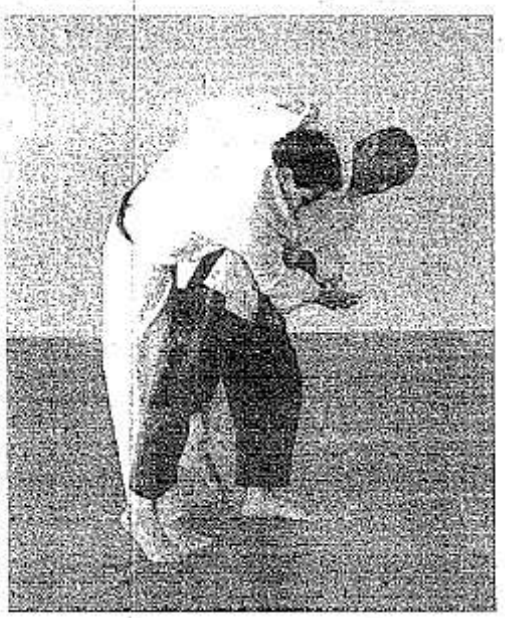
E

Picture E:

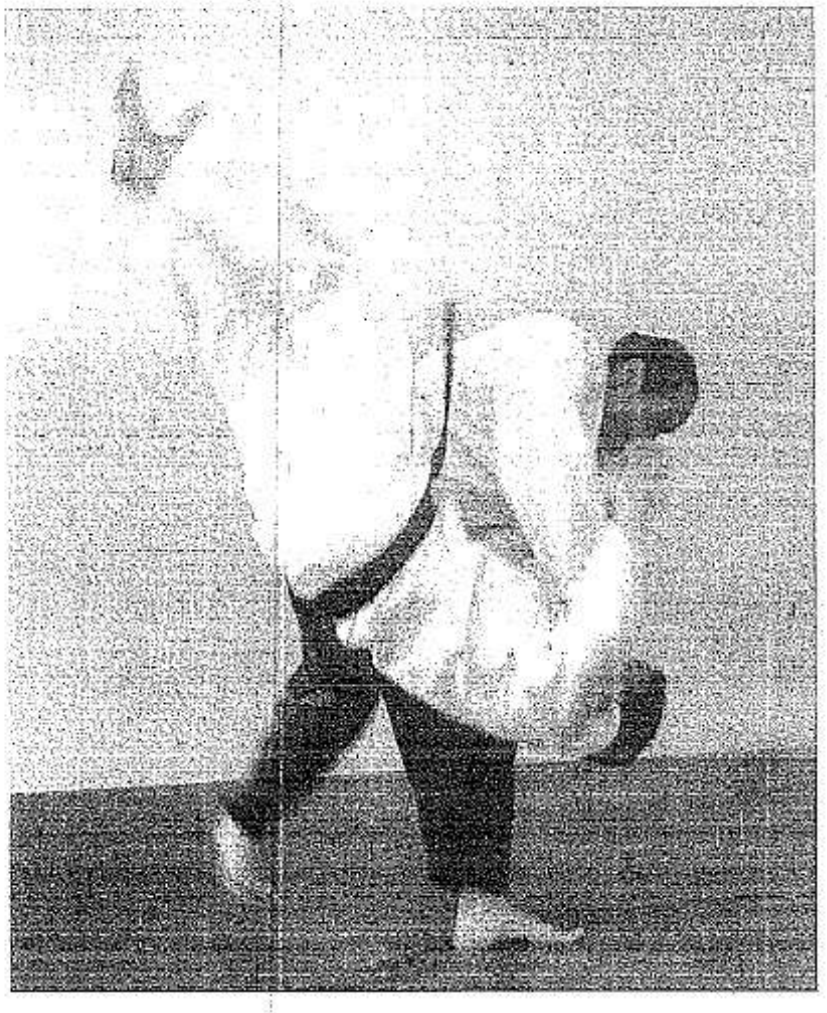
As an immediate continue of the previous stage in which we strongly grabbed the opponent, we now kick in his testicles by using Beitat Snokeret Leachor. This kick alone will be enough in order to neutralize him for a long time. Nevertheless, we have the option here to go even further.

Pictures F & G:

Now, right after the kick, it will be easy for us to throw our opponent to the ground. In picture F we can see the entrance and in picture G the throwing movement itself.



F



G
The Throwing

Motorbike!!! – what can we do?

In many places in the world people had never heard about it, while in other places this form is widely used in order to steal purses or bags. In the beginning it seems frightening – a motorbike, two riders, helmets. But things do not work this way. Every situation has its own technique, its own dynamics. The Krav-Maga teaches us to analyze movements and positions in a split of a second. The body learns to react before the brain realizes what is happening. That is not just a phrase. Every military commander understands and knows it when he trains his soldiers to become better and better.
And here lies another principle. Many will probably not like it but there are no short cuts, we must always have in our mind the sense of danger. To learn what to do in different situations is easy, but if our senses will not warn us in time, how could we know we need to defend. Even if we are very fast, sometimes it's not enough. The motorbike will always be faster. The element of surprise caused by an attack from behind takes away from us any ability to react, and this is why we should develop the other factor, a factor that the founder dedicated great part of his time to develop. And in Israel of today, with endless waves of terror attacks on civilian targets, the people had developed these senses naturally, and every day you can here about people that felt something inexplicable that avoid them from going to a certain place, and that place was bombed.
If you will not be ready always, you will loose. And all of these stories that the Krav-Maga does not have "another side" are a pure creation of charlatans and impostors which had never actually lived in Israel and learned from the founder.
Let's analyze a little the technique of stealing a purse from a motorbike. On the motorbike there will usually be two people – it will be difficult for one aggressor to take control of the entire situation. The quickness of the aggressor's hand movement is limited - he can move slower, but not faster. Therefore there will be a complete coordination between the motorbike speed and the gripping movement and furthermore, it is likely that before the gripping movement the driver will slow the vehicle. The driver is in a relatively balanced position – his legs are well stuck to the motorbike and his hands are holding it as well. However the other passenger in the back is not holding virtually anything, as his hands are free for the grip. This is their weak point. Yes – we have to be very quick and very determined.

Some basic rules of caution: first of all, there is no need for you to walk so close to the end of the sideway, this is a very good way to "invite" the criminals. Walk in the middle of the sideway. Second, if you had already decided to go there, why don't you pass the bag to the other shoulder, to the side away from the cars.
Third, why not to cross the purse along the body, so it will be almost impossible to take it from us. And forth, in suspicious and isolated places we do not walk with our bag in such an open way, to be careful will not do any harm. And usually, if we will not look for trouble they will not find us.
Always walk when one of your hands is holding the bag. Of course that Pedro, the guy in the picture, has made any possible mistake on purpose, so that we will be able to learn. What not to do.
The introduction picture shows us the gripping moment – the driver slows down and his friend is reaching for the bag. In the moment his friend will hold the bag, the driver will accelerate the motorbike speed. Therefore, this is the second we must react. We must feel what is going on behind us, to be aware of everything. It is very possible that someone will shout something at us; we must live our entire environment.

Picture A:
Here the aggressor had already grabbed the bag. Of course this position is not possible in the reality because we would be already in the third stage of the exercise, however this is a pictures book and not a video film and therefore I bring each picture separately. I personally always hold the bag strap with one of my hands so the riders behind me will not be able to see it. A strong pull can take me out of balance and even make me fall, but the bag will not leave my hands. I chose to show the position from two angles: from behind and from the front.

Picture B:

This is in fact the same movement only with a front view, since it was not possible to see the movements from behind.

Holding the bag with both hands. In the first place this action alone already is enough in order to avoid any pulling movement of the bag. Second, at this point the defender had already passed from walking to a position of a very stable stand, ready to move to whatever direction he will need, following the attacker movements. In certain cases it is very possible that the back rider will fall from the motorbike. Pay attention to how the leg closer to the attacker is already prepared for the kick.

Picture C:

Without any break, and without a lot of planning we simply jump towards the attacker's body with Beitat Akev Latzad. This is an ideal height for such a kick and his hand which holds the bag exposes him completely for the kick. Now the aggressor has to options: or to let go of the bag and to escape or to be hit by the kick that will send him to the nearest hospital. The kick is done together with an approach step and not from a static position – we literally jump into the attacker. And of course, we do not let go of the bag in any hypothesis; in fact, holding the bag even helps us to maintain our stability.

Picture D:

This position / kick is another option we have. Each one of us has another action form suitable for him, and after all the idea here is to try and to resolve the problem as fast and as quick as possible. Beitat Magal to the attacker's head. Of course that the problem here is that he is protected by the helmet, but the purpose here is to cause him to let go of the bag or to take him out of balance so we could attack again from a different angle – maybe first Beitat Magal and after it Beitat Akev. This is a very fast, strong and continuous movement; however do not forget that the kick is always done with karit kaf haregel.

Picture E:

The back part of the helmet is made from very strong materials. If we will kick with snickers, we will not be able to break it and to harm the opponent. However, the front part – the part that protects the eyes – is made from relatively soft material and a well aimed kick will break this transparent plastic easily and will hit the attacker's face. This kick is a complete change of the attacking technique, since here we are doing a full turn towards the attacker. This movement is a little longer, but it will increase the strength of the kick significantly.

Picture F:

We are not entirely stupid. If we can kick in the head of one of the attackers, why not to kick in the other one's head as well? It is very important to use a helmet, however there are always some wise guys who do not use a helmet; after all, they are criminals. This is a weak point we must use for our advantage – Beitat Magal to the driver's head is not less effective than a kick to the second guy.

Picture G:

We can also kick Beitat Akev to the driver's head, which is actually responsible for the motorbike movement. This will be the most correct and accurate thing we can do. We just need to understand the situation and to react quickly and decisively.

Picture H:

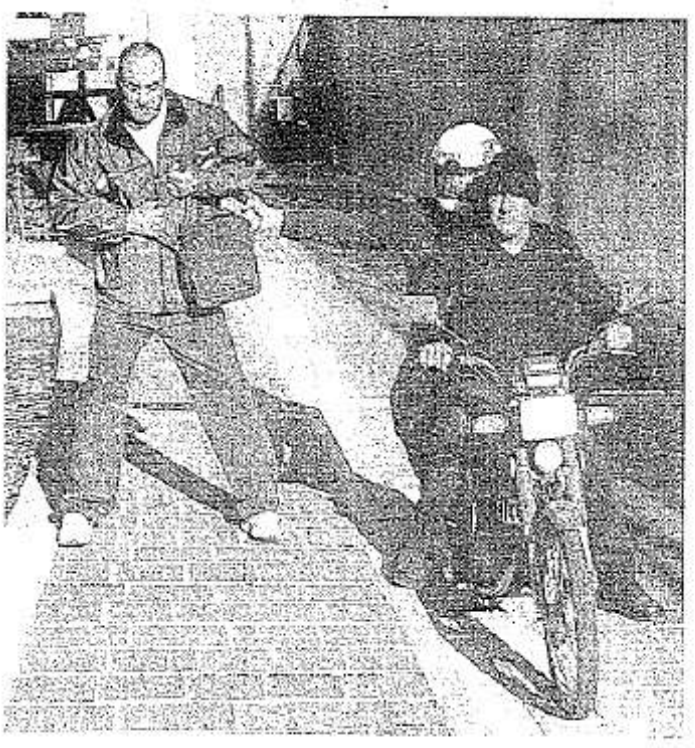
Sometimes it does not make any difference if we decide to kick the attackers or not. Each one of us has a different nature. I personally would definitely select to go on the most unpredictable solution, that is, to do the last thing the attackers will expect – simply to jump on them, to push them and to take them to the ground together with the motorbike, or maybe to combine a kick together with a jump on one of them in order to take him down. Nevertheless, this action demands a quick decision and consequences we must take in consideration.

Remember: There are many teachers, too many, who are not teaching any more the various kicking techniques. They cover it by inventing stories why it is not necessary to learn how to kick. But every student who wishes to know the truth, the origin of the martial-arts, why were they created, by whom, from where did the knowledge came from and what were the physical sources for that, will quickly find out the answers, which are not at all simple. The first exercises, the first and most basic movements in the creation of the martial-arts were, and still are, the different kicking techniques, the foot-work techniques of the Shau-Lin which during many years were kept in secrecy.
In many situations we do not have another option but to defend ourselves using only our legs. And the miserable excuse that the leg's movement is too long and slow is simply wrong, and I have no intention to try and to explain why, because this will require an entire book just for that. Teach yourself how to kick, to move together with the kick's movement, to sense the inner entity of each kick and then you will find yourself kicking without even to notice it. Do not let yourself to be deceived

Queretaro, Mexico, November 2005
What are the possibilities?

What are the possibilities?

A

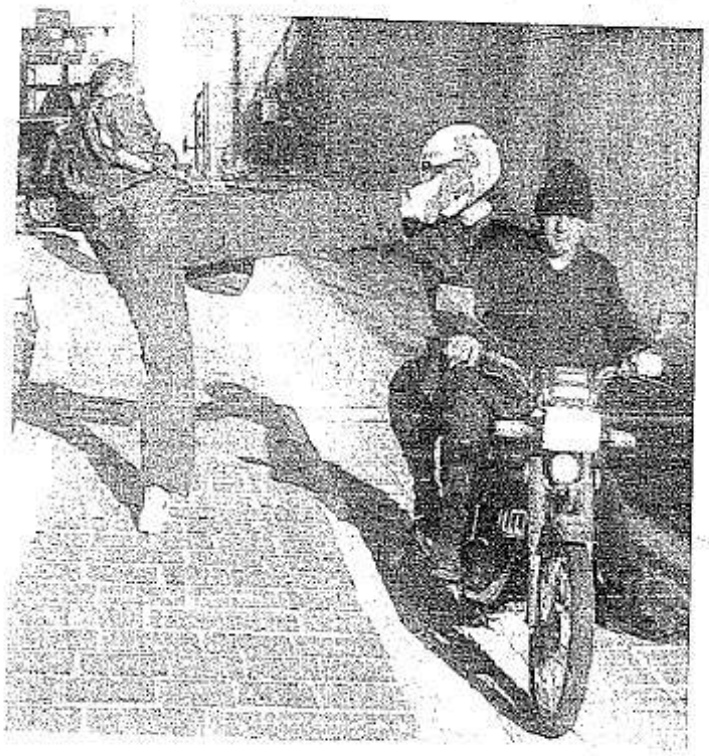


B

C

D

What are the possibilities?



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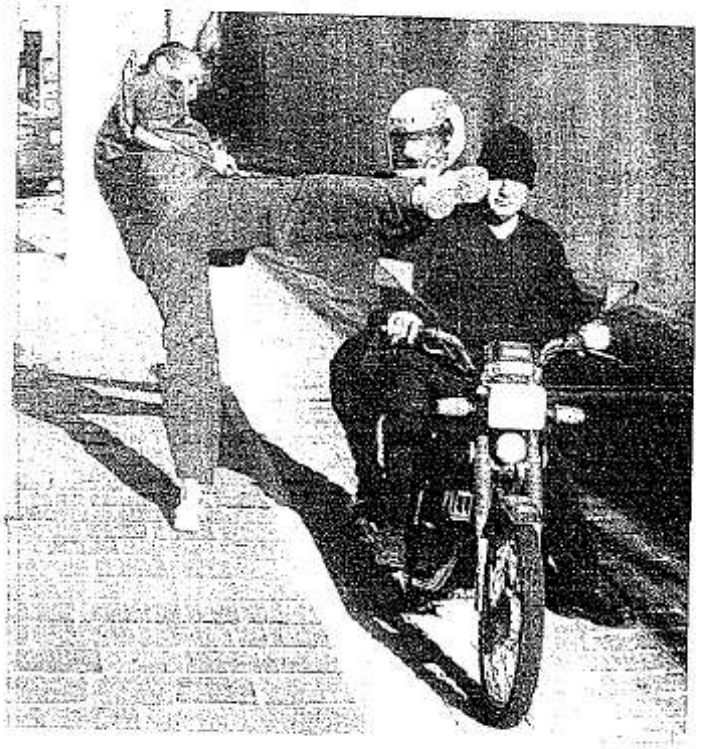

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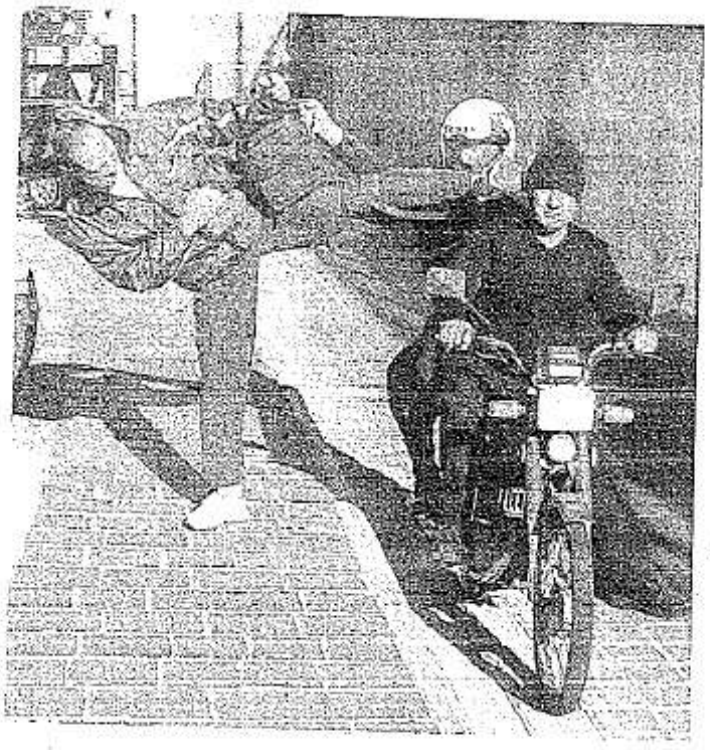


G

H

BEITOT BETITU (Sweeping Kicks)

Titu Haregel Hamitkademet (Sweeping Kick Against the Advancing Leg)

There is one thing that must be understood about this series of Beitot Betitu (Sweeping Kicks) – they cannot be compared to what is called "low kicks". The last ones are not really kicks and they do not exist in the Krav-Maga since they are mere "show-off" kicks, even if a few very strong people can break a leg with this kick.

The purpose of Beitot Betitu is exactly as the name says: to sweep the opponent, to take down his leg and to make him fall to the ground. In principle, these are "soft" kicks since they were not meant to break or to cause the opponent a very serious damage. Nevertheless, a very powerful kick will certainly injure the opponent in a very severe way.

We can attack one of the opponent's legs or both of them simultaneously

Picture A:

Standing one in front of the other. This is the first kick in this series, and at this point we learn how to kick to the attacker's front leg, when he is motionless or moving

Picture B:

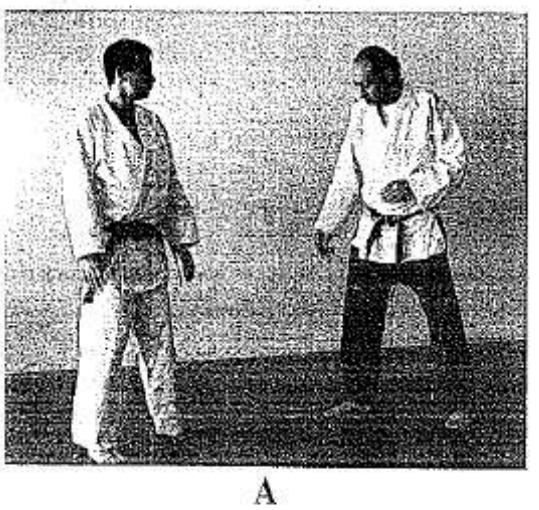
First let me say that it makes no difference if the attacker is standing in his place as a model or if he is defending / attacking – there is an approach technique to each situation, and here I wanted to show the kicking technique itself. Pay attention to the advancing leg position (left in this case), since always the front leg (right leg in this case) is the one that kicks.

In the Krav-Maga, every approach of this kind is done behind the kicking leg, and this is the only kick in which the approaching technique is done in front of the kicking leg, and that is in order to better protect ourselves against possible attacking movements of the opponents.

Picture C:

The final position of the kick. Here the kick is aimed to a general direction, meaning, normally when we will do this kick it will be aimed a little lower, since it hurts more and will make the opponent fall to the ground.

At this point we have a few possibilities how to continue, meaning, how to take the opponent to the ground in the easiest way. For the founder, Beitot Betitu were a lot more than just kicks, and the explanation was that if we already took the chance and decided to go on such a low and dangerous attack against the opponent, we should at least make the best of it. Therefore we should consider these kicks also as an attack intended to go inside the opponent.

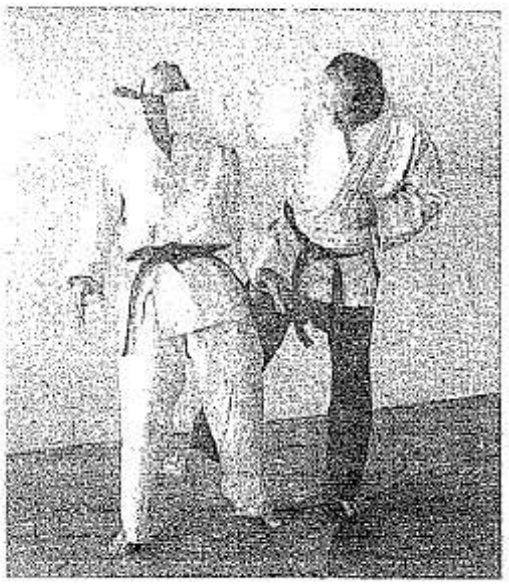


A

B

C

Picture D:
In order to facilitate the opponent's flight, we combine with the kick also a punch to his throat This double action will take him to the ground in a quick and efficient way.
Picture E:
If we do not want to hurt the opponent too much we can, instead of the punch to the throat in the previous picture, grab his shoulder and pull him backwards - we will achieve the same result



D

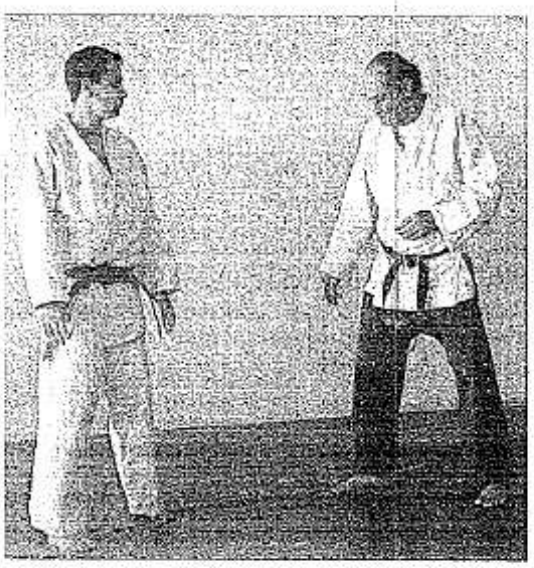
E

Remember: in this kick, the kicking leg does not have a very big strength; we have no need for that If we will combine a medium strength kick with a punch or a pull, the opponent will also find himself on the ground We should keep our power to the next kicks, were it is required.

Titu Shtei Haraglaim
(Sweeping Kick Against Both Legs)

In principle, the kick we choose to use does not depend on the opponent's stand. The truth is that sometimes we do not choose, but the situation chooses for us the required stand

Picture A:
Standing one in front of the other.
Picture B:
The approach. Pay attention to the difference between the advance in the previous kick and the advance here, which brings us a lot closer to the opponent. We need a very strong sweeping movement here



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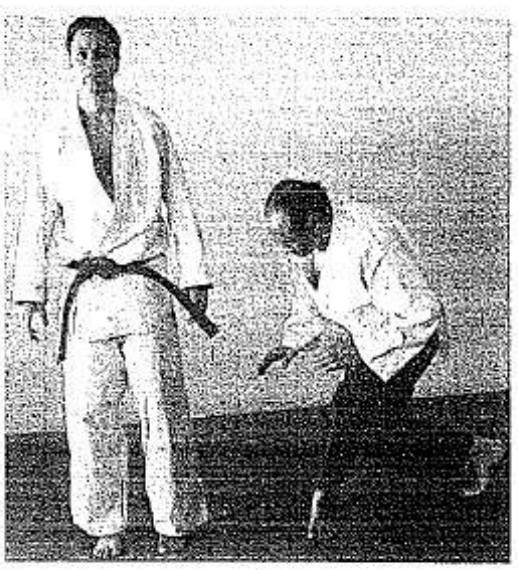


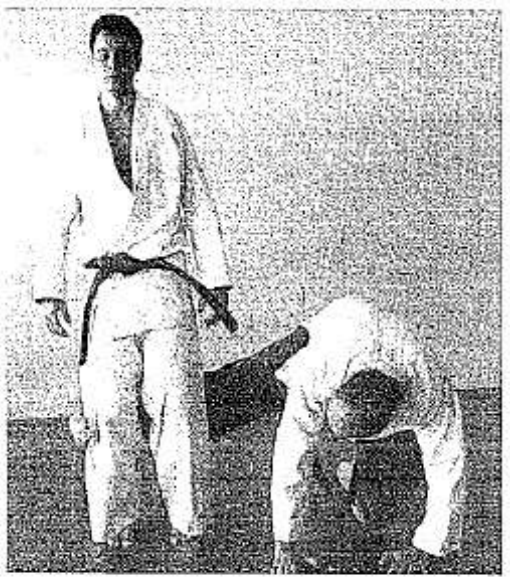
B

Picture C:

The kick itself The kick's movement is round and long, and as a result also very strong. The kick begins from the point were the leg is located in the previous picture / stage The entire body participates in the turning movement and in the kick that follows it, and we can definitely use our palms to better balance ourselves and to achieve maximum force concentration in the kicking leg

Picture D:

The final position of the opponent on the ground. This picture shows the exact position of the kicking leg, although many times we may "pass" our target and end the kick more forward than where the opponent stood. From this point we have a number of options how to eliminate the opponent



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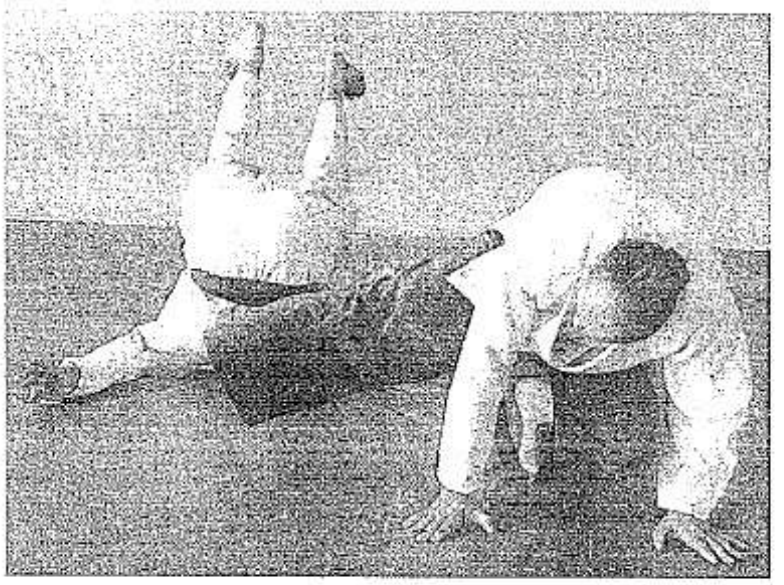


D

Remember: I spent my first few days as a war prisoner in a military hospital, however after a short period of time my capturers decided I was healthy enough and moved me to a small and isolated prison cell, where I passed many questionings However, before moving me they completely shaved my hair, and for some reason the man who shaved my head missed a small piece of hair near my right temple, and one of the guards in the prison saw it and every morning he amused himself by pulling strongly this small piece of hair

After a few days I decided that this situation cannot go on anymore Indeed, my eyes where covered the entire time and my hands were tied behind my back, however fortunately enough the hands were not tied with handcuffs but with a simple rope and after an endless number of attempts, I discovered a way to untie myself and then to retie myself again. So, in the next morning, when "my" guard entered the cell and walked to my direction quietly in order to "surprise" me (remember, my eyes were covered), I punched him quickly and strongly in his neck with my left hand, since my right hand was neutralize due to a bullet wound The guard fell to the ground and crawled outside the cell, screaming and shouting. In a matter of seconds other guards appeared with loaded guns and even the prison commander showed up to see what is going on. The commander looked at my covered eyes and checked my tied hands, and asked the guard how exactly did he came to the conclusion that I punched him. And from this day on, all the guards believed there is a "Jini" (ghost in Arabic) in my cell, and did not bother me anymore...

I doubt if I would have had the courage to do it, if I did not had all my knowledge in the Krav-Maga. It was not an act of bravery, because it could have ended with a bullet stuck in my head However, wise man once said: from the moment you choose to be a warrior, always act like one.

TOKEF – MAGEN – TOKEF
Attacking – Defending – Attacking (Hands)

I cannot explain why the founder has decided to give such a strange name to this exercise. Even in the original language – the Hebrew, this name has no meaning whatsoever, unless you already know the exercise The meaning here is that one of the opponents attacks, the other defends and then, when the situation of the first opponent seems helpless, he makes another attack, this time a successful one.
In the beginning this exercise was actually a stupid idea of one of the low-graded students, and Imi himself did not like it very much as well, however he agreed that there is some logic in developing this technique Nevertheless, he strongly refused to prolong this exercise for more than a defense or two. The explanation was simple – in the Krav-Maga, as a martial art for self-defense, there are no fights Fight is necessarily a result of a defense that failed and, in the street, you cannot fail more than twice. It is nothing more than a pure stupidity to think you can make a Hollywood style "street fight"

Picture A:
Standing one in front of the other The attacking opponent is clearly ready to do his move

Picture B:
In the moment the attack was done, the defender successfully makes his defense against the fist punch, as we can see in the picture

A

B

Picture C:
Pay attention: from the position in picture B, in which the opponent diverted our attacking hand, we continue with his diverting movement, and in the same time we fold our hand in such a way that our elbow is now positioned above the opponent's arm By this we in fact avoid from him the ability to make another move with this hand.

C

D

Picture D:
From the previous picture, in which we took control of the opponent's hand movements, we now attack again with Makat Egrof Hafuch to his nose This will be enough

Remember: people who do not understand the essence of the Krav-Maga, give too much attention to this technique of Tokef – Magen – Tokef They forget the most important of all – the best way to win a fight is not to involve yourself in a fight. We cannot allow ourselves to get into a fight because of a defense we failed to do We know exactly how the defense exercise ends, but we can never know how the fight will end

Too many teachers try too much to please the public opinion, and that is mainly because they do not have enough self-confidence, enough knowledge and enough practice in the way of the Krav-Maga and the self-defense and they do not have another way to demonstrate exercises. Those who will learn and study the Krav-Maga techniques, exactly as they are explained in this book, will acquire to themselves a great amount of self-confidence in themselves, in the exercises and in this martial art. To be a warrior means more than just to know how to kick or to punch

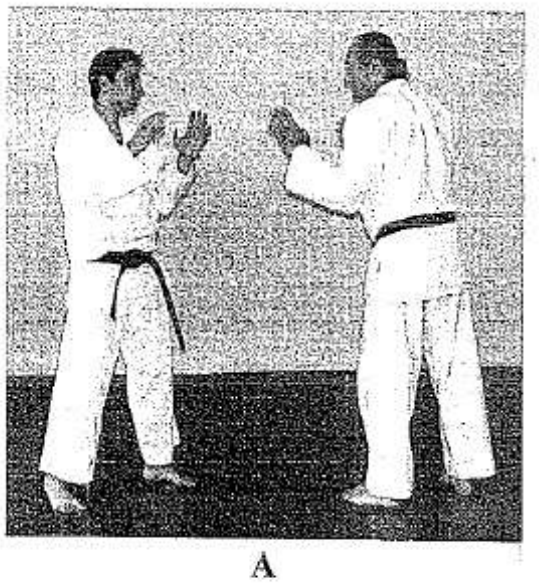
TOKEF – MAGEN – TOKEF
Attacking – Defending – Attacking (Legs)

The same technique, but this time we use our legs Clearly this technique can grow endlessly, but then will happen what we see happening with the "sportive" martial arts – a kick is not a kick, and a punch is not a punch; everything is done only in order to accumulate points. Well, if you would do it in the street - you will die

I already saw students that instead of taking a martial art teacher, hired a professional choreograph to teach them how to "dance" the martial art Come on people!!!

Picture A:
Standing one in front of the other

Picture B:
Attacking with Beita Regila Lefanim to the testicles Nevertheless, we must understand something here – we do not kick with the purpose of letting the opponent make the defense – we kick in order to hit the opponent and to finish everything as fast as possible. On the other hand, we must be so well trained that our body's responses will be so fast and good that we will be able to continue with the same movement to the next stage



A

B

Pictures C & D:
Picture C can happen in the reality, however here I decided to show it only in order to better explain the passage between the previous picture and the next one. In anyway, we move as quickly as we can

Picture D shows the final position of the attack to the chin with Beitat Magal, which comes from outside the normal attack line. Indeed this movement is a little longer; however, its effectiveness comes from the element of surprise it carries.

C

D

Remember: along the history of the martial arts, many books with an extraordinary quality were written Each one who would read them closely and will understand their professional profundity, will be able to use this knowledge to examine and to understand the contents of this book as well, which undoubtedly it is the best of its kind in the Krav-Maga and self-defense. Never before such a complete and comprehensive book about the Krav-Maga was written. It could only be compared to books such as "The Five Rings" of Musashi, "Zen in the Art of Archery" of Eugen Harrigel and the book of the "Hagakure" of Yamamoto Tsunetomo

So who is a martial artist? Does anyone who will hold a brush and paint a line is a painter? Of course not. By the same principle, a martial artist must be able to give a logical and acceptable explanation to each one of his movements, following, of course, the guiding principles of his area of expertise. If we see someone demonstrating a kick, and the kick is not done with karit kaf haregel, and the demonstrator claims to be a Krav-Maga teacher or student, then he is making a serious mistake. since the guiding principles of the Krav-Maga clearly explained why any kick must be done with karit kaf haregel. If a person takes something and changes it, then he already has something else now. Following the same principle – if someone changes something in the Krav-Maga, then it is not Krav-Maga anymore and therefore, it should be given another name. Only that those who change the Krav-Maga are very weak people – they can harm the martial art they claim to practice, but they do not have the courage to say the truth. They simply use a very popular name to their on benefit, and many times they do so on the account of innocent people.

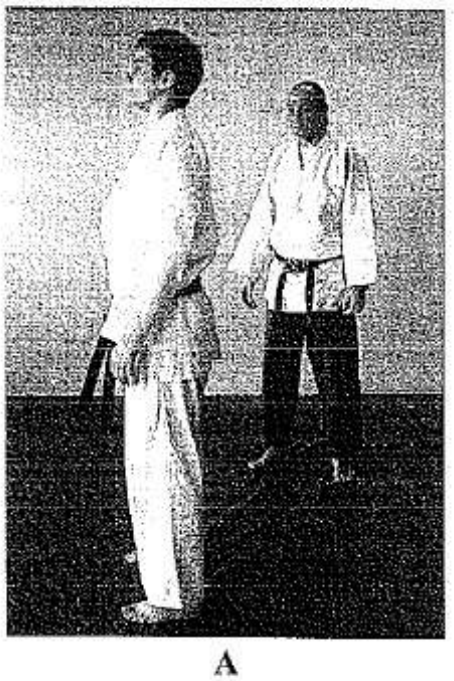
Therefore, remember this: only this book contains the complete way of the Krav-Maga. Pictures with the founder everyone has, especially in the "Photoshop" era

SILENT ATTACKS
Horadat Zakif Mehatzad

These techniques, in spite their name (Horadat Zakif Mehatzad – knocking down someone from the side), do not necessarily have to be a way to eliminate an opponent. In a more delicate version, for example, people who work in low enforcement or in the security field can use it to take over a man inside a crowed, or in any other situation. And again I repeat and explain that there is no importance what would be our attack angle, meaning, the attacker can stand where ever he wants – in the moment he will master the gripping technique, he will be able to do it from any position

Picture A:
We stand at the opponent's side. This exercise is usually done from the side, although we can also approach the opponent from behind
Picture B:
The approaching step towards the opponent. At this point we already have to be ready for the attack
Picture C:
Here we do a number of simultaneous actions:

1. Together with sticking ourselves to the opponent, we hit strongly in his waist with our left hand, so it will be easier to the other hand to bend the opponent backwards.
2. Our right forearm is making a strangulation movement around the opponent's neck, and bends his body backward
   Our legs are in motion all the time – the purpose is to move directly to the next part of the exercise.


A

B

C

Picture D: The final position:
From the previous picture / position, the right hand makes a half circle step, so that our behind will go backwards in a round movement and we will be able to capture the opponent on our back. We fold our knees a little and, in the moment we will straighten them, the opponent's back will be broken. Pay attention to how my hands do not touch one another; if my hands would hold one another, the opponent's neck will be broken immediately. It is enough to be able to take him to wherever we want, when he is completely neutralized
Therefore, be careful.

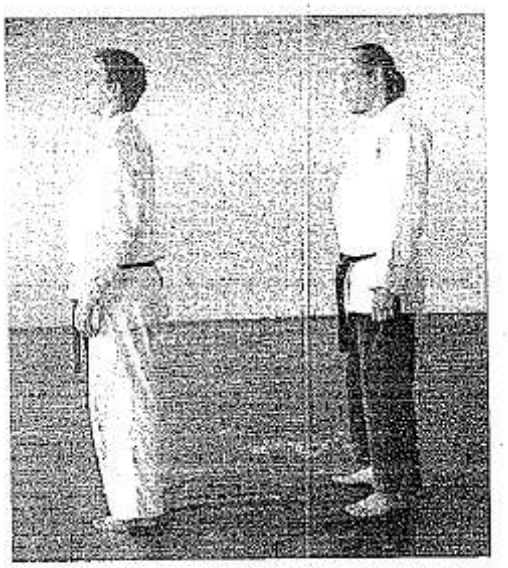
D

Remember: the water element is the most powerful force of nature. Look at the strength of the ocean waves, learn to think like them, to move like them, absorb their strength into you. If you will know the element of void, and you will combine it to the knowledge of the water element, you will be invincible.

SILENT ATTACKS
Hatalat Rosh Lefanim

I am not so sure how happy I am about the fact I am publishing this series of exercises in such a way that everyone will be able to learn them and to use them. Although their use is strictly military, they are easy to learn and could be taught relatively quickly. However, these exercises are an inseparable part of the Krav-Maga and therefore I have no other option but to publish them in this book. This next series of exercises is meant for silent action, mainly used by special forces that are unseen and unheard, forces which are famous for their effectiveness. And that is the ability of the Krav-Maga – when required, it turns itself from a martial art for self-defense to a deadly killing machine.

Picture A:
It does not matter how we stand, what is important is that we will position ourselves behind the opponent. Besides the military use, which was the principle motive for the creation of this exercise by the founder, it is very likely that during a street fight we will find ourselves in such a low position behind the opponent, and we could use it to eliminate him.



A

B

Picture B:
The hold: sit behind the opponent with your knees folded and grab strongly his legs. This position can work in two ways – we can either grab his pants or we can grip directly his legs – the result will be the same.

Picture C:

The name of the exercise is Hatalat Rosh (meaning – throwing with the head) and indeed, pay attention to the difference between the previous picture / position and this one – in the previous picture we only grabbed his legs and now, as a direct continue for the gripping movement, we use our head to punch and to push the opponent in his behinds.

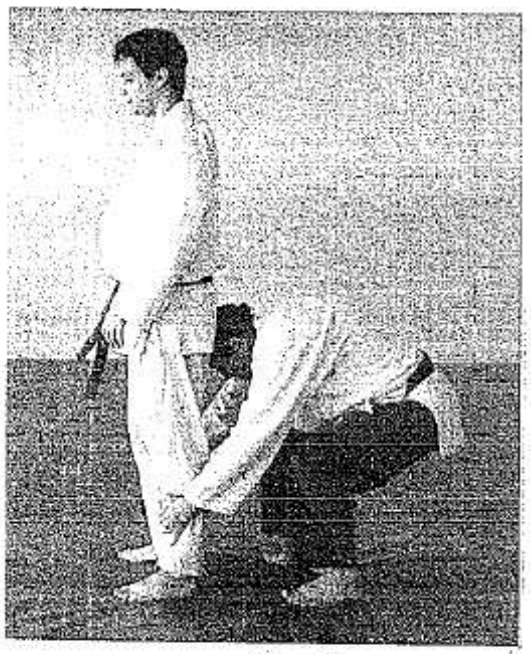
Picture D:

The throw: obviously all of the four actions are done in one very fast and very strong movement, with no brake between each part.

We grab the legs, push the head and in the same time we strongly pull the opponent's legs backward and upward. In this case, as you can see, I decided to hold the opponent's pants to make sure he would not be hurt.

Picture E:

While the opponent is flying in the air, we kick his testicles. We can also do it after he lands on the ground, depends on our level of stability and the harm we want to cause him – if we will kick him when he is still in the air, the injury will be more severe, so take it in consideration



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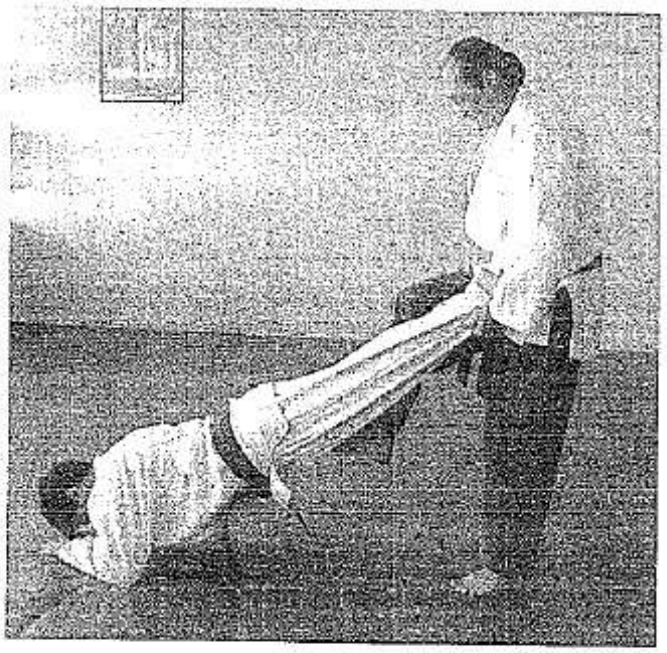
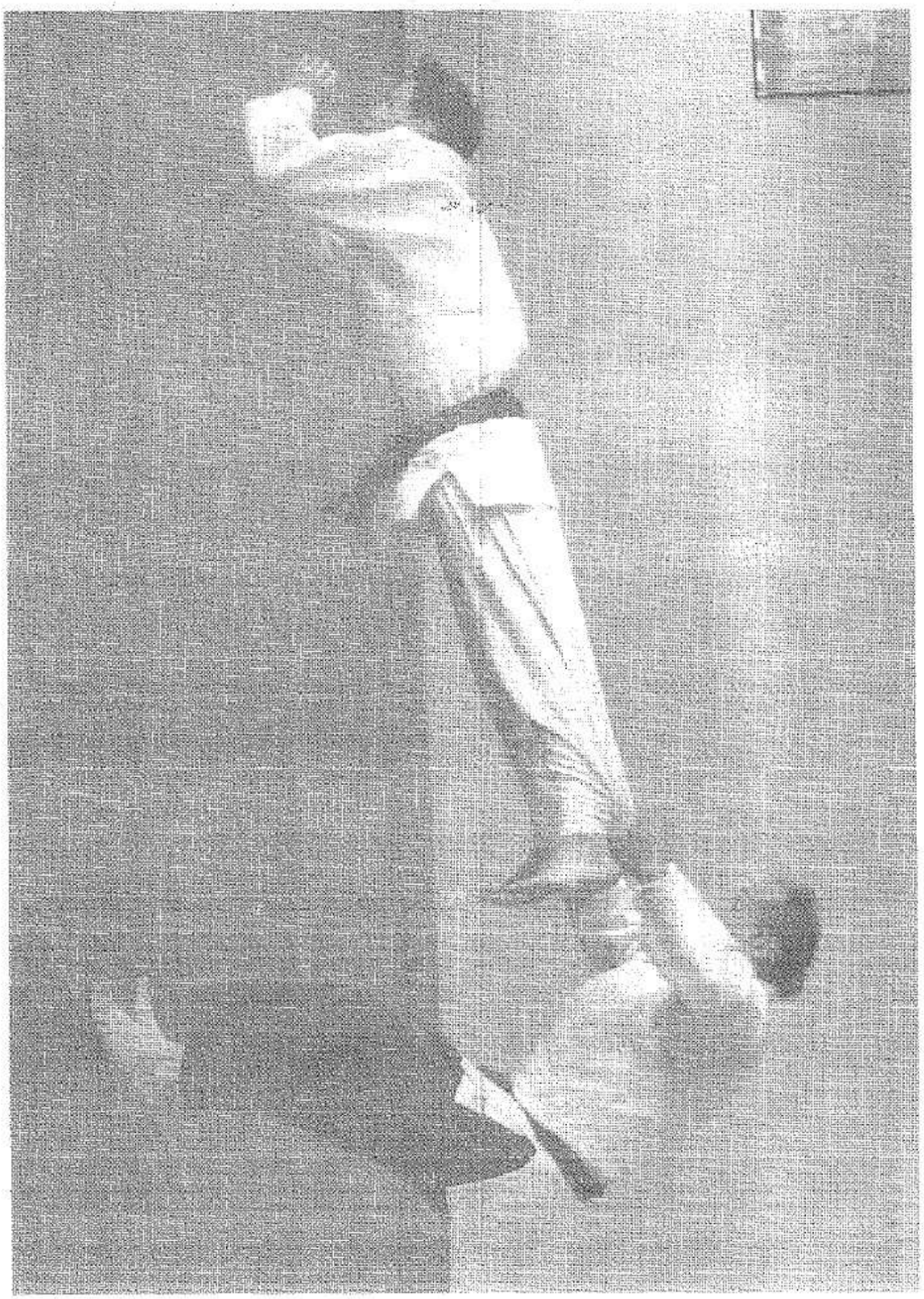


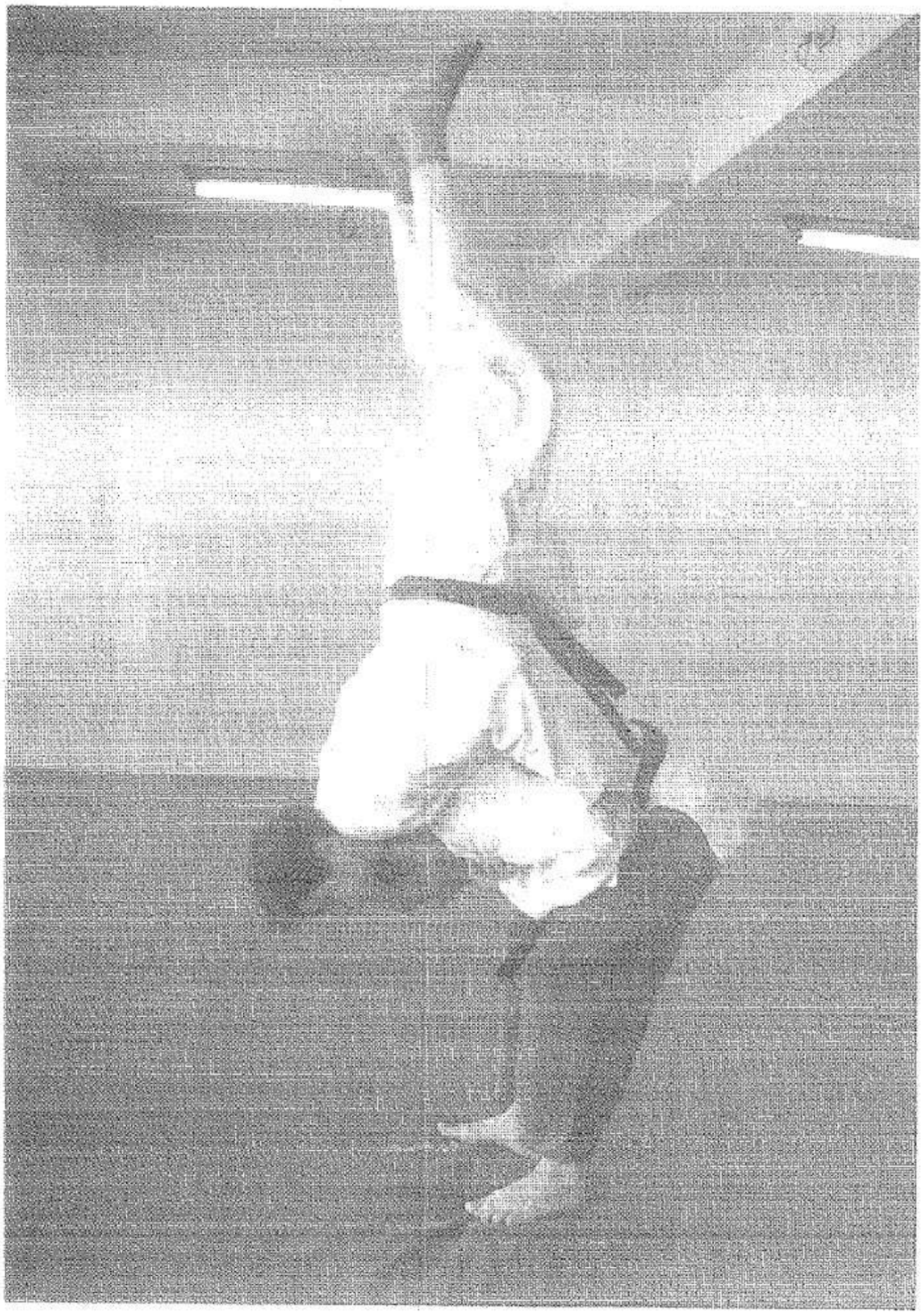
E

Remember: look how in picture / position E the opponent is making Blima Lefanim, which is in fact the only possible defense in this situation

When I was a Krav-Maga instructor in the anti-terror unit, I was involved in a pursuit after a certain suspect, which as a mean of escaping tied nylon ropes between the narrow alleys in which he passed in his running. Some of my comrades that participated in the chase did not see the ropes, stumbled and fell to the ground. I was also unable to avoid the hidden rope and fell to the ground, however luckily for me, the many years of training has turned my body into a well trained and automatic machine, and during the fall I was able to do Blima Raca Lefanim and right after it Gilgul Lefanim and so I was the only one who succeeded to end the short pursuit and the suspect was captured unharmed. That was the prove for everyone that the Krav-Maga exercises do work in time of danger, and the other policemen who saw me in action made sure their friends will hear about it, and the motivation in the trainings I gave went up in an amazing way.



Hatalat Rosh - The Throwing Movement
(Picture D)



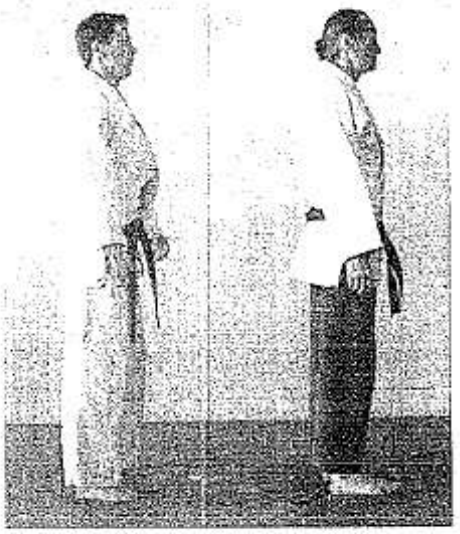
As written in one of the IDF bases – "Hard in training, easy in combat"
In the picture, the most difficult defense in the Krav-Maga

HAGANA MEHORADAT ZAKIF
Knocking Down a Guard (Release from)

We cannot forget that when the founder started to teach in the army, he brought new ideas of how to neutralize and eliminate an opponent very quickly and very silently, sometimes by using weapons such as sticks or knifes, and other times using only our bare hands. Some of those "silent" techniques are taught until today, although we live in different times, and these kind of situations is rare in our days It was not an easy decision for the founder to teach those techniques, because he said, and rightly, that the techniques of knocking down a guard are so effective, that it is almost impossible to do a successful defense against them. However after some time he saw that this defense against this kind of situation is the realistic and most effective thing we can do, and indeed not much can be done besides this defense. I will just add that the pictures here were taken from two different angles in order to achieve a better explanation of the defense elements

Picture A:
Standing one behind the other However, here I must add and say that not always the attack will be done from this position; it can come from various directions. But the principle remains the same – if you will be able to do this defense, you will be successful with the others as well.

Picture B:
The strangulation / grip This position was meant strictly to show the strangulation. If this situation will occur in the reality, we are good as dead.


A

B

Picture C:
Here we have a side view of the grip, so all the small details could be better observed. In this movement we combined a number of very fast and simultaneous actions:

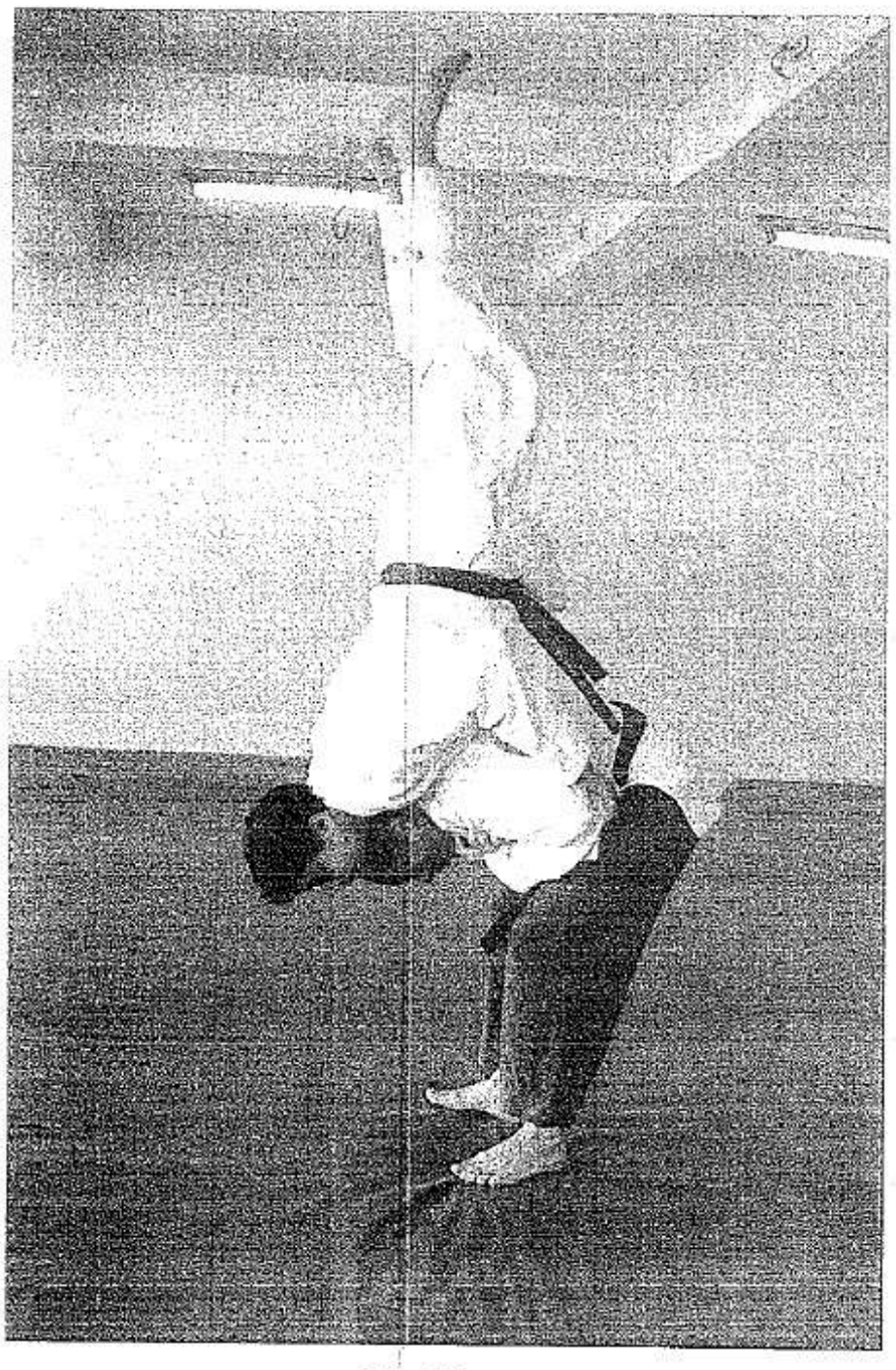
1. We felt someone gripping us from behind. No matter what or how, the first immediate thing we do is to fold our knees. This will make things very difficult for the attacker.
2. In the same time we lower our head. This will avoid a quick strangulation.
3. We hold strongly the attacker hand with both our hands and we pull it to avoid any chance of been strangled or pulled from behind.
4. The three first actions were actually a preparation for a strong and fast bending movement of the body forwards that will throw the opponent to the ground
5. A very fast and very strong bending movement of the back forwards and downwards, together with holding his hand, will make him fly in the air to the other side and release us.

C

Picture D:

The opponent is on the ground – in our front. Observe the back bending movement forwards. The opponent's hand is still held by our hands and now is the moment to decide if to eliminate him for good or just to neutralize by kicking or punching him. Personally I believe that when someone comes to kill us, you should eliminate him as fast as you can.

D



The Throw

Grenade
Introduction

It is no secret that in the past, when the founder was still working for the various military institutions in Israel, many times he had to combine the different operational needs of the army and its soldiers with his creation abilities in the filed of the Krav-Maga and Self-Defense. Sometimes he was asked to try and find a solution to some kind of a problem. And this way he came one day to conduct a training and said: "we must find a defense against a man holding a grenade". We all understood that he already knew exactly what the defense is, but this was his way of speaking. This defense is so simple that the word geniality is not enough to describe it. This defense gave the Krav-Maga its initial glory among the IDF soldiers. And indeed, the authorization I received to publish it in my first book had turned the book into a bestseller. However, and that is my own private opinion, how many people really have the need to learn this defense, since it is a pure military technique, and I'm also not that sure how many soldiers would have the opportunity to use this defense. However I would like to clarify my words: what I said is in no way any kind of criticism. The problem is that many have turned this defense the "flag ship" of the Krav-Maga, and it is not. Also here the wise reader will see that this defense is a combination of several movements which already existed in the Krav-Maga, a fact that demonstrates once again the perfection of this martial art. All we have to do is to use the right movements at the right time, following the leading principles of the Krav-Maga.

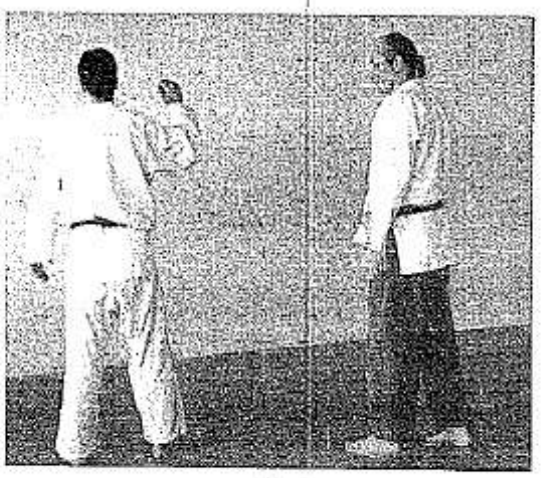
The popular military grenade is composed from the grenade's body, with a small handle connected to it. This small handle is connected to the grenade's body with a safety pin. Pulling the safety pin is the first stage in activating the grenade. We hold the grenade before, during and after pulling the safety pin with the handle (the jumping part) turned towards the inner part of the palm, and not towards the fingers, since this area is "open" and dangerous. In the split of a second we let go of the grenade, the jumping part will jump off and the grenade will be activated. From this moment we have approximately four and a half seconds until the grenade will explode.

During the entire exercise we must keep one thing in mind. We cannot allow the opponent to open his palm and to drop the grenade. This will kill everybody around. The control over the opponent's palm during the exercise and taking the grenade out of his hand are the most difficult and most dangerous elements of the exercise. Professionals, such as policemen and soldiers, who train for that, should use a demo-grenade in which the jumping part only makes a small noise but do not cause any harm.

Defense Against Grenade

If we do not have the courage to do this exercise, we simply will not be able to do it. Knowledge in this case will not be enough – this exercise requires more than that.
All the anti-terror defenses demand from us the capability to "go inside" the danger. There is no other option – we either succeed or we die. This is the meaning of being a warrior in the Israeli army – to see death as your every day companion, to understand that fear is what will keep you alive, but in the same time to know that fear is not for you.

Picture A:
The most important element in this defense is our stand, meaning, our position comparing to that of the opponent. It is very likely that if we will stand in front of the opponent we will not be able to take control of the hand which holds the grenade. We must come from a dead spot from which the opponent is unable to see or feel us. And most important of all, the entire exercise has to be done in one continuous and extremely fast movement – our life depends on it.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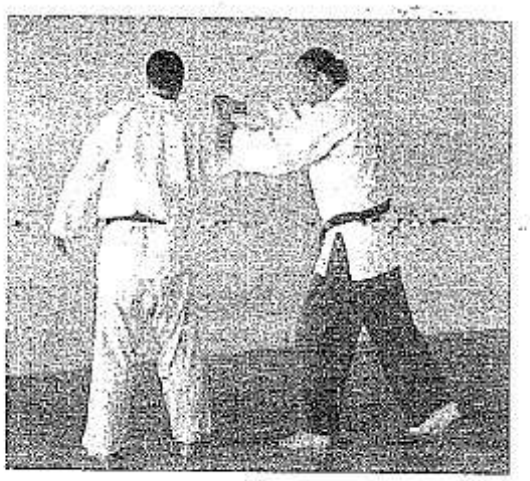
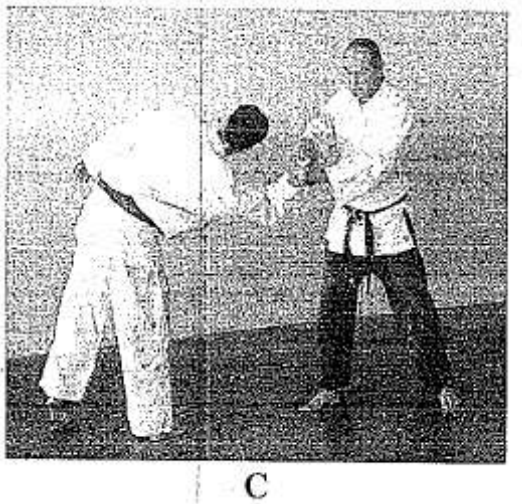

B

Picture B:
Jumping and holding the opponent's hand. We must do the next actions:

1. The first thing we must do is to grip the opponent's fist which holds the grenade in our hand as strong as we can so he will not be able to open his palm and drop the grenade.
2. We grip the opponent's wrist as a preparation for the throwing movement. At this point holding his wrist will avoid him from pulling his hand and releasing himself from the hold.

Picture C:
We take a step backwards with the left leg (the front leg) in order to take the opponent to the ground. Pay attention to how we "open" a space between us and the attacker. We do so to avoid from him any thought or ability to attack us. And do not forget the most important of all – we do not let go of the hand with the grenade.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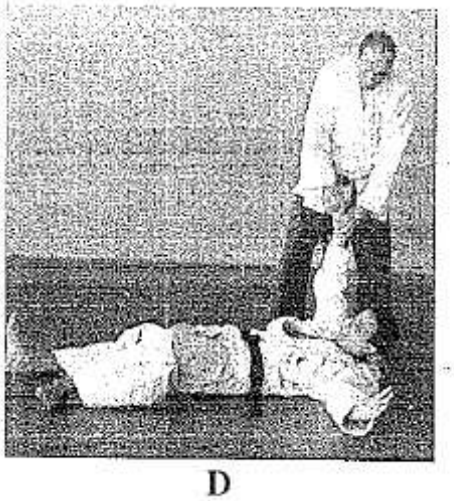
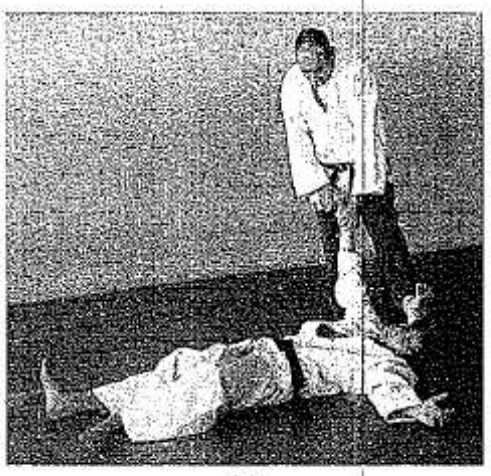

D

Picture D:
This throwing movement is the same movement of Kavaler, only that here we must take extra precautions. While in defenses against knife we threw the opponent in the air without giving even the smallest consideration to what will happen with him, here it is highly important to keep his fist gripped in our palm during the entire exercise so he will not drop or throw the grenade. Therefore we must throw the opponent very hard, but in the same time make sure we do not let go of his hand.

Picture E:

In the same spilt of a second in which the opponent touches the ground, we kick with the heel to his head. In this situation there is no time to think – we must neutralize the opponent quickly and effectively. Pay attention to the fact that we are still holding his hand.



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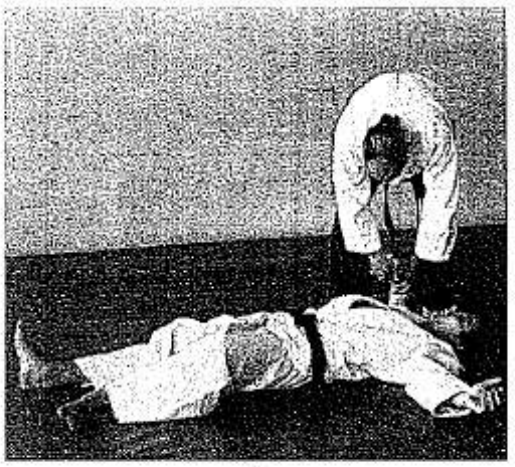


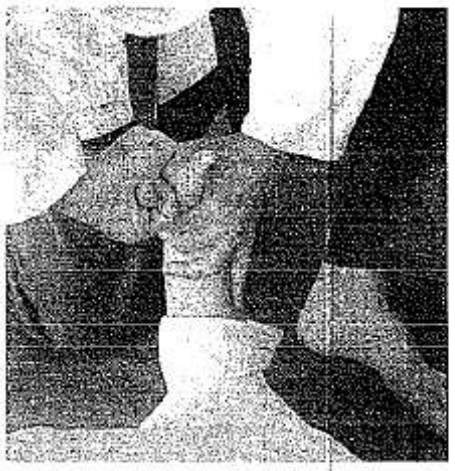
F

Picture F:

Right after kicking his head we start taking the grenade out of his hand. However, first we must make sure he will not try to resist and therefore, from the previous position / picture, we push the attacker's straight hand downwards, as fast and as strong as we can, so his elbow will hit the ground with maximum strength. In the same time we fold down the palm with the grenade, however we still do not release it

Pictures G & H:

This part of the exercise is not less important than that of taking control of the opponent. At this point, the most tiny mistake and well..... Do not be afraid, just act effectively and calmly and follow this order of actions:



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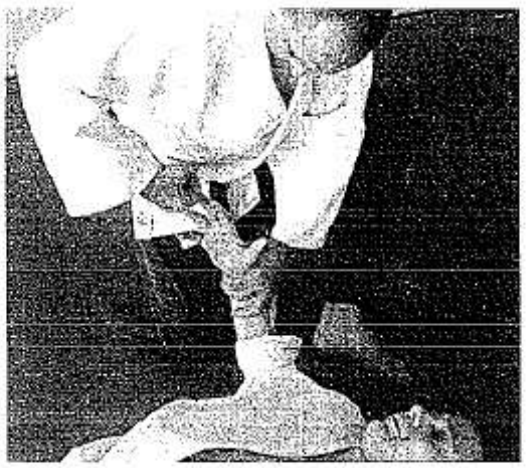


H

1. From the previous position, we sit on the right knee. We must be very precise in this sitting technique which we have learned already in the Yellow Belt – it has a tremendous strength.
2. Our right hand, that during the entire exercises held the opponent's fist, slides into the attacker's fist. It makes no difference if the opponent resists or not, although it is most likely that by this point he is in no conditions of trying to do anything. However not less dangerous is the possibility that he will open his hand and drop the grenade to the ground. Look how the fingers are "digging" inside the attacker's fist
3. At this point / picture we have already took the grenade out of the opponent's hand.
4. Until the last second we do not let go of his held hand.

Pictures I & J:

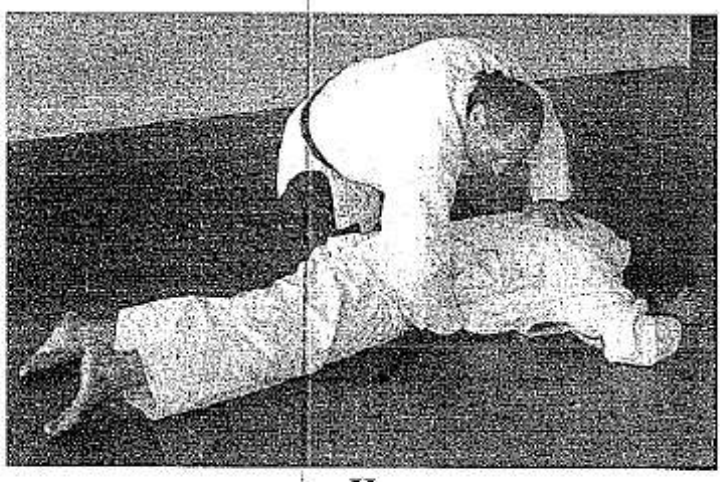
These two pictures show the same position, in a close-up and in a general view. We put our hand which now holds the grenade on the opponent's stomach.

Picture K:

Simultaneously with the previous picture / situation, we turn the opponent over on his belly and then we put the grenade beneath him, so now he is lying with his belly on the grenade

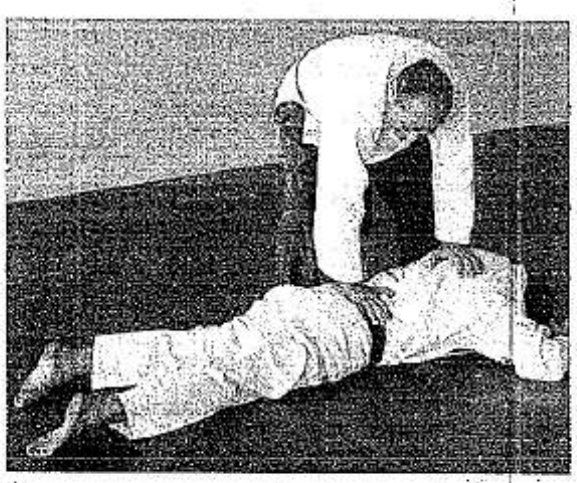
I

J



K

Pictures L & M:
We take out our hand from beneath his stomach, leave the grenade in his place and go away from there as fast as possible, although we are not in danger anymore. If the grenade will blow off, the opponent's body will absorb the explosion, leaving us and the hostages out of danger.



L

M

Remember: there are many ways to do many things; however exercises from this kind, meaning, anti-terror defenses, have only one way to be done: strong, fast – and elegantly.
The Israeli warrior is not a Samurai in the full sense of the word. Real Samurai do not exist anymore today. And if there are still some left, they hide themselves very well. However the spiritual and military training of the Israeli warrior brings him very close to the Samurai's spirit of self-sacrificing. The sense of responsibility when fighting to defend an entire nation over comes the spiritless culture of our days.

HISHTALTUYOT
SWIFT DOMINATION ATTACKING JUMP

The founder, who spent his first years in Israel serving the army, has rapidly adopted the typical Israeli way of thinking and doing, and especially when talking about military tactics of dominating the opponent. And this is how he created this technique of the attacking jump, which is used not only in order to immobilize the opponent physically, but also to mentally embarrass him. This military tactic is used on a daily basis in Israel, and I will not be exaggerating by saying that some of the greatest generals of the army, in the past and in the present, were students of the founder in their past

Being the highest ranked Krav-Maga Master in the world today, a belt given to me by the founder himself, and being the only one today who teaches Imi's complete way, I have an obligation not just for the founder but also to myself and to others. Therefore, in the pictures I bring only the final results, without the exercise's basic movements. Those movements are only taught in the trainings in which I teach personally.

Picture A:

Climb on the opponent like he was a ladder or like you are standing on a chair and changing a blown light bulb. Simply like this. That is the only way to explain these movements, to explain the inexistent importance of the opponent (no, this does not mean underestimating the opponent). This is a way of thinking of people with an enormous spiritual and physical greatness. However it is not enough to be big and strong, if you cannot do what you are required. Also small people can jump and eliminate bigger and more powerful opponents – like David and Goliath, or like the Israeli army – small, fast, shameless and decisive.

The way we grip the opponent will take him out of balance as a result of the extra tens of Kg which suddenly landed on him and started beating him. His hand which tries to attack us we will hold in our hand and use as a standing and balance point and with our right leg we will kick in his testicles

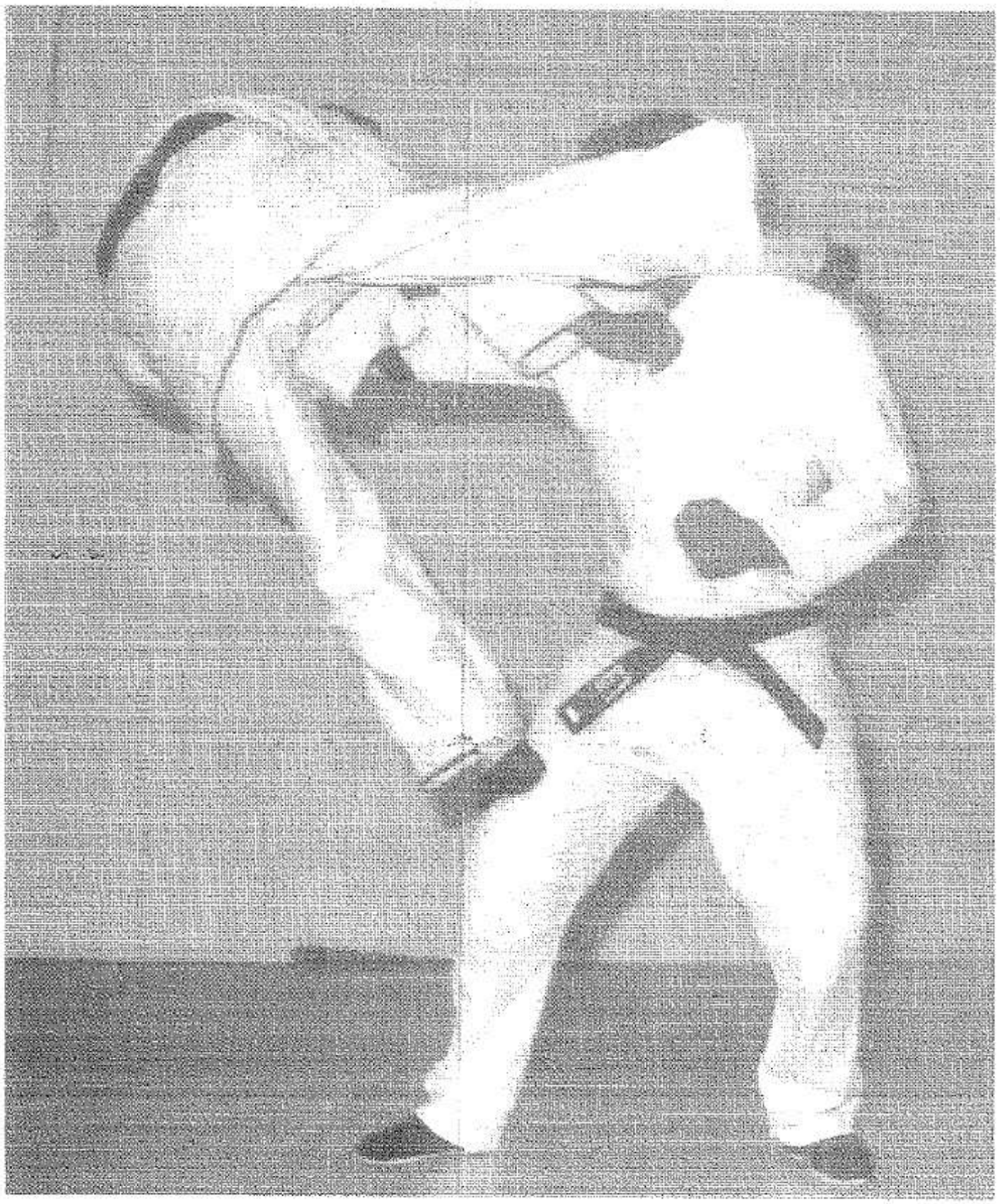
At this point I must add that nowhere in the Krav-Maga appears Beita Regila to the testicles as appears here. This position is deliberately wrong and only used in the picture in order to avoid injuries in my partner – a kick with karit kaf haregel would have been very painful.

Picture B:

Total control over the opponent and complete elimination of his attacks and defenses, by standing on him and kicking Beitat Magal to his head / neck

My greatness lies in the fact I was not tempted by any kind of "fashions" and shortcuts, and while others are writing empty words which cannot fool people like me, I received from Imi the full way of the Krav-Maga, and who today can honestly say he knows this way?

If you want to be good, be good. Don't be a clown. Somewhere there are good, even very good students, which simply do not know they are learning a miserable version of Krav-Maga, of the true Israeli way



HAGANA NEGED TAMAK - UZI
Hostages Situation

This exercise has changed the face of the martial arts world Suddenly everybody realized that the impossible had become very possible However, first I would like to bring the story of how this exercise was created.

As in every other day, I met my teacher in his favorite morning coffee place, "Cafe Ugati" After a few minutes arrived also Eli, the founder's senior student. However, in that day the founder was extremely quiet and did not respond to any attempts to start a conversation It was only after a lot of convincing that he finally agreed to tell us what was on his mind. Well, one of the officers in the army made a joke and said: "well, you can make a defense against a pistol and against a bayonet mounted on a rifle, but let see you making a defense against someone threatening hostages with an Uzi ..." the senior student looked at the founder and said: "what's the problem, you jump on the terrorist and that's it". That was usually his approach to new problems, since he was a very quick man. However I had a wide experience in firearms from the time I served in the army, and I understood that things were not that simple. The Uzi is a small but very effective weapon – it can fire dozens of bullets per second and it is easy to carry and to use, especially when we are in motion

The founder said there are two main problems we need to resolve The first was to find the adequate Gilgul and the second was to find the right angles to do the exercise.

In the next month we trained almost exclusively on different techniques of Gilgul, which the founder was testing each Saturday in the Black Belts trainings, and we were like his mousse in a labyrinth, trying to find the right way. The Gilgul, the founder explained, must be very soft so that we will be able to do it anywhere and in any ground condition, but without hurting ourselves since we need to jump on the attacker after the Gilgul. This is not the ordinary Gilgul in which we need to stop the fall with the hands, and in the same time we need to make ourselves as "smaller" as possible so we will be a small and hard to hit target, so that even if we got shot at, we will still have a chance And that is how we finally reached the right technique and the right entering angle against terrorist threatening hostages with an automatic weapon – coming from below with the hand pulling strongly inside to achieve minimum touch with the ground. However, other options are also possible – we can do the defense against any weapon bigger than a pistol and held in both hands

The pictures were not taken with a real weapon on purpose, showing a weapon here is meaningless. Uzi - the ultimate sub-machinegun, facing the ultimate defese. It is interesting that both came from the same source.

GILGUL NEGED TAM"AK
Learning How To Do Gilgul In a Hostages Situation

Although this Gilgul is part of the series of the different Gilgulim, it is a separate technique and an independent exercise.
Memorize this: if in every other Gilgul we are required to be as soft as we can so we won't hurt ourselves, then in this exercise it simply will not be enough. We must achieve perfection, and it does not matter how much time it will take, even if we will have to do the exercise for thousands of times. We must be able to do it in such a light and soft way so the enemy will not feel our approach. Maybe now it is possible to understand the need to find the right combination between softness and hardness in our movements.

Picture A:
Standing before the Gilgul. We can start the Gilgul from this position or from any other position.
Picture B:
A step with the right leg forwards; this step is wider than the usual step we use in the Krav-Maga. The right hand goes deep between our legs, so our back will be as close as possible to the ground. This will make us softer.

A

B

Picture C:
The middle of the Gilgul movement, although if you ask me, it should be called the middle of the "sliding" movement towards the opponent. It starts in the thoughts, and comes out in the results.
Picture D:
Standing on our legs. This is one of the most important parts of the exercise. This part determines the next phase, which is the final part of the Gilgul / slide, in which we attack the opponent. So, as we can see, at this moment our approach towards the opponent ends and this is when we will jump on him.
Picture E:
From the previous picture / position, we will take the next actions:

1. First of all, everything must be done aggressively, quickly and decisively.
2. We make one fast jump forwards and during the jump we switch our legs, meaning, the rear right leg makes a step forwards
3. We get as close as possible to the opponent, so we would be able to lift him in the air.
4. The hands – one is ready to grip from beneath and the other one is ready for the throw.

C

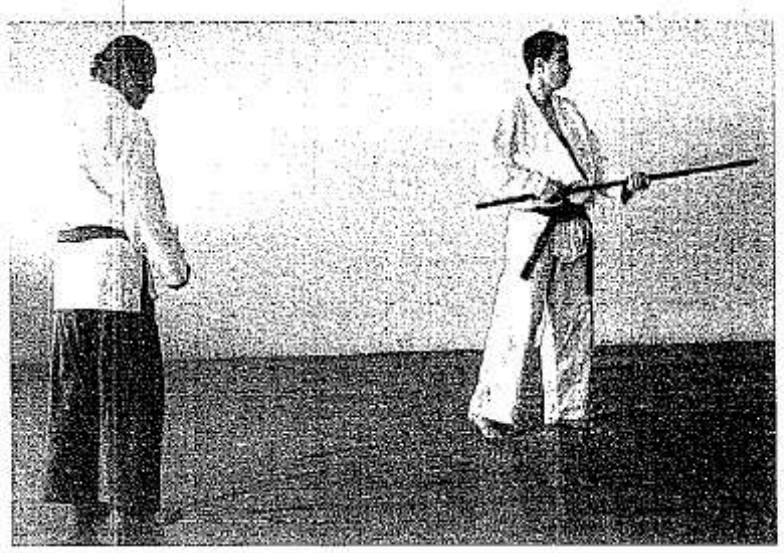
D

E

Remember: we must learn this Gilgul / exercise as a separable part of the defense against someone threatening hostages with a submachine gun, and only after we will know this part perfectly, we could advance to the next stage

Picture A:

Remember – this exercise is meant for well trained special forces professionals, which are costumed to deal with hostage situations We stand one behind the other, although it does not have to be completely behind the opponent, we can also stand in one of the sides The important here is that the terrorist will not see us An undercover agent standing near the hostages group, or a man closing quietly on the terrorist from one of the corners The thing is that completely from behind is the most difficult angle to do the exercise. It makes no difference from which side we will do the defense / takeover

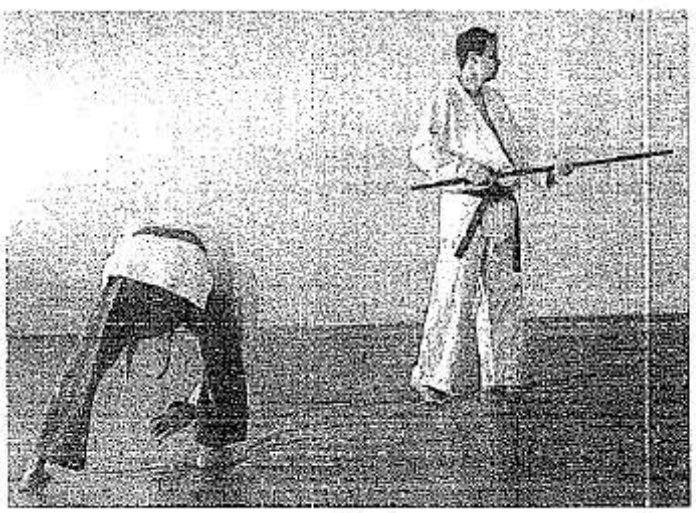


A

Pictures B & C:

Beginning the Gilgul You must learn how to do Gilgul until achieving absolute perfection, we simply must be perfectionists here, and for one simple reason: one Gilgul will probably not be enough in order to get as close to the opponent as we need, since we will most likely stand in a distance greater than that of one Gilgul, so we will have to do two Gilgulim in order to close the distance between us. Both the Gilgulim must be so soft, so smooth, so quiet, so fast and so undetectable by the opponent so we will be able to get close to him Imagine that you were doing the Gilgul on eggshells, without breaking not even one of them, or you can try to do the Gilgul on water

Picture C shows the beginning of the Gilgul from a frontal view



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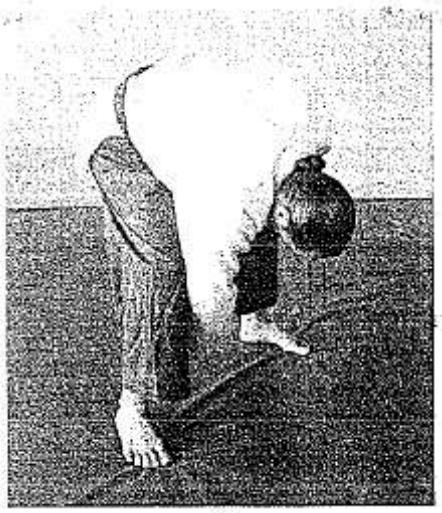


C

Picture D:

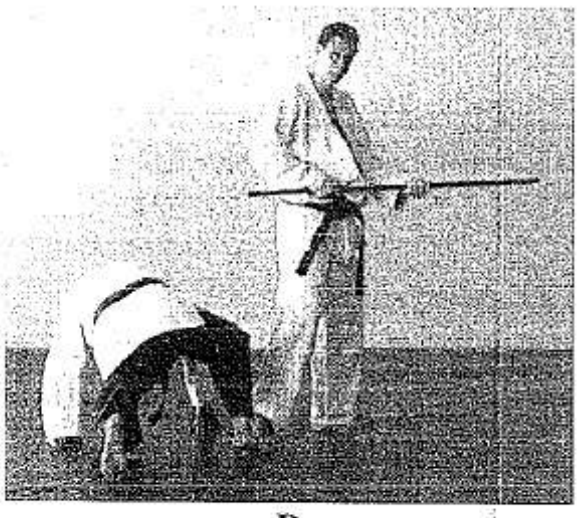
Pay attention to the legs position. Here we actually stand up in the end of the Gilgul as in a regular Gilgul Although it seems like a mistake since now we have to take another step forwards with the left leg, that is not the case In fact, the founder based the entire defense on this situation. The principle here is to finish the Gilgul a little before the opponent, and then from this position to start preparing our strength and force in order to jump on the opponent.

There is no break whatsoever between this part and the next one – everything is done in one very fast and continuous movement. Pay attention to the hands position: the left one goes beneath the opponent, between his legs, and the other hand comes from above to grip the weapon.

Picture E:

This picture / stage are composed from several steps:

1. Look how the knees are folded – from the moment we got up from the Gilgul and until now we have not yet straightened the knees. We need to maintain them at this position so we will have more momentum in the next part.
2. This stage is very dangerous. We are not in danger anymore, however the hostages are now a trigger pull away from getting killed. Therefore, in the reality this situation cannot happen – we go inside and eliminate the attacker immediately.
3. Look how we grip the weapon from beneath, from between the attacker's legs. We need to hold the weapon so he will not be able to use it, like in a pistol, and in the same time to create a very unpleasant pressure on the attacker's testicles, so that instead of opening fire he will try to release himself.
4. Gripping the attacker's cloth in order to lift and throw him. If he is not wearing anything, then we will have to grip strongly his skin and this could even be better, and will surely make him forget about the weapon.
5. If the weapon is too wide to be held by the hand, then we simply stick the hand with the weapon to the attacker's body.

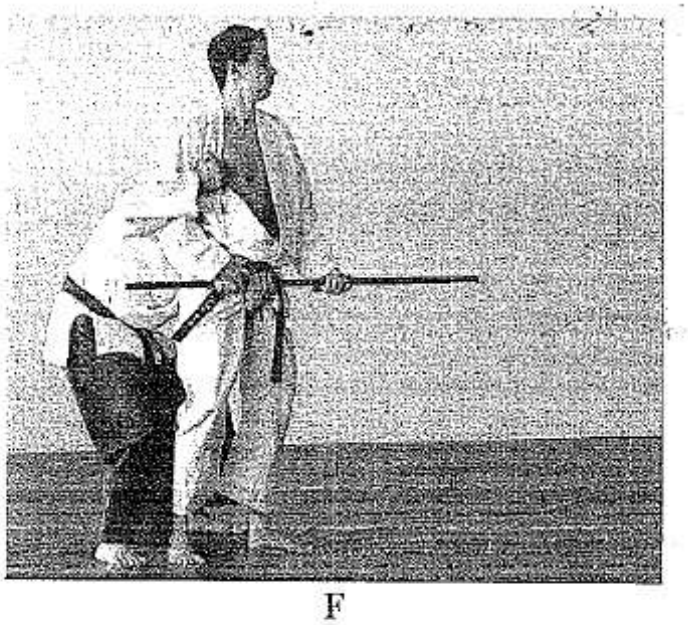


D

E

Pictures F & G:

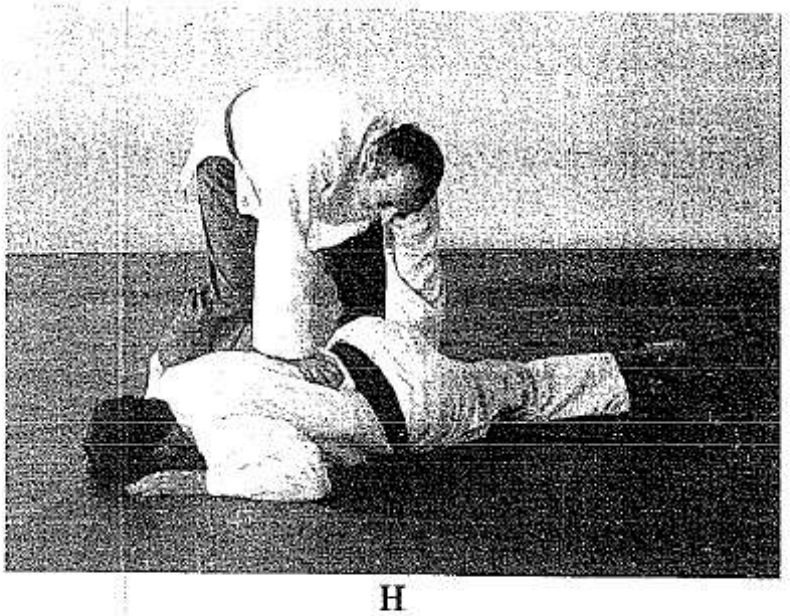
Lifting the opponent and throwing him to the ground. Now you can understand why the knees remained folded until now. This is the element that gives us the lifting momentum we need. And as heavy the opponent will be, we must lift him in the air as high as we can, so the throw will eliminate him.



F

G

Picture H:
The final position, with the opponent stuck to the ground. Now everything depends on our judgment – if and how to eliminate him. However do not forget that throwing him from such a height will probably neutralize him or even seriously injure him. The height in the picture is a sufficient one.



H

Remember: this time, a small story. In order to perform the exercise well, and especially the part of lifting and throwing the opponent, I took a few weeks off my work and went to work in a spaghetti factory, in lifting wheat bags. While the people who worked there developed a special method of how to lift the bags with minimum efforts, I looked for ways to make my work more difficult, since a wheat bag is not a man, which is capable of doing any movement. During several weeks I lifted and carried tens of thousands of wheat bags, weighing each one more than fifty Kg. I practiced not also on lifting and carrying the bags, but also on throwing the bags. After a while, when I came back to my work as chief instructor of Krav-Maga, I was asked to make a demonstration of this exercise for visitors from another country. My body, which was use to wheat bags, worked automatically and I lifted my opponent so quickly (despite my light weight), that everyone became full of admiration.
And the most important of all, as longer the weapon is, the less dangerous it is for us, because that its turning angles are also longer and its short range hitting ability are lower. Knowing this can give us an important advantage (my meaning is to weapons bigger than the Uzi, like M-16 or AK-47).

FIGHTS

I do not believe it is possible to learn how to do fights only from written pages. It is possible to write techniques and strategies, but not how to make a fight. However, I will try to clarify and to explain the Krav-Maga conception and the way of conducting fights

The issue here is very clear. In the Krav-Maga there are no competitions, meaning the fights are not for the medal or the trophy. We only fight for training, so the student will know how to control any possible situation. The founder said that in a martial art for self-defense it is impossible to have any kind of competitive fights. Furthermore, the way of the fights conducting in the Krav-Maga emphasizes more the self-defense elements than the proper fight, differently then, for example, the judo, where from the first lesson the student learns how to win medals. The concept of winning in the Krav-Maga is different. To win means to stay alive, the medal is our ability to get home safely. Therefore, the entire principle of learning how to make fights in the Krav-Maga is entirely different. The founder said that in the first place the student needs to "work" and to "know" himself and his body, and only after it he will be able to learn how to do fights. The most important value for the founder was the self-defense issue, which is indeed the base of the fight conducting technique, but the fight itself is not a specific and independent technique, as in competitive sports, in which you can find competitions with rules and referees. Victory can be also achieved by wining point on movements, positions, and the performance of certain exercises.

First the student will learn all the hand and palm punches - it is a very long technique. Afterwards the student will learn all the kicking techniques – obviously the student will not be able to conduct a fight if he does not know how to punch and how to kick. Then comes the part of learning self-defense techniques, defenses against punches and kicks, and also various releasing exercises. In this stage the student will acquire a number of elements: In the first place, he will learn how to face the opponent – the attacker. This is a new and unknown feeling, and the students needs to plant it inside him, just like a kick or punch movement. The student learns to recognize and to understand these new feelings and sences and the qualities required in order to correctly analyze the opponent, identifying the opponent's attack movement and reacting accordingly. To do the right reaction is to do the specific exercise which he is practicing at the moment. He cannot "escape" to other movements. Practicing this way will lead in the end to a mental and physical control. The different release exercises, such as Shichrurim Mehanikot (releases from strangulations) and Shichrurim Mehavikot will give the student the Flexibility he requires in a fight. The various defense techniques against punches and kicks, combined with the different moving techniques, and especially the most important technique when doing a defense in Krav-Maga: Minimum way, maximum speed. Now the student is ready for the first part of learning how to conduct a fight, but not to the fight itself. The founder considered conducting fights as the last resort, used only when we do not have another option. That is because many can and should know how to defend themselves, but only a few are really mentally and physically able to conduct a fight. One who can defend himself efficiently will not necessarily have good fighting skills.

In the first instruction manual the founder wrote, he determined that learning fights in the Krav-Maga would only begin in the Bleu Belt, until then the student would learn self-defense, although already in the Yellow Belt he combined Shlosh Meot Shshim Maalot (360°) which is in fact the very beginning of the sense of a fight which the student will acquire in the future. Conducting fights in the Krav-Maga is a demonstration of the student's control in all he had learned until the Blue Belt.

In boxing you learn three fist punches. This takes exactly three minutes. But how to use them correctly can take years. With us it goes the opposite way. That is how the founder always explained the long way until learning fights. Personally I concur with this teaching method a hundred percent

Furthermore, if we will take a careful look at the origin of the Krav-Maga, so also in the army it takes at least fourteen to eighteen month to qualify a warrior in the special forces, and in some places even a lot more than that, so the conception of teaching fights after a small number of lessons is entirely wrong for the Krav-Maga. In order to turn the student into a Krav-Maga artist and a warrior, we must first change his concepts of those subjects. In fact, some of the greatest martial arts masters wrote that it is necessary to "re-build" the student's mind and soul. And that is absolutely correct. However, that is not the way things work in this time of "instant". When the student hears he will need to dedicate years of his life for training, he get scared and back off from his will to learn. Always, when a new student came to my school and asked: how much time do I need to study until I will know what to do, I gave and I still give the same answer: at least ten years. Those who stayed became excellent students and instructors and achieved, justly, a Black Belt. And the others? Well, since its creation the Krav-Maga was meant for people with intelligence above average.

At Yellow Belt the student learns a very simple exercise, as Shichrur Mehanika Melefanim (release from a strangulation from the front). As an example, we should look at the first movement – exercise: a step backwards and a stab punch of Ktzot Haetzbaot to the attacker's throat. Apparently, there is no problem to identify the attacker's movement and to stop him far away from us by using Beita Regila Lefanim or Beita Beredifa. In principle, there is no reason why not to do so, only that then it will not be self-defense – it will be going into a fight situation. Meaning, I identify the attacker's movements, and move myself to a certain Amidat Motza, ready to attack – only that at this point two things happen: first, the attacker realizes that I'm ready for his attack; and second, he will now plan his counter-attack.

The rule the founder has made for the Krav-Maga is that our opponent is always better than us, only this way we will be able to win. Therefore, the attacker will easily change his plan to strangle us and will move to a different attack position, which can be harder for us to defend. Conclusion – in the first place we build our ability to face the opponent, our self-control, our capacity to read and to understand the opponent's body language, to develop inside us the peace of mind necessary in order to face the opponent's attack motionless, understanding that we are now actors in the theater, playing the role of our life in front of the opponent. We play alone in order to give the opponent the feeling his plan is working, and only in the last split of a second, when it is clear that it is too late for the opponent to change his approach movement, only then we do our defense / release. This is the meaning of doing a self-defense exercise. To wait until there is nothing to wait for, and then, the moment the attacker thinks he succeeded, we strike strongly and rapidly. From Yellow Belt to learning fights in the Blue Belt, during all this way we train ourselves to achieve the state of mind necessary in order to do a defense. Those feelings and senses are a primary and necessary stage, without of course diminishing the importance of our physical abilities, such as flexibility, quickness, strength etc, abilities which support our mental understanding and the control over our fear.

One who will understand the difference between self-defense and conducting a fight will become much quicker than he was before, and this will turn him into a better warrior in the end of the process. The fight, in the Krav-Maga, is a situation to which we were forced to enter as a result of some mistake we did. Always remember that entering into a fight situation is always a result of a defense that failed which gave the opponent the courage to try and to attack in an unconventional way and / or even maybe we are attacked by a number of opponents. In the moment we move into Amidat Motza in front of the opponent we expose ourselves - now he knows for certain that we have some kind of knowledge and he will be seven times more cautious, especially those who look for fights in the street, just for the purpose of fighting. Against those especially we must stand and wait, using for our advantage the self-defense principle, our knowledge and our ability to read the attacker's

body language. I personally have no problem to stand and to look like someone who does not know anything, to observe the opponent's attack, to make the correct defense with the right timing and to eliminate the attacker in a single movement. The way I see it, this is the greatness of the Krav-Maga as a martial art and of the student as a Krav-Maga practitioner. Any attempt to try and to describe all the different situations we might find ourselves involved in – how to stand and how to react in every situation – is doomed to fail. Each exercise includes inside it the entire variety of options how it can be done. Correct learning and training prepare and cover every attack and defense possibility. You, the reader and student of Krav-Maga has the obligation to learn and to explore each movement and each position. Teach yourself how to act right. If you will aim your thought in the right direction you will find out that nothing is impossible as long as you will keep the right and complete way of the Krav-Maga.

More than everything, we must understand the meaning of the Hebrew word "Lehikanes" – the meaning of the word is to go against the opponent's attack, to find a "door" in his movements and to strike there. All of this becomes even more accurate when facing a number of opponents in the same time, and we have to use the appropriate technique – that of using one of the opponent's body as a shield against his friends. This technique is not easy at all, however its results are most efficient, especially in cases of attackers armed with weapons like stick, knife etc. This is already a combat technique in every sense of the word.

Very few people in the world today really know and understand all the basic techniques in the Krav-Maga and self-defense, which lead eventually to conducting fights. Nevertheless, the reader that will learn and understand and will go deeply into the Krav-Maga spirit through the exercises which appear in this book will improve his professional level tens of times. I do not bring here, neither is the Krav-Maga, solutions to those who seek for tactics and strategies for conducting pure competitive fights. This subject is completely strange to this martial-art.

The world, and inside him the professional world, has not yet learned to recognize and to understand the Krav-Maga as a martial art for self-defense.

Defense Against Two Attackers – One with a Knife and One with a Stick

We must take this exercise very seriously, since it is an extremely complicated one. In fact, in this exercise the founder had actually created a new technique that upon it he had based the principle of self-defense

Learning the exercise movements alone, which are relatively easy, is not enough in order to understand the entire conception

One of the first things we must know in a fight, or in a similar situation, is which of the two attackers is more dangerous, which of the two weapons is more dangerous – the stick or the knife. The answer is quite simple – the longer weapon is also the more dangerous one. An opponent holding a stick can attack us away from the hitting range of our legs and hands, preparing the way for his friend with the knife. However, that is also not enough – we must "encourage" the attacker with the stick to come closer to us and to attack first

As Black Belts, we must know how to read our opponent's body language as if it was an open book, to know which of the weapons is the more dangerous one; this is what will save us in time of danger.

The founder had created a perfect martial art, which includes solutions to almost any possible situation of danger ("almost" because some exercises depend on the defender's personal ability). The question is, of course, how are we, as students, ready to become true Krav-Maga artists.

As happened in the past to several martial arts, the Krav-Maga is also passing through a process of "popularization", meaning – it was completely cut and changed, especially outside the boundaries of Israel, where there is still some kind of supervision by Imi's first students, like myself

In this book I bring for the first time the Krav-Maga complete and uncompromised way. I believe that only in this way you – the reader, the martial artist, will be able to see and to understand the true light of the way of life in Israel, expressed through the perfection of the Krav-Maga as a unique martial art for self-defense. Do not let anyone divert you from this way, the only one which exists.

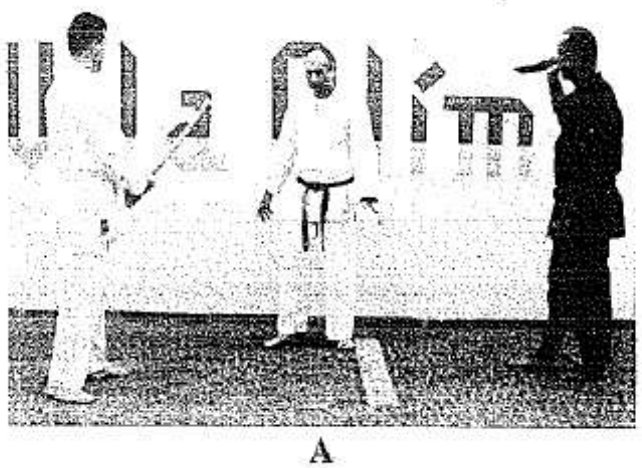
The people in Israel do not live by the sword; they trust the army, an army which operates by the principles of the self-defense, exactly the same ones which compose the Krav-Maga and were created by the founder a few decades ago. The people of Israel see themselves every day as David fighting against Goliath, and that is actually the truth

The same happens in many self-defense techniques – the situation may seem hopeless, however knowledge, professionalism, concentration, self-confidence and confidence in the effectiveness of the technique lead to a perfect defense. The secret of the Krav-Maga is not necessarily in being an Israeli, exactly as you do not need to be Japanese in order to practice Judo. However, experimenting and knowing the true spirit of the daily life in Israel would without doubt contribute to the uncompromising fighting spirit of those who practice Krav-Maga, a spirit hard to be found these days in many Krav-Maga teachers.

The pictures are brought here movement after movement, like it was video clip, although the explanations are referring only to one situation at the time

Picture A:

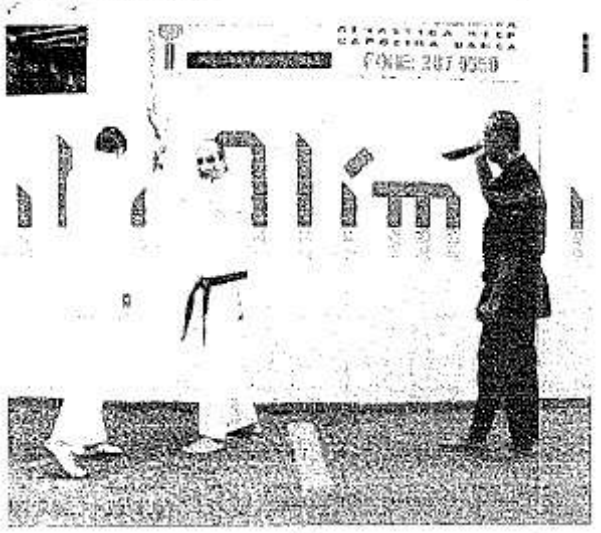
Both attackers stand from both sides of the defender. There is no importance which attacker stand in which side, since the defense is directly against the attacker. It also does not matter at this point how the attacker is holding the knife or what is the stabbing technique. Our only purpose at this point is to identify who will attack first, who is the more dangerous one, how to "encourage" the dangerous one of them (the one with the stick) to attack first.



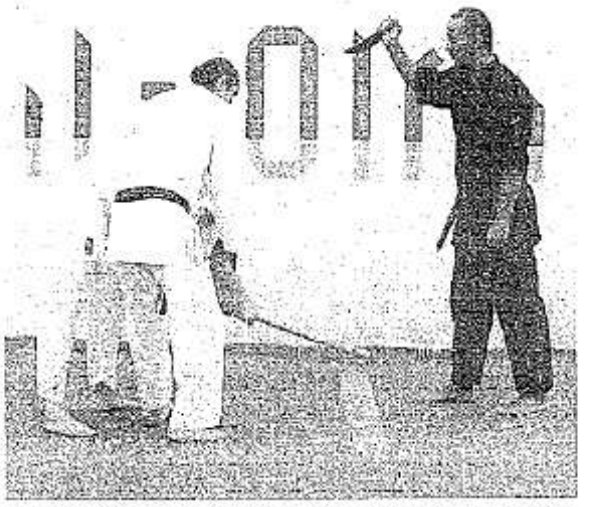
A

Pictures B, & B-1 & B-2:

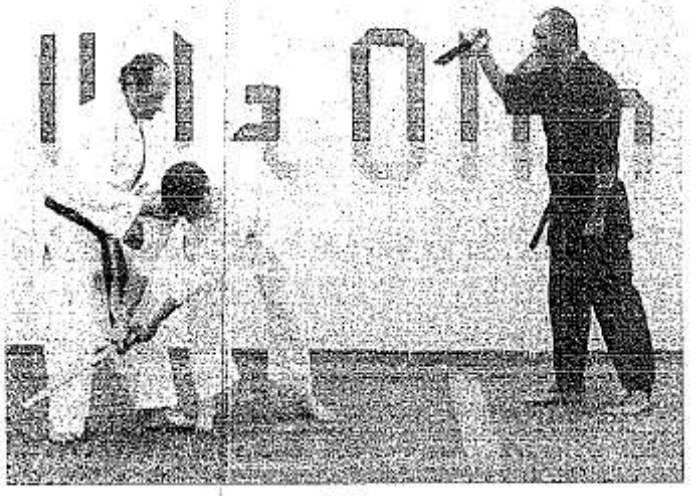
Our only option here is to go directly against the opponent with the stick, so he would not have any other option but to raise the stick for the attack. This is the moment we are waiting for – in the split of a second in which the attacker is raising the stick, he remains completely exposed – one very fast jump inside and this attacker had finished his part here. However, in the same time we must remember always to look around us, meaning, to focus in one opponent but to see what the other attacker is doing, since we can never anticipate what he will do. In anyway, while doing the defense and grabbing the attacker's stick, we will turn the attacker so he will stand as a shield between us and the second attacker.



B



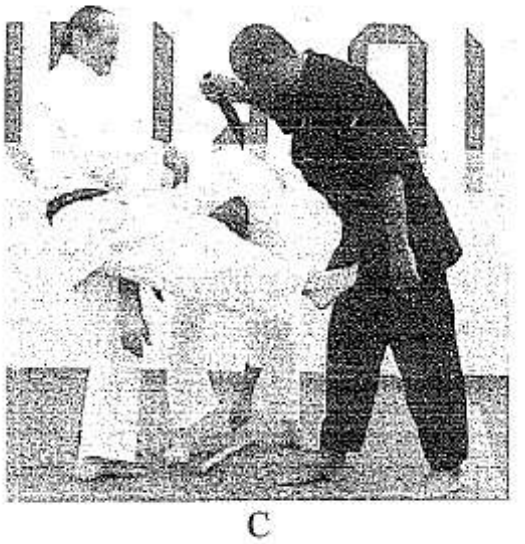
B-1



B-2

Picture C:

The attacker with the knife will do all he can in order to reach a stabbing distance from us. At this point he is very dangerous since he had already seen how easily we took over the first opponent and he will be very careful in his steps. Maybe as a combat tactic it was not the smartest thing to do, however as a self-defense tactic this is the most correct move we could have done. Therefore, we must continue to hold the first attacker between us and the second attacker, and if needed to fist punch him a few times, this will pressure the attacker with the knife and will cause him to come closer to us until he will be at a kicking range from us and then we will kick him with all our



C

strength. However, we should not forget that he can always choose to jump together with his friend, and then we must act quickly and determinedly.

C-1

C-2

Remember: here we learn for the first time how to defend ourselves in very realistic situations, different from the ones we were use to until now. However, one who knows the way of the Krav-Maga, would quickly comprehend how easy it is. We must always keep in mind that techniques which sometimes seem very easy to do on the Tatami, are not that easy in life. In order to raise the level of difficulty and the reality of the trainings, both attackers must attack the defender as fast as they can and to try and do it simultaneously, so that we could learn and train ourselves to jump "into" the attack while doing all the movements and physical actions which are making part of this technique.

In principle, two attackers which attack one opponent simultaneously are making everything harder one to another, since there is the natural fear they might hit each other and in this narrow passage, which almost does not exist, we go through. This is the way of the warrior, of a true Samurai, that when there is no other alternative, we simply go forwards, after all, any other possibility was taken from us. This is the true spirit of the Krav-Maga, the spirit that each one that will arrive to Israel will sense it entering his soul and his bones.

And maybe now is the time to add another point of view that you the reader had probably noticed its absence along the book pages. The use of the Kiai, the scream released in order to free our strength and to confuse the opponent in the same time. Well, in the Krav-Maga with do not use this technique. This technique is not always adequate for the reality of the street, where an attacker can easily turn into the attacked. We have to keep silent, there is no need for extra ears and eyes, it's not always for our benefit. However, in this case of confronting two opponents simultaneously, we must use all that we have, including this technique, when going against the first opponent. The concept of the "shouting" is an ancient one among the people of Israel, which had existed long before that of the Kiai. It was used more than three thousand years ago when the people of Israel knocked down the walls of Jericho using only the power of their shouts. Maybe this historical event is not that important, but isn't it possible that everything is directly connected in the development and creation of the best martial art for self-defense in the world today?

CHICHRUR METEFISAT HULTZA – Release from a shirt hold
By creating a lock with the head and the shoulder

The founder had built the different releases which exist in the self-defense following a certain logical order. First we learn the simpler and easier releases, which require a relatively short time. However, for the higher ranks the founder had developed techniques that demand from the student more efforts, more knowledge, a better physical ability etc, but they also give to the release strength a few times stronger than the first techniques. And here we can definitely see another aspect of the Krav-Maga and why those, who are indeed interested in learning the Krav-Maga, must learn the full way of the founder.

The purpose of this release is to make a very fast "entrance" into the opponent. This is a very violent exercise which will cause the attacker a lot of damage and we must think about it in advance. Furthermore, be very carefull in time of training with a partner.

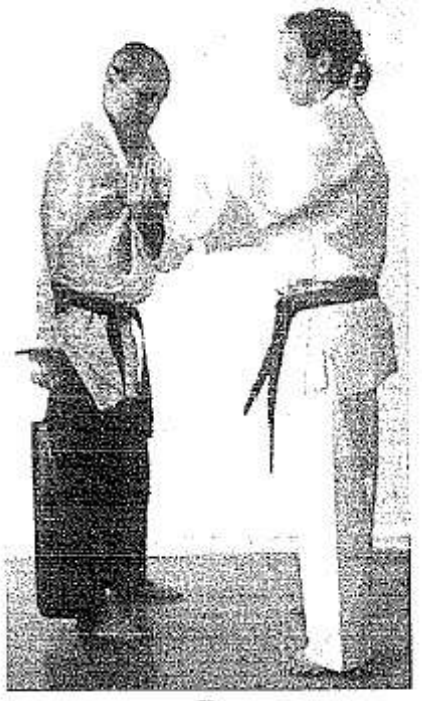
Picture A:

One is gripping the other in his lapels. In this position we must act very quickly, because the attacker might want to pull us towards him.

Picture B:

In principle, it does not matter on which side the exercise is done. In this picture we can see the movements done with our left hand, which grips the attacker's wrist.

A



B

Picture C:

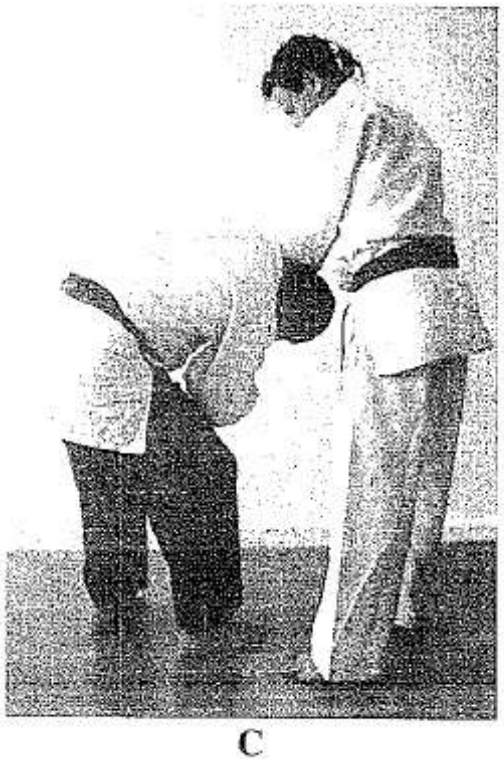
Together with gripping the opponent's hand with our left hand, we will simultaneously make the next movements:

1. The right leg is doing a step forwards. The purpose is to end the movement in the opponent's second side, with our back turned to him.
2. In the same time, our right hand helps the left one and also grips the opponent's left wrist.
3. Pay attention to how our head is already located beneath the opponent's hand. Already in this moment begins the lock on his hand.

Picture D:

The end of the exercise:

Now we are standing with our back to the opponent. Both our hands are strongly gripping the attacker's wrist. Pay attention to how the knees are a little bent; if we would straighten the knees in one sudden movement and in the same time continue to activate pressure over the opponent's hand, it would be broken as a match. Be carefull.



C

D

Remember: Inside the Krav-Maga, in an invisible part, there is a technique, or maybe I should call it a term, or just a frase, "the determination to go in". As I had already explained a number of times along the book, in the Krav-Maga there are the "dead side" and the "live side". Going towards the attacker is like putting our head between the bear palms so he could "squeeze" us. However, when doing so we also neutralize at least fifty per cent of his power. Our ability to bring ourselves to such a position is in fact determining the success of the exericse. However, we must be carefull not to mistake. "Determination to go in" definitely does not mean self-sacrifice. The term self-sacrifice means to act with an unclear end but, when we go "into" the opponent we do it out of a clear knowledge that we are going to finish in the opposite side of the attacker. This is the essence of the exercise. Also those who were not gifted with exceptional abilities will be able, with a long and presistant train, to do the most difficult and complicated exercises in the Krav-Maga, to learn and to understand the spirit of self-defense.

CHICHRUR MEHANIKA MELEFANIM

As the years passed and we became closer to receive the Black Belt, and also after we had already received it, the founder always explained to us that the Krav-Maga is not necessarily a "hard" art which is based entirely on very short and quick movements And in Black Belt the student must show and prove his ability to act more artistically and softly and that is in order to achieve flexibility in our movements, which would help us to adapt ourselves quickly to any situation To be "locked" on one way of thinking, the founder explained, is the worst thing Therefore, together with the short exercises of the Krav Maga he also taught longer movements The concept of "being soft" was sacred for the founder; if we would not act softly, he explained, we would lose our physical and professional intellect.

Picture A:
The strangulation: one is strangling his training partner. Pay attention to the defender's feet position

Picture B:
Simultaneously with a small step backwards with the left leg (not more than a quarter of a turn), we hold with our right hand the opponent's right palm which is located over our neck The turning movement backwards is supposed to "open" a little the opponent's grip This allows us to slip our hand between the neck and the attacker's hand

Picture C:
After we gripped the attacker's hand, our left hand goes up towards the opponent's elbow. The intention here is to put our thumb in the inner side of the opponent's elbow, and our fingers in its outer side. The purpose of this movement is to turn the opponent's hand during the defense

A

B

C

Picture D:
Now we are already gripping firmly the opponent's elbow and his hand which was holding our neck is not there anymore Sometimes we might need to bend ourselves a little backwards so we would not work against the opponent's force

Picture E:

From the position in the previous picture: the left leg that in the beginning took a small step backwards is now doing a big step forwards, a 180° step (half a turn) and in the same time we turn the opponent's elbow downwards and his palm upwards, creating a double lock From this position we simply continue "walking" forwards until the opponent will lie down on the ground

D

E

Remember: We must practice this exercise a number of times in order to learn by heart its movements, however, after this, the most important train is to teach and allow the body to "feel" how it should move together with the attacker, to use his own strength against him In this kind of exercises we are learning one more important thing and that is to "know" ourselves.

Release from a shirt hold by using a small stick
Hold with one hand

The use of different aids is not customary in the KravMaga, however, as in defense against Dekirat shisuf, where we can throw an object into the opponent's face, also in these exercises the only purpose of using this technique is to make the student aware of his ability to benefit from certain situations In this case I bring here the original use of the exercise, with a small stick, that we can, for example, to tie to a keyring However, the exercise can also be done with an umbrella or any other object

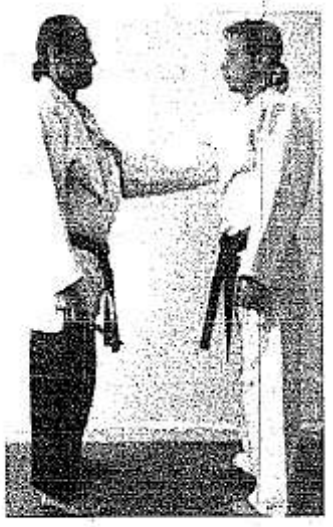
Picture A:
A small stick, not more than 15-20mm in diameter and 20-30cm long The stick must be long enough so we could hold him with both our fists

Picture B:
The first use / release is done against an opponent holding our shirt with one hand In the picture we can see the attacker gripping the other man's lapel Our right hand (the defender's hand) is holding the stick; however, the exercise can be done equally with the left hand.

Picture C:
The right hand which holds the stick is going under the opponent's hand which grips the shirt The purpose is to surround the opponent's hand

Picture D:
The right hand which holds the stick goes up from the other side of the opponent's hand with only the stick touching the opponent's hand Our left hand does the same movement only from the other direction, meaning, from left to right. The purpose is to cross our hands

A


B

C

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Picture E:
Now our left hand holds the stick in its free side. Pay attention to the hands position and how they are crossed Only the stick is touching the opponent's hand

Picture F:
With both our hands we create a pressure downwards The pain caused to the attacker is very strong and would immediately cause him to let go of our shirt and to his bending down In addition, he is now trapped between our crossed hands and the stick

Picture G:
This position is only an option We can hit with the stick in the opponent's head in order to knock him out completely

E

F

G

Release from a shirt hold by using a small stick hold with two hands

In fact this release is identical in its movements and the order of the movements to the previous exercise. Only that here the fact we go beneath the opponent's hand might make it a little more difficult for us because of the natural space between his two hands which hold our shirt, however this should not get in our way when doing the exercise.

Picture A:
The opponent grips our shirt and we strat to move beneath him

Picture B:
Rising from the other side and holding the stick with our hands in both his ends

Picture C:
The lock on the opponent's hands In fact, as a result of this lock and the pain it causes, the opponent's moving ability is totally neutralized

A

B

C

Remember: these exercies were created in order to allow us to understand and to develop our posibilities to make a lethal and practical use of apparently harmless objects, that a little knowledge and thinking can turn them into deadly weapons. We must always think about what is going on around us, to look for something that we could use to defend ourselves. Our close surroundings is full with small and invisible objects that can save us in time of danger. In special workshops which I conduct, people are learning to use their surroundings to their own benefit and they are always surprised to discover what a great amount of invisible weapons they can use in time of danger.

Sakin Stira Mehatzad Im Hazara - סכין סטירה מהצד עם חזרה

God is in the small details

HANIKOT - STRANGULATIONS

I must admit that writing these lines make me feel a little umcomfortable. The founder always said and explained that the Krav-Maga is a "peacefull" martial art, used only for self-defense. And here we move from defense to attack. In order to unerstand it, the reader will have to try and undertsand the way of life in Israel and the spirit of its citizens which, since the foundation of the state of Israel, are living under constant attacks of terror that had already become an integral part of the daily life. And sometimes, as an act of self-defense, the only option is to eliminate the attacker, before he will do the same to you. Furthermore, when the founder trained, taught and qualified fighters during the war of independence, sometimes the only weapon those freedom warriors had was their own legs and hands.

The founder put inside the Krav Maga a number of strangulation techniques in various positions and with various means, but they are taught only in Black Belt, out of the supposition that those who received a Black Belt will "behave" appropriately. However, after a number of years he reduced the number of those techniques and even turned personally to the instructors and asked them not teach techniques which are too dangerous, as different attacks against which there is no defense and even a number of strangulations. Therefore, I bring here for the redears of this book only the smallest part of those techniques, the first four, and also the softest, starngulations.

Picture A:

Strangulation with the fingers (Hanika Im Ktzot Huetzbaot)

Together with gripping the opponent's lapel, we activate pressure inside, on his neck, with both our hands simultaneously.

Picture B:

Our right hand grips the opponent's lapel in his right side.

Our left hand grips his left lapel, only a little lower.

Now our left hand is strongly pulling the opponent's lapel. This situation will create a strong pressure of our right hand on the opponent's neck (throat).

A

B

Picture C:
Strangulation with the forearm (Hanika Im Haama) We put our arm around the opponent's neck and in the same time our second hand is "locking" the grip on the opponent

Picture D:
This strangulation is done with our wrist put on the opponent's neck (throat) while creating fast pressure. Our other hand is "locking" the opponent's head inside the strangulation position

C

D

Remember: The strangulations are indeed done from a "seza" position, but this does not matter, they can be done from every position, even from lying down

Be very carefull in the training, keep all the safety rules and, it is better that children would not even take a look in these techniques

HISHTALTUT AL ADAM MEACHOR
(Taking down a man from behind)

There are a number of reasons why the founder has insisted on including this exercise among the rest of the exercises in the Krav-Maga, despite of its offensive nature, and being the Krav-Maga a martial-art of self-defense. There are a few reasons for that, and the first one is simple: sometimes we need to neutralize and to take control of someone, maybe a "target" inside a crowd, maybe as part of a professional work of a soldier or a policeman, and especially when dealing with a "gentle" neutralization, meaning while causing minimum damage

The second reason might happen when during a fight against more than one opponent we will get into a situation in which an opponent is standing with his back to us, whether it is the beginning of an exercise or a tactical error

Picture A:

Standing one behind the other. Clearly this stand is only a theoretical one, because in this kind of situation we can never know how we would realy stand

Picture B:

gripping the opponent

We grip the opponent simultaneously with both our hands and, if he is not wearing anything than we can also catch him by the hair. In the same time we gentely kick him with all our foot in the back of his knee

Picture C:

As a result of those two actions, catching his shoulders while pulling him back and in the same time kicking in his knee, the opponent's only option is to fall on his back

A

B

C

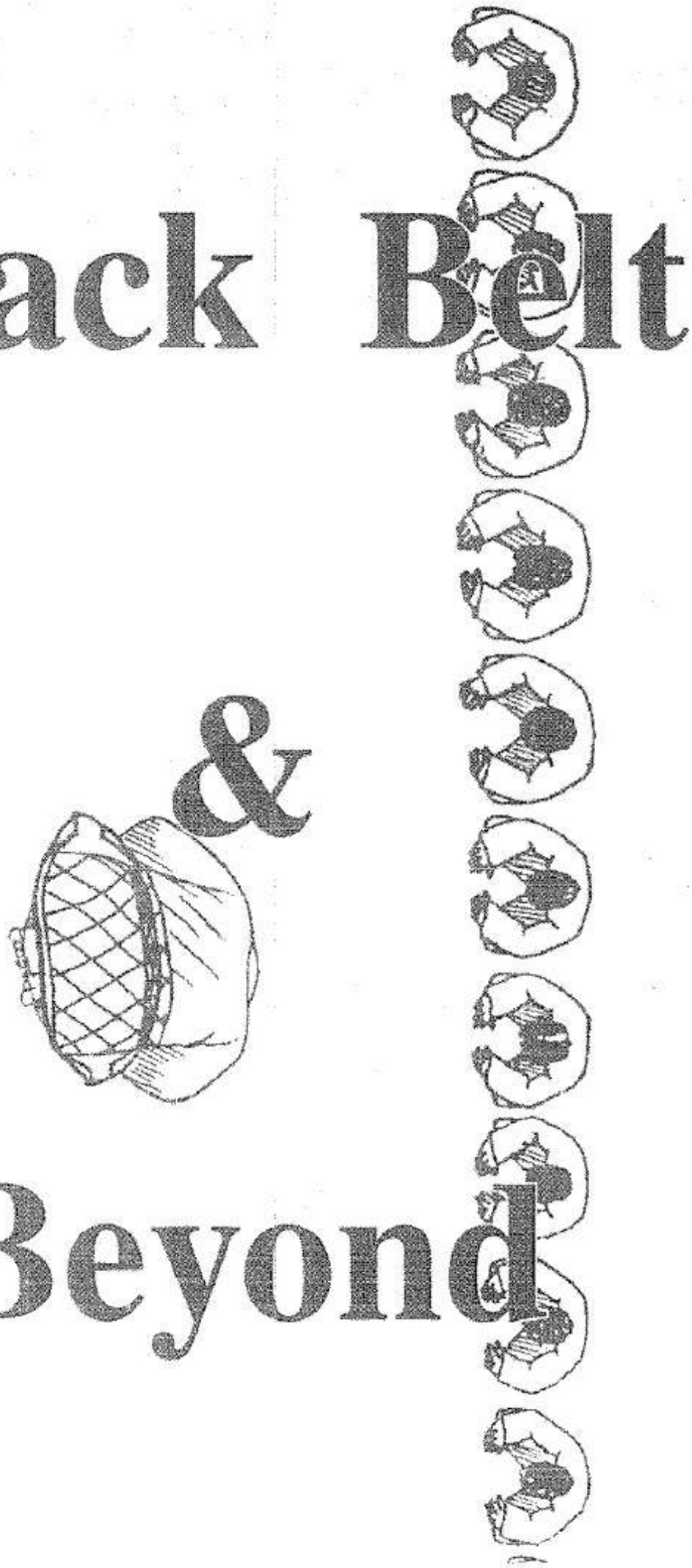
Picture D:

in the previous picture we had actually already finished the exercise, however, if needed we have here the option to neutralize him again, using a fist punch

D

Remember: To neutralize a man from behind without causing him too much damage – this, and this alone is the purpose of the exercise. Again I find myself repeating the frase the founder used so many times: "we must be good enough not to kill"

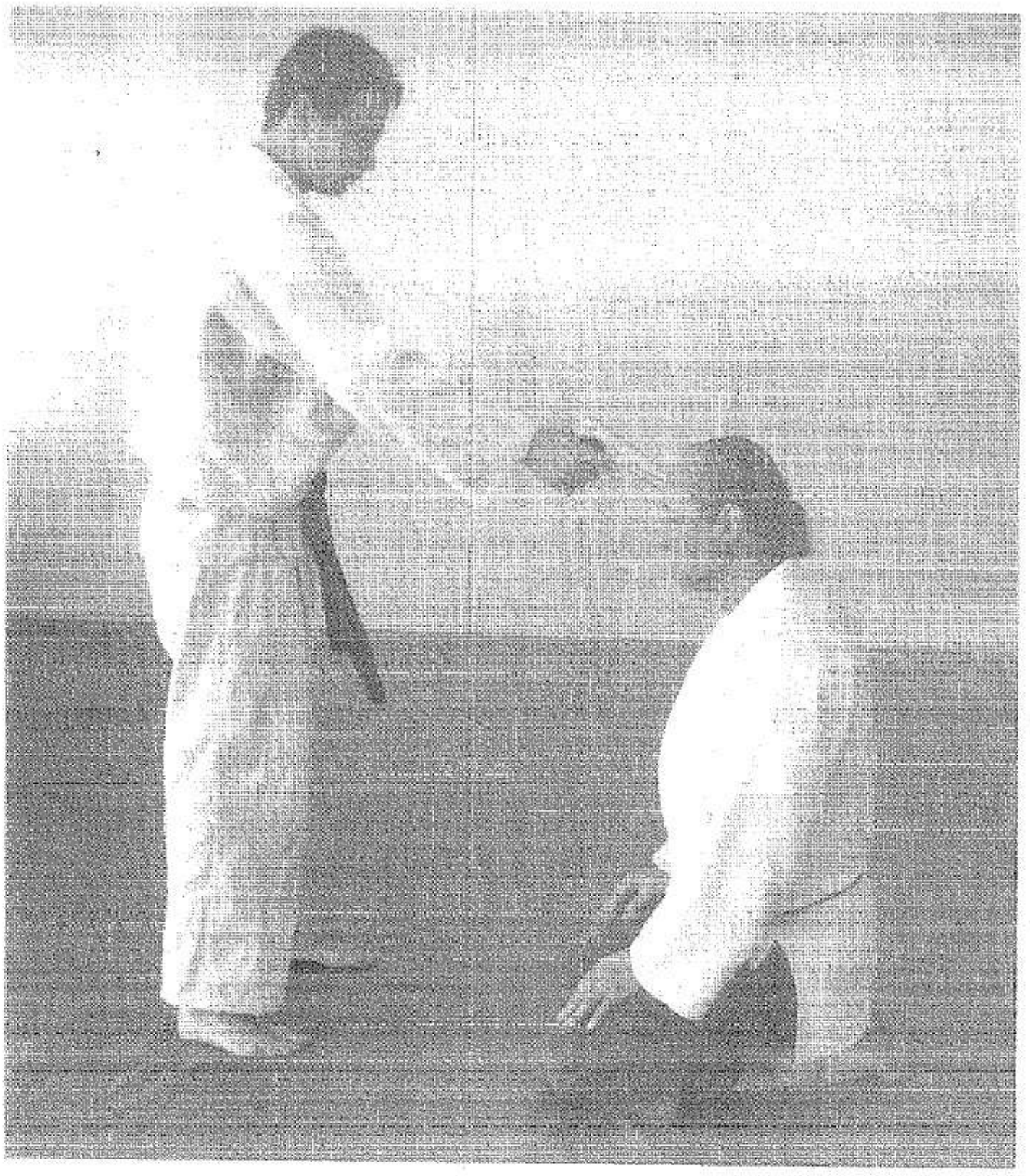
Black Belt



& Beyond

Unconventional Defenses – Gun threat from the Side

We have already learned everything; all we need to know appears along the book's pages. Now all we need to do is to tie everything together and to find out if we are the predator or the prey.
It was not an easy decision to publish these pictures and exercises and I had to over come a difficult conflict inside me: from one side, the founder's order to show everything, and from the other side the understandings that some things must remain hidden from the public. Therefore I bring here only a glimpse from a Krav-Maga that very few have learned from the founder. The meaning of a Black Belt for a martial artist goes way beyond the 20 Dollars it worth in the store. The Samurai had very strict rules about it, and everyone who becomes a warrior must know them. It is a shame that these rules slowly disappear from our world.



The Day in Which Sergeant Yaron Defeated the Egyptian Army

The first hours after I was captured by the enemy were the most difficult ones in my life. My multiple wounds and the fear from the unknown, as well as the famous horror stories that were running in my head about how war prisoners were treated in other wars, all of this was an incomparable test of my self-control. Although my hands were tight behind my back and my eyes were covered, I was able to figure out that they were taking me and the other prisoners to a remote place, since the travel in the truck from the Suez Canal took a few hours. Some of my friends tried to whisper in Hebrew to communicate between themselves, but the guards punched anyone who tried to move or to speak, and cries of pain of the wounded and the bitted were horrible. A few kicks from military boots almost made me shout as well, however in that moment, I don't know how, I suddenly remembered in something Imi once tolled me about the days he spent in the British army during the fight against the Nazis in the second world war - "They can kill me" he said, "but they will never be able to humiliate me". At that moment I realized that it's going to be the same with me. The founder was indeed a great man, but he was never a war prisoner, and decisions such as this one, when you are a POW, can cost you your life.

One morning in the prisoners' camp, they took me for interrogation, just like in every other morning. However, despite of my covered eyes, I immediately noticed they were taking me to a different place: since I was baretoot, I felt I was stepping on grass, and the smell was very different from the horrible and disgusting smell of the regular interrogation room.

They started making all kind of questions, and of course I didn't answer anyone of them. And then they tolled me that the radio in Tel-Aviv announced my name as a KIA, and since I am not cooperating with them, they see themselves free to kill me.

I cannot describe the feeling. I can write entire books about it, but it will never be the same.

An officer, which seemed to me like a colonel, came to me with his pistol in his hand and asked me if I have a last wish. I asked him to untie my hands and eyes, and he did so. Then they took me to a corner and ordered me to sit.

I cannot explain exactly what happened afterwards. My body simply reacted automatically. I set down in a Seza position and I remember I clearly saw the officer aiming his pistol towards me from point-blank, with his finger on the trigger, at this moment I acted without thinking - although I could hardly move myself, my body jumped towards the hand with the pistol and I was able to make him drop his gun, and that was the end of it, someone hit my head from behind and I lost my consciousness.

Most people will not need to use this next series of exercises in their daily life. However, nobody knows how his day will end or how the next one will begin. If we are going to die in anyway, then we could at least do it as true warriors - Samurai.

In one of the elite units of the IDF, which is maybe the best of his kind in the world, there is a small sign which says: "Be Ready".

B

C

Picture A:

We have already learned all the movements, all the defenses and all the exercises and all we need to do now is to join them all together. Now we will understand why the Krav-Maga has a spiritual side – this is our real test.

Always in a Seza position – remember the exercise from the Yellow Belt

Picture B:

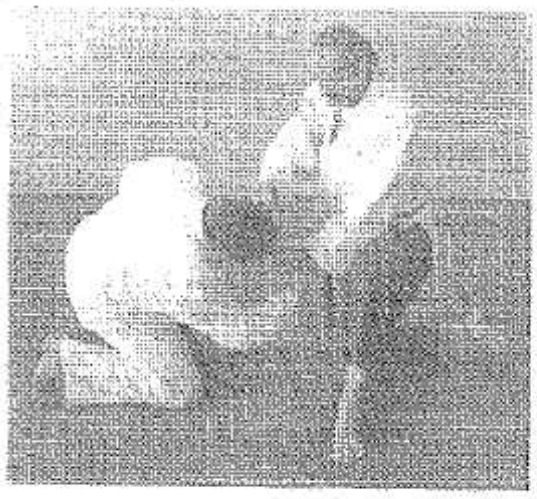
Our velocity here will determine if we will live or die. If we will be able to catch the gun as shown in the picture, our chances to survive are good. Raise your hands exactly as we have done in the standing version of this exercise.

Picture C:

Do not let go of the weapon in any hypothesis, even if a shot was fired and you injured your palm, you do not stop until the weapon is in your hand. Together with taking the weapon away from us, we make a step from our Seza position towards the opponent and bend the gun towards him. The sight of the opponent on the ground is the result of a terribly painful lock on his finger which holds the trigger, however, in the reality do not let it happen – just take the weapon down quickly and strongly in order to break his finger and to neutralize him.

Picture D:

In the moment we break his finger, as a preparation for taking the gun out of his hands and also in order to avoid any surprises from the opponent, we hit him strongly in his head; however the movement of taking the gun out of his palm must still be very exact.



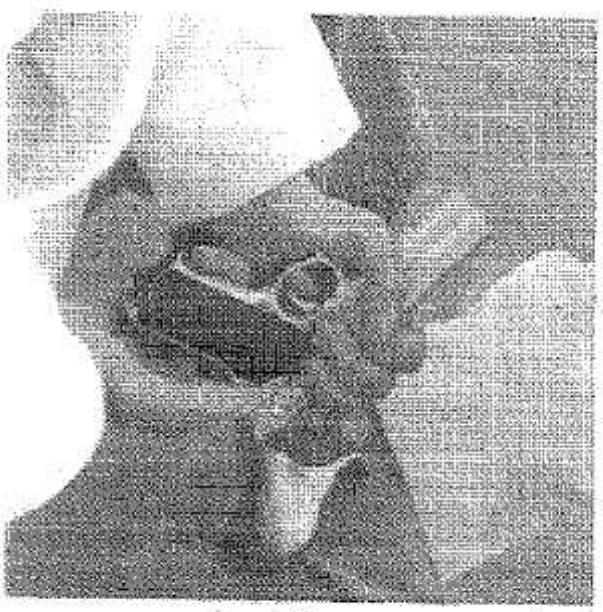
D

Picture E:

Taking control of the gun: put your right hand beneath the gun and pull strongly towards you, while the other hand which is holding the barrel helps as well. Remember, the opponent can still react at this point, so be careful.

Picture F:

Now the pistol is in our hands. I am not allowed, nor I am interested in telling you what you should do at this case. Things are too complicated.



E

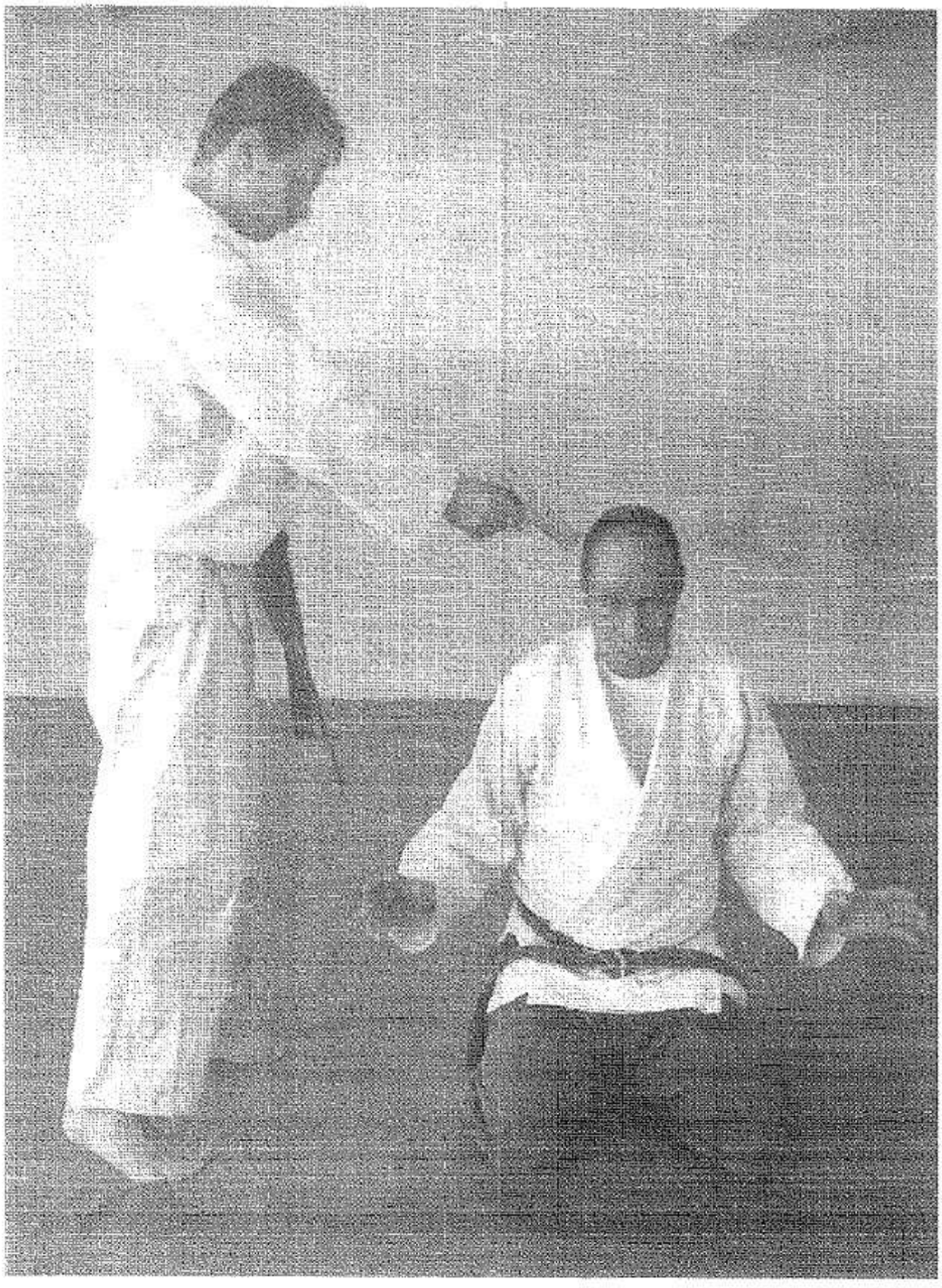
F

The founder always said: "Also a cat can make children - in order to be a man you need a little more than that".

UNCONVENTIONAL DEFENSES

Gun Threat From The Side

It will not be strange for anyone if we would raise our hands in the air. We must do all that we can in order to gain another few seconds; any extra inch that will take us closer to the attacker will raise our chances to make a successful defense. Unfortunately, this defense is done in the most impossible and in the most unconventional situations, and therefore it is very long. You need to be fast, very fast – trust me, I've been there already.



Picture B:

Grab the gun. The most important of all is to learn and know the correct and accurate grabbing point. If we will hold the weapon too far, meaning, in the barrel, then the hold will be weak, and the attacker will be able to turn the gun towards us. If we will hold too close to the attacker's wrist then the attacker will be stronger than us. The exact holding point is the place where the pistol ejects the empty cartridge. We presume that a first shot (that will not heart us) will occur and right after it the gun will be stuck and will not fire again, even if this will cost us a light injury in the hand holding the pistol. In anyway, look how the weapon is no longer aimed towards us.

Picture C:

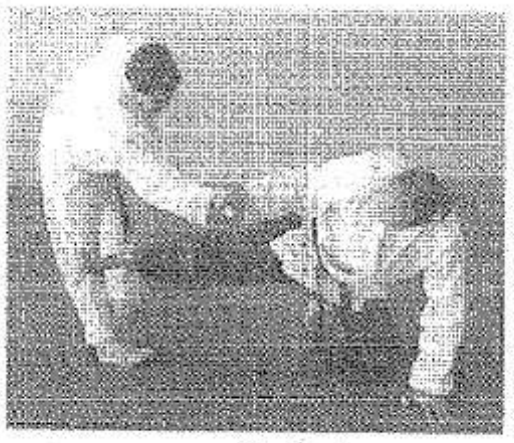
Attack, as fast and as strong as you can. Break any part that you can in the opponent's body; and if you are worthy of a Black Belt, then you sure know how to break. However, never let go of the weapon. We have a number of options in this situation of how to hurt, neutralize and eliminate the opponent. The first one is to kick. Akev. Latzad to the opponent's knee. We jump quickly from our sitting position and kick the opponent. There are not any middle stages.

Picture D:

Beita. Reglia. to the opponent's testicles. From sitting, we jump into the opponent; we do not stop to think, we just move in order to eliminate the opponent.

Pay attention to the weapon held in our hands, it must be turned away from us.

B



C

D

Picture E:

Beita. Betitu - the kick here is different than all we have learned so far in the Krav-Maga, since it is not done with karit kal haregel, but with the Tibia-bone itself. The reason for that is the fact we do not have the luxury and time to accurately aim the kick. Nevertheless, pay attention to the fact that we still maintain complete control over the kicking leg and foot - the fingers are stretched and karit kal haregel is stretched forwards as well. And again I repeat, do not let go of the weapon in anyway.

Picture F:

Regardless of the technique we chose to use, we will need to take the weapon out of the opponent's hands. The way we do it is identical to the technique we learned in the standing version of this defense - the upper right hand pulls towards us, while the second hand helps from the other side. You must understand - it is very likely that by this point the attacker is no longer standing on his feet, in one way or another he had already lost his touch with the ground. However, I chose to show the exercise in the worst and most dangerous situation possible. The technique of taking the weapon out of the opponent's hands remains the same.

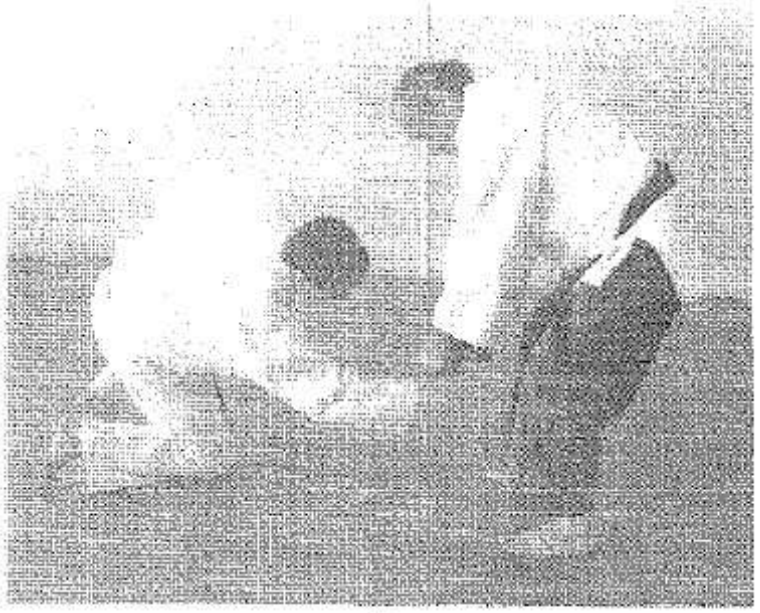
Picture G:

At this point, when we break the opponent's finger in order to take the gun out of his hand, he will not be able anymore to stand on his legs. Always make sure the barrel is turned towards the opponent – the weapon can still fire, and it is better that the bullets hit the opponent.

F

E

F-1

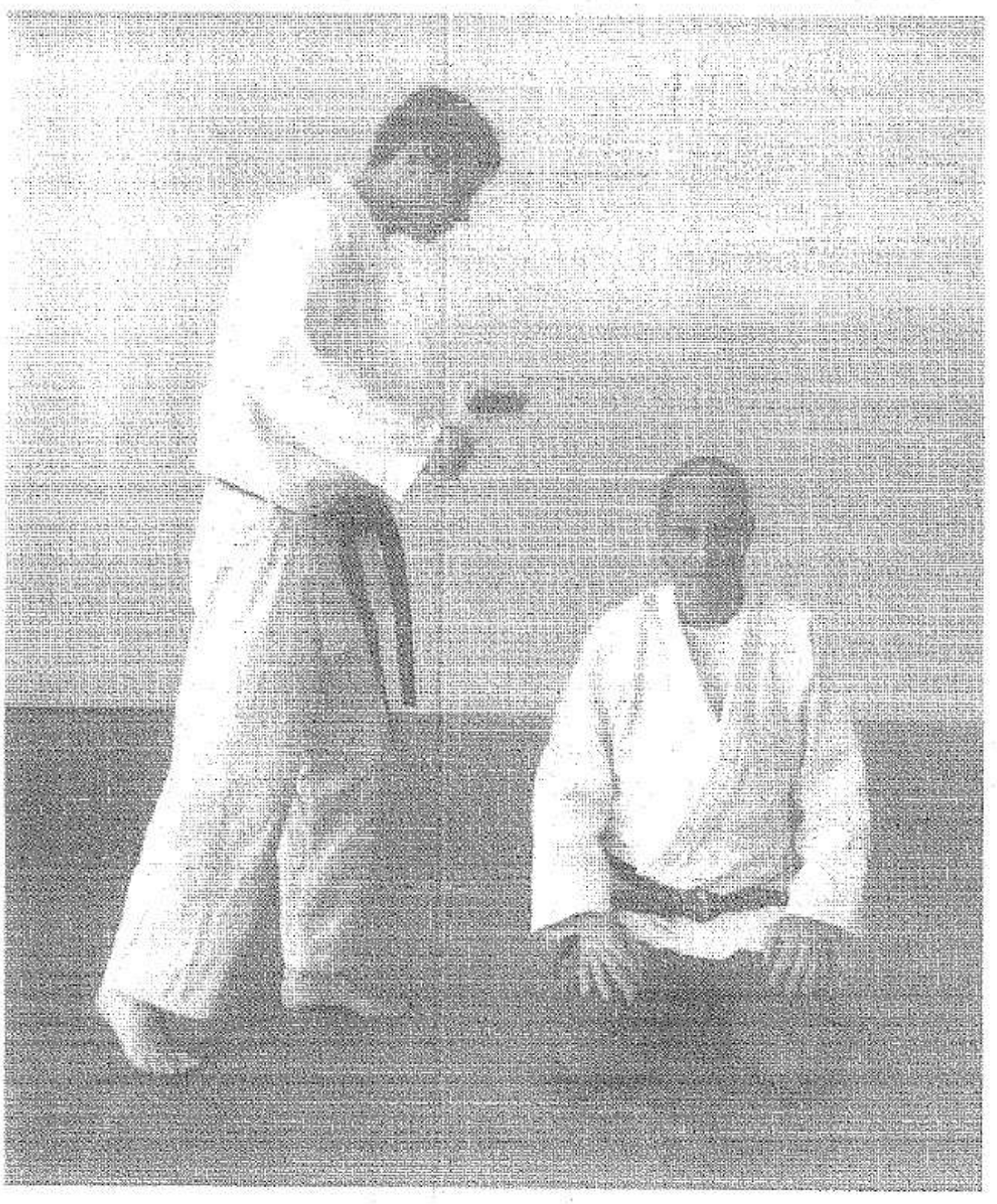


G

Remember: when I was as a war prisoner, I learned one important lesson: in life, everything is relative. For one, a little punch would be a torture, and for the other torturing is nothing more than a little punch. And that is the most important lesson I always try to pass on to my students – fear is our biggest enemy.

Unconventional Defenses
The picture speaks for itself...

Not always we will find ourselves in front of the gun's barrel - its other side can be just as dangerous, although for us this defense can seem a piece of cake. The attacker appears to be confident, and why shouldn't he? He has all the cards. Only that those who learned and practiced the special vision of the Krav-Maga will easily identify the attacker's movements (I saw it with my eyes closed) and then the way for a perfect defense becomes very short, since that in the moment the shooting threat is gone, we are virtually out of danger.
The truth is that we have dozens of options how to defend in this situation, but as always the founder chose to use the most basic technique, or the classical one, accordingly to all the principles of the Krav-Maga.



Picture B:

First of all, don't worry, you have plenty of time. The right timing to do this defense is the moment the opponent attacks, meaning, the defense should only be done when the raised gun is already close to you, so the opponent will not be able to change his attack, or he will get confused when trying to. True, the hand's movement is also not usual in the Krav-Maga, but on the other side, here everything is different. Remember, the defense is done against the attacking hand, and not against the pistol.

Picture C:

Together with using the technique of controlling and diverting the attacking hand (blue belt - defenses against stick), we divert and grab the attacker's hand. We can remain motionless and seated; we are now in control. Nevertheless, be careful since the opponent can still try to attack with his legs.

Picture D:

We turn our body towards the opponent in one sharp and fast movement and with all our momentum and the enormous force we gain from the turning movement we hit the attacker in his testicles without letting go of his hand and the weapon.

B

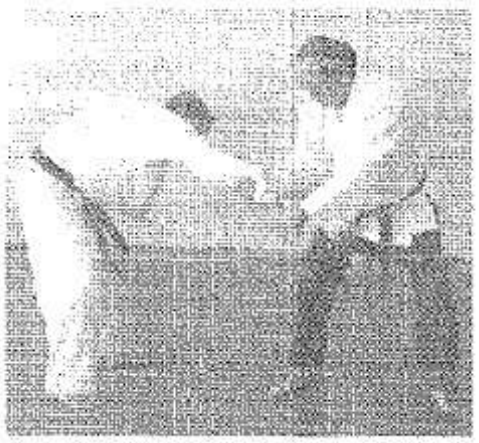
C

D

Picture E:

Now we lift ourselves and in the same time we create a lock on the opponent's hand which holds the gun and together with turning the gun to the other side, we take it out of the opponent's hand.

Do not forget the most important of all: the attacker will try to grab the gun with his other hand in order to shoot us or to hit us. We must avoid it at any cost.



E

F

Picture F:

And again the weapon is in our hands, and only now we let go of the opponent's hand. Let it be a rule for you: if the opponent's hand is holding a weapon, never mind which kind of a weapon - from a small stick to a big rifle, we only release the holding hand after the weapon is already in our hand and the opponent is completely neutralize.

Remember: already in the beginning of the book I wrote the "slogan" of the Krav-Maga: the determination to go in, those few simple words contain inside them a mighty strength: it is a personal ability which has become the way of life of an entire nation. Learn this way. These exercises could not have been done without the inspiring and profound meaning of these words.

UNCONVENTIONAL DEFENSES

A Gun Threat When We Are Lying Down.

Introduction

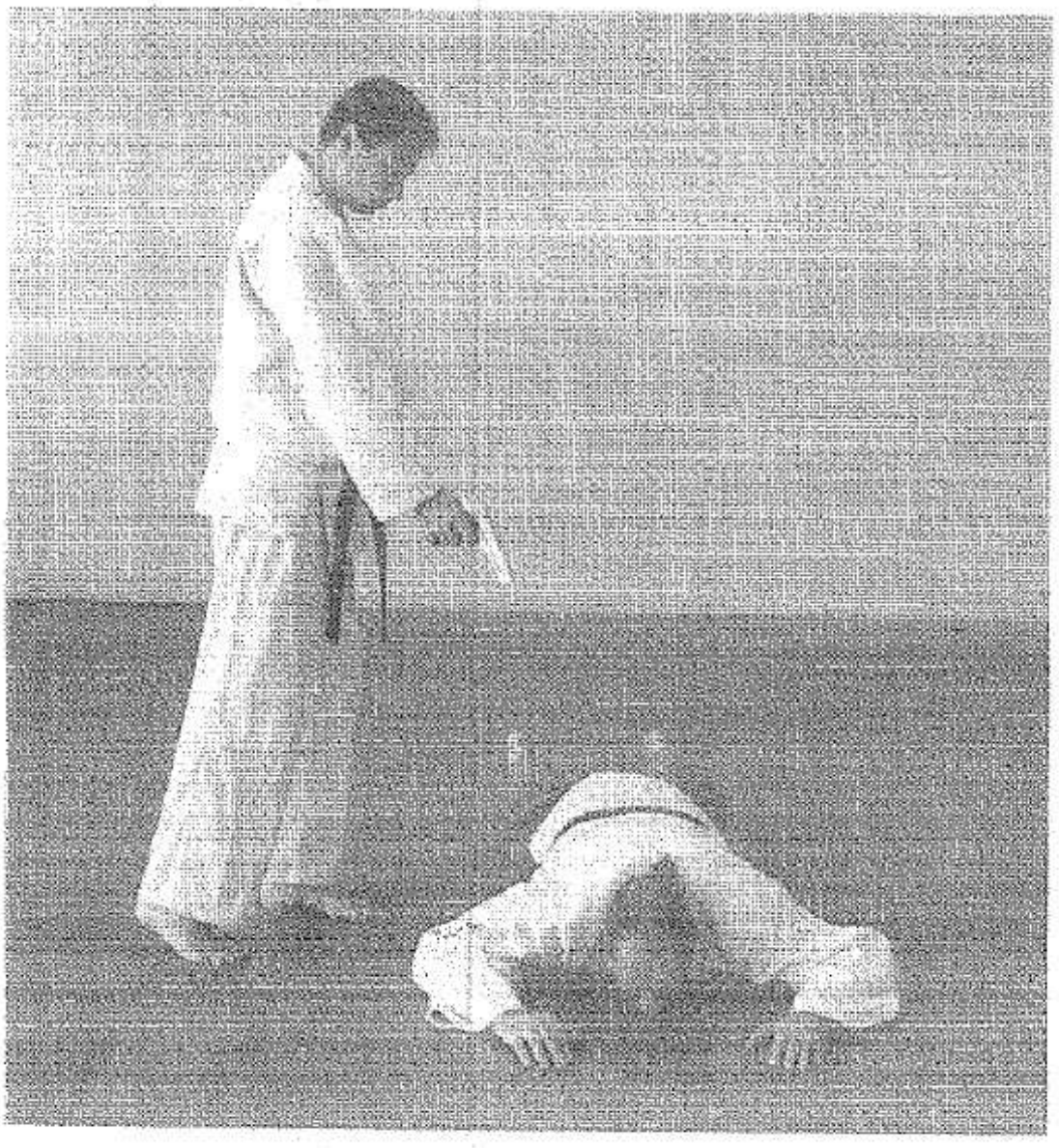
In 15 of May 1948, the state of Israel was founded and from that moment forwards all the educational means of the new state were pointed to one purpose – to prepare the younger ones to become future warriors.

In Israel everybody fight, and those who don't, are called cowards. Already in the kindergarten, when we are three or four years old, we already learn about the mythological heroes of the Israeli people, such as Bar-Cochva, who was so heroic that he used a lion in stead of a horse, or the Maccabis, who fought against the enemy's elephants, and of course we cannot forget the legendary Trumpeldor which resisted his enemy's using only one hand, and said the famous phrase: "it is good to die for my country". This is the way we grow up!!!

During my time as a war prisoner, an Egyptian colonel entered my cell and began an innocent small talk with me. We talked about everything, except from the real situation in which we were – war. We were just two people talking, when suddenly he tolled me: "why aren't you cooperating with the investigators? They can take you out and shoot anytime". "Yes", I tolled him: "they can kill me, but they will never be able to humiliate me". This is the secret of our existence.

And all of those who say the Krav-Maga do not have a spiritual side, are those cowards who never fought in their life.

Sometimes we do not have a choice but to simply make the impossible possible.

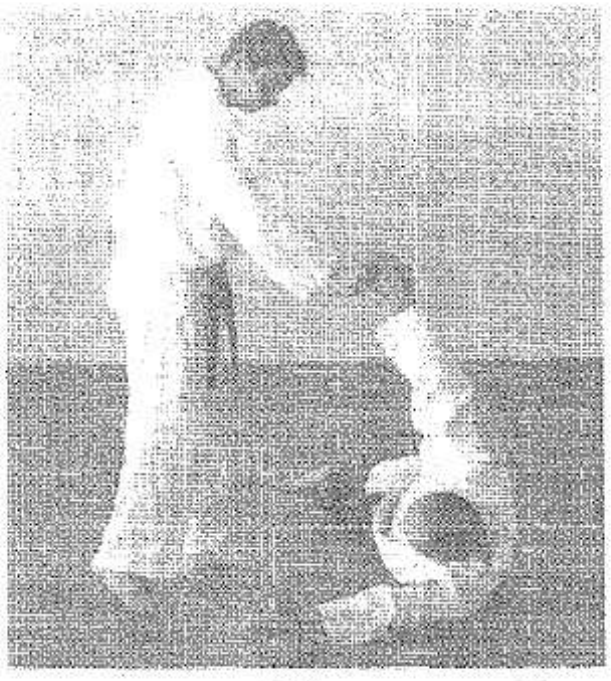


Picture B:

Of course this situation can be considered a suicide but what is the alternative ? Along the book I have written several times about how important it is to move fast. Well, now it's time to move really fast.
In fact, the decision of whether to do the defense or not depends entirely on our response abilities.
The first thing we must do is to take control of the weapon. We do it by turning on our side and then grabbing the gun. Remember: we always hold the gun in the same spot. The turn to the side is done by turning our body backwards. From this point forwards we must act as fast and as strong as we can, our life depends on it.

Picture C:

Together with grabbing the gun, we kick Beitat Magal to the aggressor's legs, however pay attention: the kick is not done to a general direction, but it is aimed directly to the attacker's knees and to this point only, since that at this moment and in this position the knees are the most vulnerable spot in his body and the safest place to attack with a minimum risk for ourselves. If we will kick to a place other than the knees, we might break our own leg.



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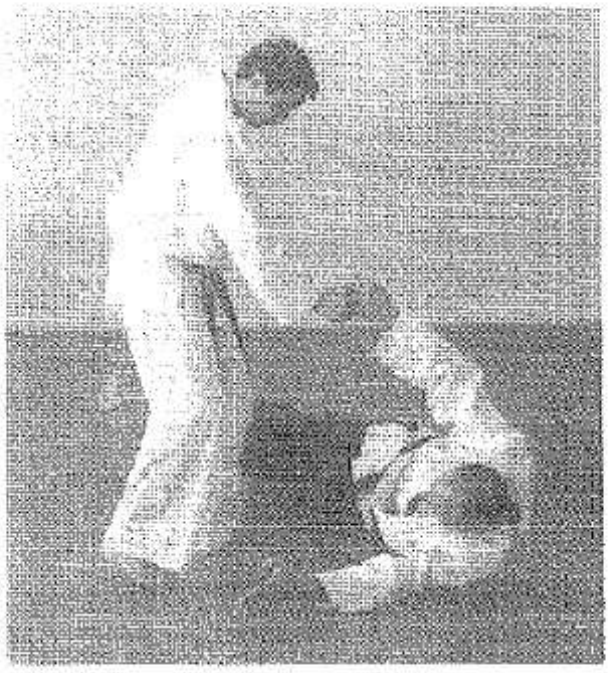


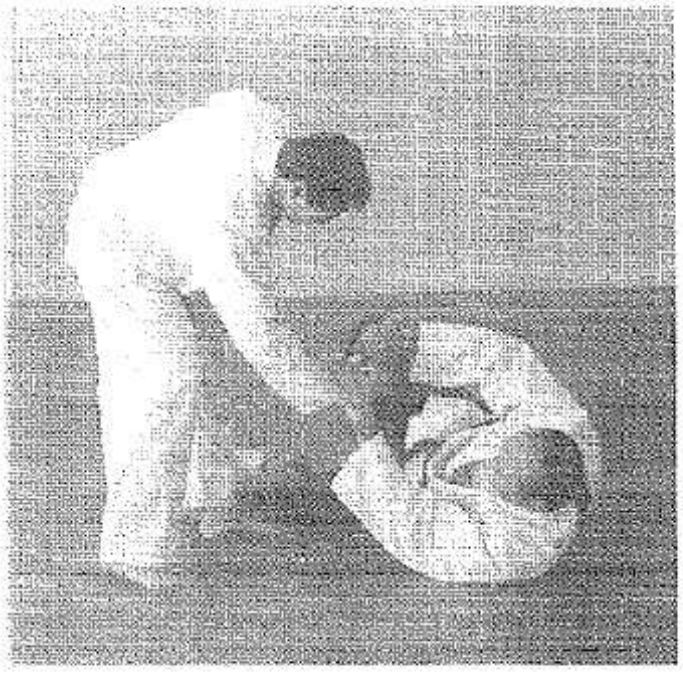
C

Picture D:

In fact, this picture does not exist in the reality.
If indeed the kick in the opponent's knees was a successful one, then he is no longer standing on his legs; even if only one knee was broken, he is now lying on the ground. Nevertheless, I chose to demonstrate the exercise's stages in the most difficult situations. We hold the weapon with our other hand, as a preparation for taking the gun out of the opponent's hands.

Picture E:

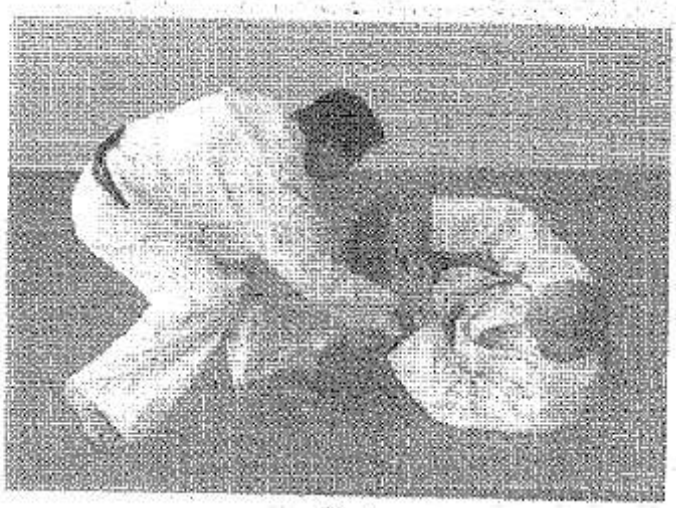
Creating a lock on the attacker's finger which holds the trigger will cause him unbearable pains, and it makes no difference if he is still standing on his legs or if he's on the ground. Remember to always turn the weapon towards the attacker.



D

Picture E:

Taking control of the weapon – the final position. From the previous picture, we push our body backwards so now we will be able to sit in the Krav-Maga sitting technique (as was demonstrated in other defenses). This position will gives us a great strength in order to bend the opponent's hand and to break his finger so that we will be able to take the weapon out of his hands.



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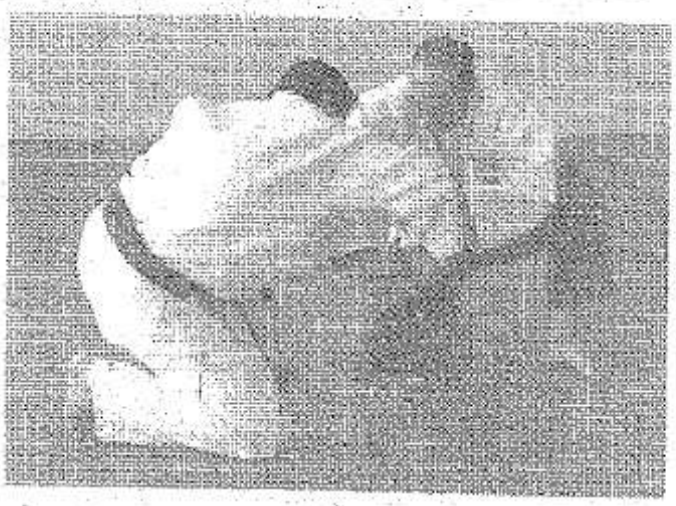


F

Remember: there are many kinds of people that achieve a Black Belt. Some are afraid of it and do not show up for the final exams. They are cowards. They are terrified from the responsibility which is involved in receiving the Black Belt. These people do not fool themselves, they know they are not the right people to receive a Black Belt.

There are also those who are not afraid from the Black Belt, but still remains to be seen if they are worthy of it. Wearing a piece of a black cotton material, which costs twenty Dollars, still doesn't make you a true Samurai, or a respectable martial artist. This requires a lot more, much more

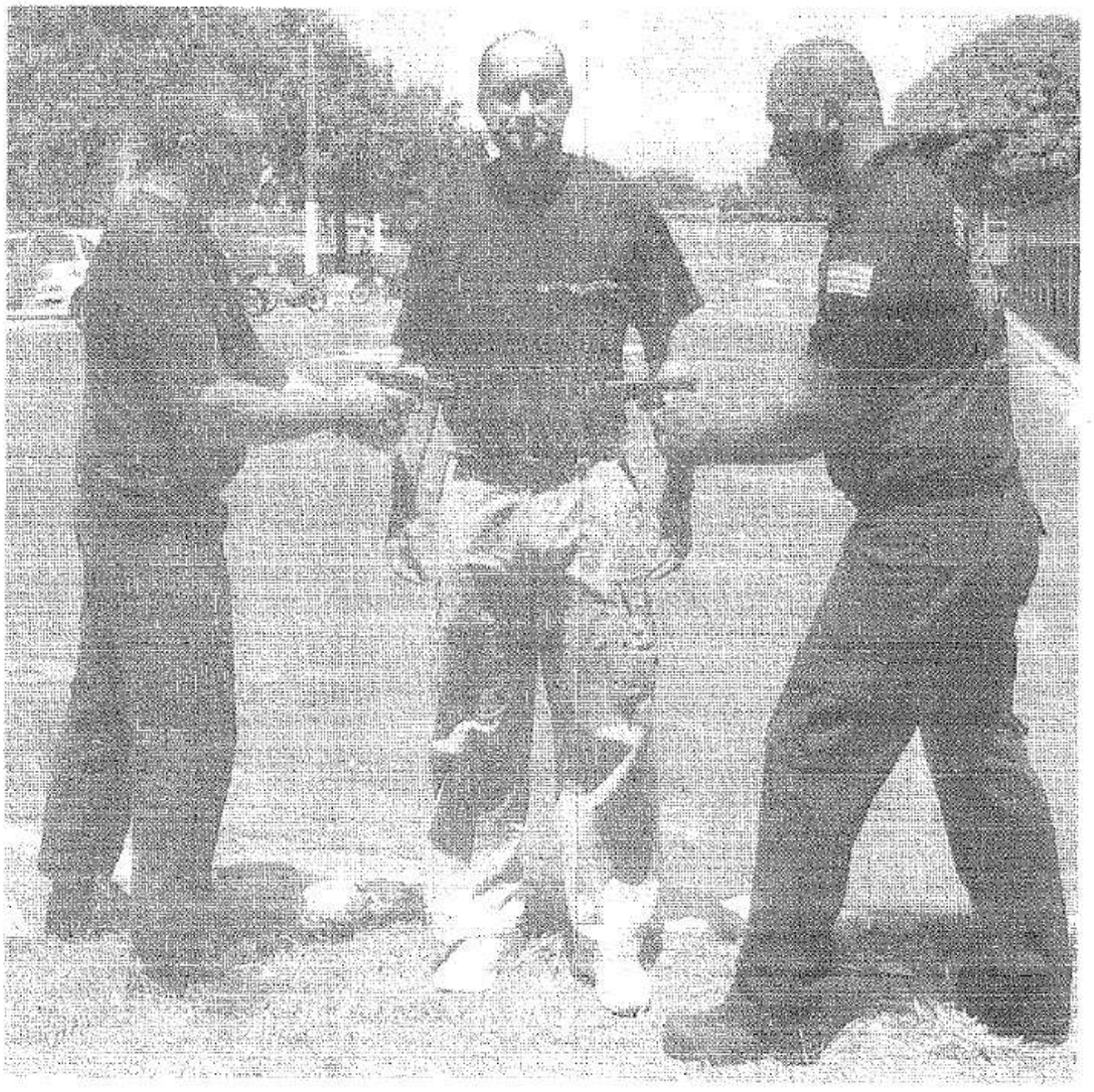
TO ACT OR NOT TO ACT?
Gun Threat by Two Opponents

Well. I do not have a definite answer for you the reader. The responsibility is all yours, since at this point you are already a Black Belt.

The technique works. That's a fact. Of course it requires a great deal of speed, but to give up without a fight – this is not dignified.

The guiding principle here is to try and make both opponents to act one against the other. If they mean business, a first shot will probably be fired, so, if our first movement will be successful, they will fire at each other. In fact, we can intentionally cause the first shot to be fired. The last thing they expect is that someone will try to do a defense, and such a sophisticated one. Use that and try to get behind one of the attackers as fast as possible. I personally will always prefer to do the defense against the left side. Turn as fast as you can around the attacker against whom you have chosen to do the defense.

Those with a sharp eye and some understanding will immediately see there is no need to create new movements and new exercises. One who has truly learned all the techniques of this book will be able to see how they all connect in the end, even in the most difficult defenses.



Pictures A & B:

Picture A is actually the picture from the introduction. Two opponents, one from each side, holding me and threatening me with guns, wanting to take me somewhere. You have to understand – they are not interested in shooting me at this moment, because if they were, I would already be dead.

In the second picture begins the defense. Just to make things clear, it is the same defense we learned in Blue Belt against a gun threat from the side.

Our left hand, with the thumb turned upwards, catches the gun, and in the same time we take a small step backwards and by this we put ourselves away from the line of fire.

Picture C:

Beginning to take the gun out of the opponent's hand. As I have already explained, the opponent can hold the gun with one or with both hands – the technique of taking the gun from him remains the same. Our right hand, also with the thumb turned upwards, grabs the gun's barrel and it does not matter what is the kind of gun the aggressor is using, although that as longer the barrel is, it will be easier for us to take the weapon from his hand.

B

C

Picture D:

Immediately after grabbing the gun, we turn it quickly and strongly towards the opponent. Remember: the attacker will not be able to resist much, because his finger which holds the trigger is already broken. At this point, or at this movement, we must begin moving to behind the opponent in order to avoid from his friend to fire at us.

D

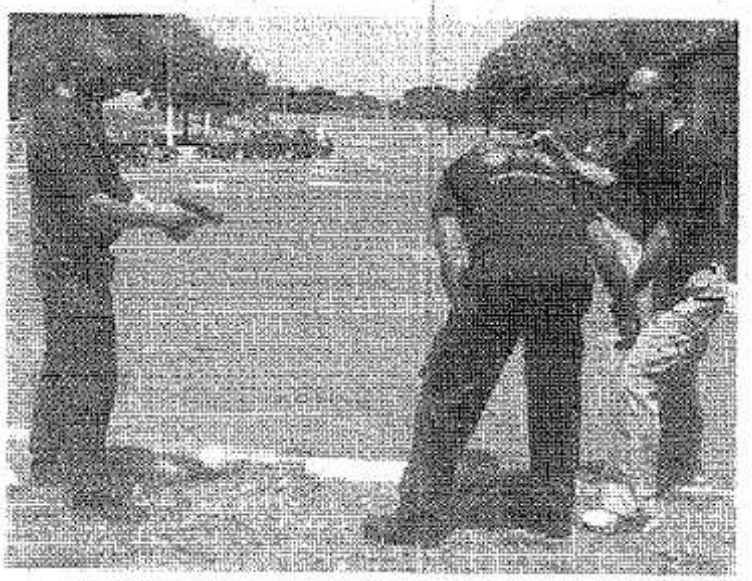
E

Picture E:

The opponent's hand is now completely under our control and we can take advantage of that and use the opponent as a live shield while we are taking the gun out of his hands.

Picture F:

A draw. However, we cannot be sure this is how the situation will end up. It is very likely that one of the aggressors had already taken a shot during the defense.



F

Turn it into a rule: never agree to study with teachers that are not good enough!!! And how can you know? Well, it is very simple: write to me and ask me. You, the readers, present and future students, can control the level of knowledge of yourselves and that of your teachers.

Our site:

www.kravmagaexams.pro.br

Krav-Maga & Beyond

We must remember that originally the Krav-Maga was created for the use of the defense forces, such as the army and the police. But we also cannot forget that the Krav-Maga was created more than 50 years ago, and what was adequate for that period is not necessarily adequate today, and when talking of the future, things get even more complicated.

It is hard to think of urban warfare techniques without the use of weapons. These techniques exist in theory; however bringing them into actual use is something completely different, and that is why the few warriors, who know how to control and to use these techniques, do it in the most amazing way.

It is very hard or even impossible to explain all the elements that work here. Many things depend not only on the warrior itself, but also and mainly on the opponent's reactions, which we can never predict.

Therefore, we should look at this chapter as some kind of an introduction, an aperitif if you prefer. However, one thing I must add, as a preventive measure against all of those who will take for themselves the liberty to "invent" new techniques after seeing this one. There are rules and laws how to build this type of techniques, and those who truly know the Krav-Maga and its ways will know how to use these rules. And of course, these exercises are in no way a substitute for firearms.

Read carefully each explanation in this chapter.

Picture C

Picture A:

This is a typical look of an urban warfare training facility. Of course, some are more sophisticated than others, but the basic principal remains the same. Now it's the time to use our repertoire of movements as Krav-Maga artists, our complete control over our body and mind; our combat abilities are now at there highest point. Velocity is the key word here. The capacity to change our position is not less important – from sitting to standing and vice-versa, kicks to the knees or kicks to the head, from sitting or lying positions, in the air or maybe when rolling-over. We are in a fight now, and not only from the martial arts point of view – this is a commando style battle in its most advanced level.

Picture B:

The beginning: breaking through the door, in this case by using a kick – Beitat Hagana with the entire foot. In this situation the break is done in a frontal position, however it can also be done in various different ways, which will danger us less.

A

B

Picture C:

We kicked and opened it, but we still do not know what awaits us at the other side of the wall. In anyway, as always-in the Krav-Maga, also here exist the live side and the dead side (the right side in this case), meaning, the side to which the door opens, and therefore the side from which the opponent will go out is the live side (the left one). We immediately jump to the left side of the door / wall, ready to action.

The right way to break through a door is from the front, and the opponent also knows this. Wait for the split of second in which the opponent takes his hand out of the door and wait and see if he is holding a weapon or not.

Picture D:

As we can see, in the previous picture we had a clear advantage over our opponent. Well, in this picture we will bring this advantage to use by strongly kicking his hands (kick the hands which hold the weapon and not at the weapon itself!). This could be enough for him to drop the weapon, although it has no importance – our purpose here is to gain another split of a second, so we could jump towards him and take the weapon out of his hands (no, I do not show it here from obvious reasons). Nevertheless, this is not the end of the exercise. The opponent may drop his weapon and retreat back inside or may not – in anyway we continue pushing towards.

D

Pictures E, F & G:

It is possible we saw on which side of the wall he had chosen to hide and if so, then our job will be much easier, since we will not need to act on a guess, although it is very likely the opponent will always prefer the opposite side to the door

Now it is up to us to decide how big will be the risk we are going to take. With only our leg entering through the door, we kick Magal Leachor towards the opponent's head – a good kick will neutralize him for sometime (picture E).

From the other angle: we can also attack directly with Magal Regila Lefanim (picture F) or, if we have enough confidence in ourselves, we can combine between Magal Leachor (picture G) to one side and Magal Regila to the other side (picture F). In anyway, you must keep the body center away of the door in order to lower our chances of getting hit.

E

F

G

Remember: never consider the Krav-Maga as a substitute for the use of weapons. I personally do not believe in that. I know the existing weapons and their using methods and although there are those who insist on proving that the Krav-Maga can substitute weapons, I personally think its nonsense

However, it is clear that dominating this type of techniques can increase significantly our operational and combat abilities

People with Black Belt in Krav-Maga which do not dominate the techniques of foot work are miserable people. And those who say they have a Black Belt in Krav-Maga but do not control all of the techniques in the Krav-Maga, are pathetic

Defense Against Two Attackers Attempting to Kidnap and Take Us Into a Car

We can look at this technique as two separated exercises done against two different situations. However, this will not necessarily be the right conception of this technique. We must understand that this exercise is in fact one continuous defense against two or three attackers attempting to kidnap us and to take us inside a car (usually a big car). We must first learn the first part of the exercise and only afterwards to practice the entire defense.

First part: releasing ourselves from two attackers

It makes no diffetence how two people were able to reach such a position with us; after all, in the street everything is possible. This kind of actions is done quickly and silently, and we must react accordingly by maintaining some obligatory rules:

1. Do not resist. This will turn the attackers' reactions slower.
2. If we will resist immediately, the attackers can lift us off the ground, and we cannot allow ourselves to loose our contact with the ground.
3. Resist only by locking your arms, as a preparation for your next step and also in order to avoid any possibility to fold our hands behind our back.
4. Look around you and see if they are planning to take you to a nearby car or somewhere else.
5. At this point you must decide fast if you are doing the defense now or later.
6. See if there is a third aggressor securing his colleagues from behind. Try to slower their walk so that the third attacker will enter into your kicking range.

Remember: the Krav-Maga is a round and complete martial art. All the movements, defenses and releases, from Yellow to Black Belt, already include everything inside them. Now all we have to do is to learn how to use them in a different way.

Picture A:

Two aggressors grab me from both my sides. It does not matter at all which kind of a hold they are using; it could be like in the picture, a semi-professional grip (policemen) or any other hold. The first thing we do is to "lock" our hands which are positioned a little in our front. This movement is very short and you will have enough time to do it. From this point forwards the release is identical to the release against Tefisat Shoter with a straight hand; the only difference is that here we do a double action.

A

B

Picture B:

Go with the attackers. Let them feel you are not going to create any problems. In the moment you decide, make a slight jump into a wide Amidat Pisuk so that both your legs will cause the attackers'

front leg to trip over. In the same time we put both our gripped hands between our legs while maintaining them completely straight. We must keep our thumbs turned to the outside, meaning, they are the first to go between our legs. This position will give us a full control over our hands and over the lock of the opponents' hands.

Picture C:

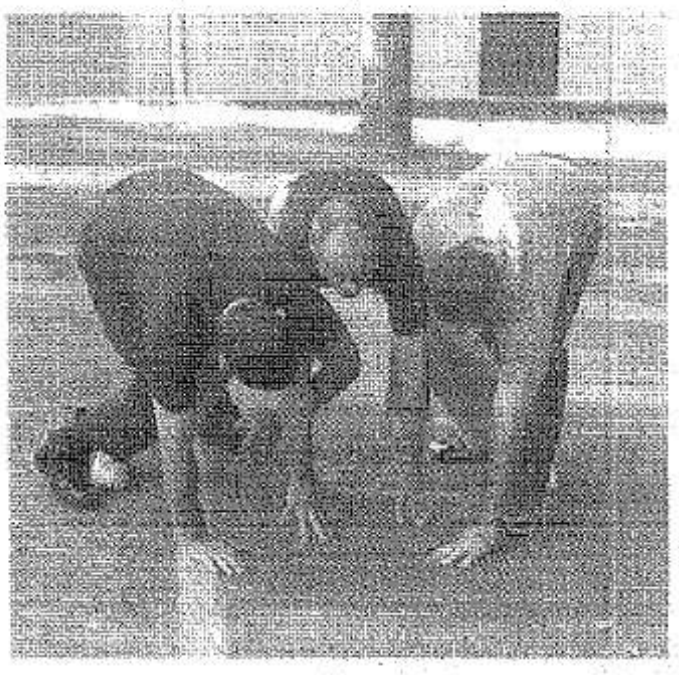
For the aggressors, this is the most critical part of the release. After making them trip and putting our hands between our legs, we intentionally fall over them, however we fall on our palms, as shown in the picture.

The combination of all these actions will unquestionably throw the opponents forwards. Only that the results can sometimes be different from one situation to another. There are a number of possibilities, although for us it makes no difference – one way or another we have released ourselves. This picture / position shows the classic result – the attackers fall. From this position we pull our hands out and run away as fast as we can, or we can stay and finish the opponents. At this moment, a third attacker will try to interfere from behind. There is nothing easier than to kick Beitat Hagana Leachor to his neck and to eliminate him also in an efficient and quick way.

C

Pictures D & E:

These two pictures show the same situation, however here, as a result of a very good and strong defense that we have done, the two opponents are now 'flying' in the air, and they are forced to role over forwards. We, in anyway, will land on their shoulders, exactly as we have learned in the Green Belt.



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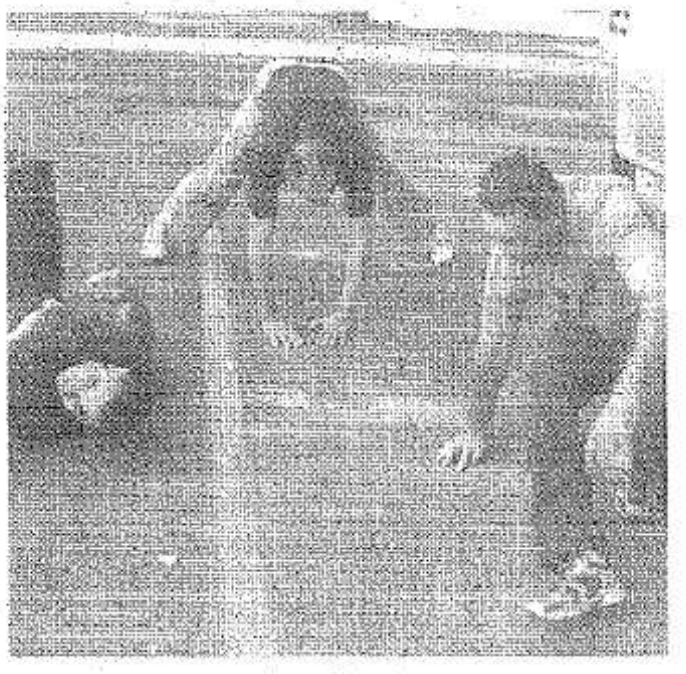


E

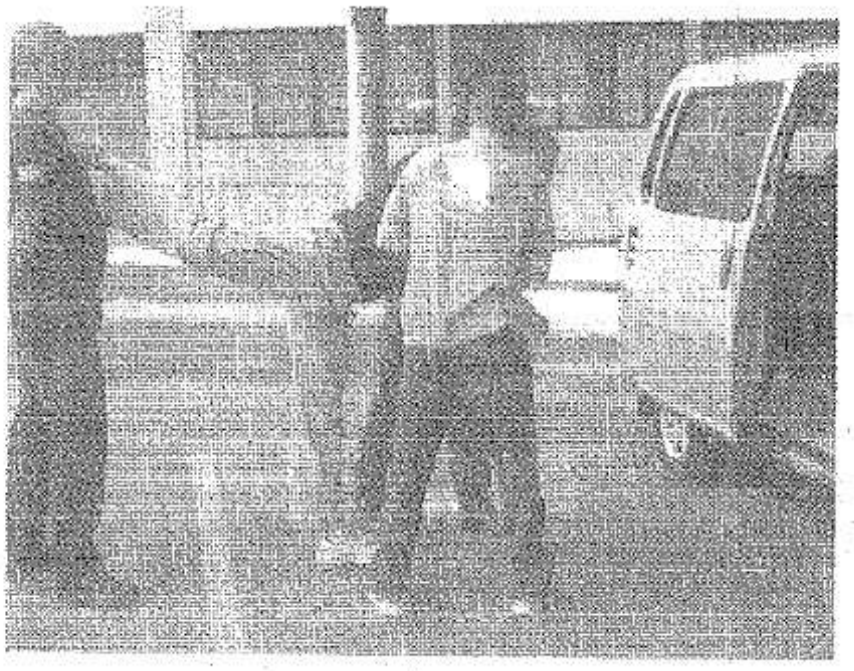
Remember: observe and learn the defender's feet position. This is the accurate position in which they should be – no other position is possible. Thinking and maintaining the smallest details in time of danger is the key to self-control and to victory.

Second Part: attempting to take us into a vehicle

Of course there is a certain paradox here, since the previous exercise was supposed to avoid this exact situation. Our purpose is to avoid from them the possibility of getting close to the vehicle. Only that sometimes not everything goes the way we plan it. Many times there will be one attacker sitting inside the car and another one behind us, so we will now have to handle no less than four opponents. However, this is not the real situation – we can easily take them out one by one, without any problems.

Picture A:
Beitat Hagana Leachor will eliminate every opponent. Do not forget that now, when there are two opponents holding us from both sides, our balance is perfect and we can put all our strength in the kick.

Picture B:
Immediately after the kick backwards, in one continuous movement, we now kick forwards in the aggressor which is sitting inside the van. Beita Regila to his chin, or even Beitat Magal, will do the job.



A

B

The final part:
The main danger comes from the opponent in the car and the one behind us. About the two opponents from the sides, we have already seen that we can eliminate them easily. We already learn the release from this situation in the past and therefore I will not show it again here. Beitat Akev to the right and Beita Regila to the left (or vice-versa) and we are free as a bird.

Remember: we can get out from almost every situation; we just need to think as Krav-Maga artists, to see things through the eyes of the founder, to learn the way of this book.
Learn to kick well, practice the flexibility of your legs and hip. The kick is one of our best defense tools. If an army is built from ships, airplanes, tanks etc. then our legs are our armored corps. And you can never stop improving your kicking abilities.

Urban Krav-Maga
Introduction

In Israel, every place or public facility are highly secured and guarded. Urban security is a very important part of the security conception of Israel, and the Krav-Maga has a significant contribution to these efforts.

The most important principle here is to remember what we already know and to maintain the basic rules of the Krav-Maga and self-defense:

1. Do what you can but do it right
2. A specific defense against a specific attack
3. Minimum way maximum speed
4. God and the Krav-Maga are in the small details

Most of the defenses we had already learned and practiced, now remains to be seen how we can control them in a more dangerous and hostile environment. Not less important is to make sure that no bystanders will be hurt.

This is a first glimpse into the hidden world of urban self-defense techniques which are a part of the Krav Maga. Israel does not have subways, and therefore we had to seek for an empty metro wagon in other places in the world, where this mean of transportation is more common. In some places, the subway is considered a very dangerous way to travel, while in other places it is relatively safe.

My purpose here was to demonstrate that there is no need to "invent" new exercises each time, exercises which only work in their creator's mind and their only purpose is to serve his ego.

In order to do a certain defense, for example against a knife or a gun, we need an attack space, which is the minimum distance required in order to move our body, hands and legs for the various defenses or attacks. Without this, there is nothing we can do but wait for the right opportunity.

Subway – Defenses Against Knife

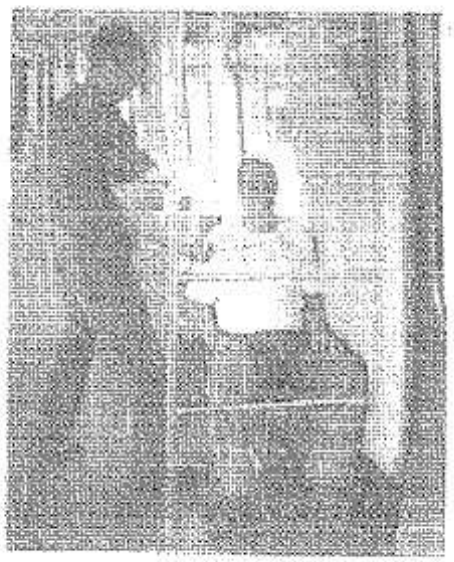
Pictures A & B:

It does not matter how the attacker is holding the knife and how he threatens us – like in picture A or as in picture B, our actions remain the same.

First we must wait a little for him to get closer to us. A knife is a dangerous weapon, but it is not a gun therefore wait patiently until his hand which holds the knife will pass the holding bar. The small space allows us to do a very efficient defense and in the same time avoid from the attacker the possibility to make wide movements. Picture B (in the previous page) shows the ideal position for doing this defense.

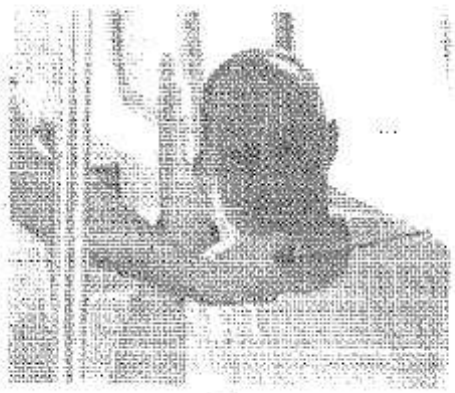
Pictures C & D:

First we prevent the attacker from moving the knife in our direction by raising our right hand against the hand which holds the knife. There are a few advantages and some disadvantages in our sitting position. The back of the chair will give us a strong pushing force forwards. Stick the opponent's hand to the holding bar. Picture D shows a close-up of the hands position.



B

C

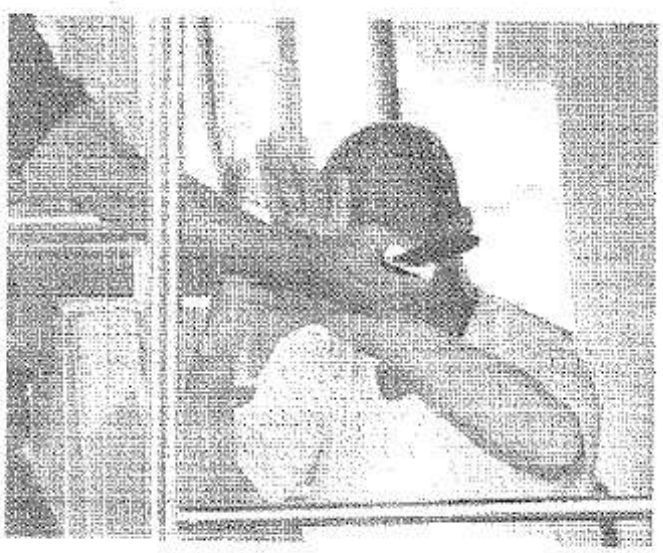


D

Pictures E & F:

In the same moment we prevent the attacker's knife movement, we also grab his hands which holds the knife with our left hand by beginning to turn our body. In fact, at this point we hit as hard as we can in the opponent's hand, creating a very painful and dangerous lock on his hand that will make him drop the knife and will neutralize his hand completely. Picture F shows a close-up of the hands position.

F

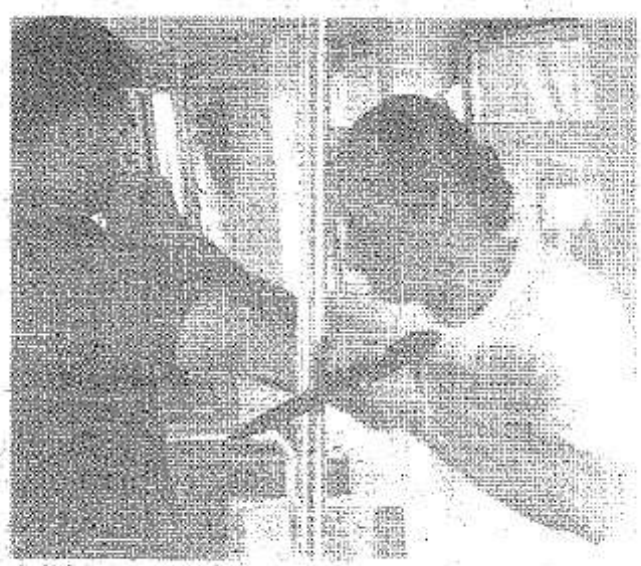


E

Picture G:
We continue to hold the attacker's hand against the holding bar and then we rise from our place and use the momentum of this movement and powerfully hit his chin in order to break it.
Pictures H & I:
Here we already have full control over the situation and the knife, and we continue to repeatedly hit the opponent until he drops the knife and in the same time we smash his hand with the knife against the holding bar. Picture I shows a close-up of the hands position.

G

H


I

<u>Remember</u>: and again, those who did not learn and memorized the four basic rules of the Krav-Maga will not be able to do this defense. To know Krav-Maga is also to know how to use to our advantage the invisible weapons of life and nature, which are always there for us, we just need to be smart enough to see them. Using the holding bar, for instance, can save our life in this case.

Subway - Gun Threat from the Front

Picture A:
Statistically speaking, the corner where I am sitting is very "popular" among robbers, since in this situation he has a relatively large space for maneuvering and the chances that other passengers will try to interfere are lower.
Remain calm, but show him that you are very afraid so he will not suspect anything.
Picture B:
Raising your hands is the most natural movement in this situation, even if the attacker tolled you to do something else. Use also your voice: you can say things like: "don't shut, my wallet is in my back pocket". Show fear, its ok, let go of the shame for a few moments. Do not forget the bullet is faster than you, so wait until your hands will reach the height of the weapon.

A

B

Picture C:

In the moment our hands reach the gun's height we must act very fast and lift the gun upwards. Be ready for the first shut – it will always happen. Hold the gun as strong as you can in both your hands – if you are able to do so, you will win. However, this is not over yet and we must continue to move as quickly as we can.

Picture D:

Kick to the attacker's testicles. It is not easy to kick when we are sitting and those who do not fully control the kicking technique from Seza position will not be able to kick in this position, since we must use an extremely powerful kick here – it is our only weapon in this situation.

Picture E:

Together with grabbing the gun and after kicking in his testicles, we rise quickly from our place while turning the weapon towards the attacker. In fact, at this point the weapon is already under our control.

C

D

E

Picture F:

As we can see in the picture, we now completely control the weapon, and any attempt of the attacker to resist will gain a painful reaction from our side. Punch the attacker's nose with the right hand – the left do not let go of the weapon. Nobody, after being kicked in the balls and having a finger and a nose broken, will remain standing on his feet. Now the gun is in our hands, act wisely.

F

Remember: in order to be able to do this technique, we must have complete control over the Seza kicking techniques. The founder had created a special training technique exactly for this kind of situations.

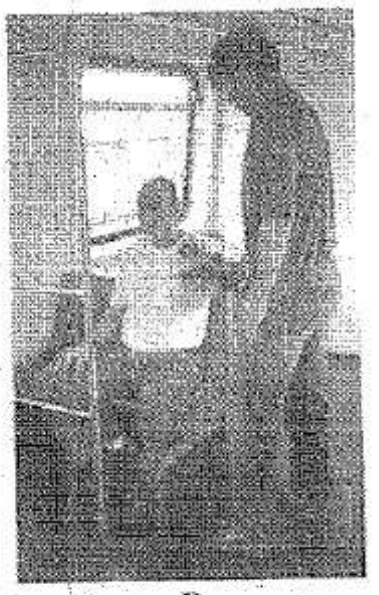
Subway – Gun Threat from the Side

Picture A:
Always try to seat with your left hand close to the passage, since this is the easier side to do defenses. The most important is that we never look directly at the gun or to the attacker's face, so we will not scare him and he will not see our intentions.

Picture B:
Every excuse can be used: a movement to take out our wallet and by doing that we take over the weapon; or we can raise our hands as a diversion, etc. It all depends on the situation.

Picture C:
The first thing we do when grabbing the weapon is to aim it down and as far away from us as possible so we will not be at the line of fire.

A

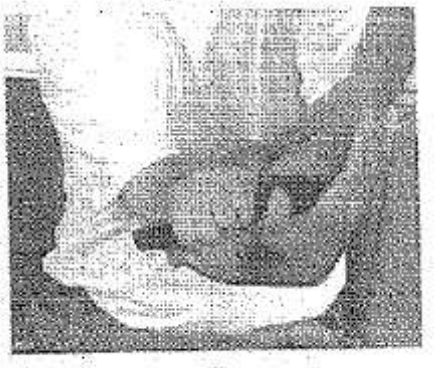


B

C

Pictures D & E:
Immediately after grabbing the gun barrel with one hand, the other one goes from beneath and grab the back of the gun in order to take it out of the opponent's hand. At this point we have neither the time nor the possibility to attack the aggressor. Picture E shows a close-up of the gun grabbing.

D



E

Pictures F & G:
Taking out the weapon by turning it to the opposite direction will create a lock that will break the attacker's finger which is holding the trigger. Now all we have to do is to pull the weapon and it will be in our hands, ready to threaten the opponent. We can also hit him with the weapon's barrel or handle, but be very careful. It is better to punch him with our hand or to kick him and to keep him on the ground until the police arrives. Picture G shows a close-up of the weapon take-over movement.

F

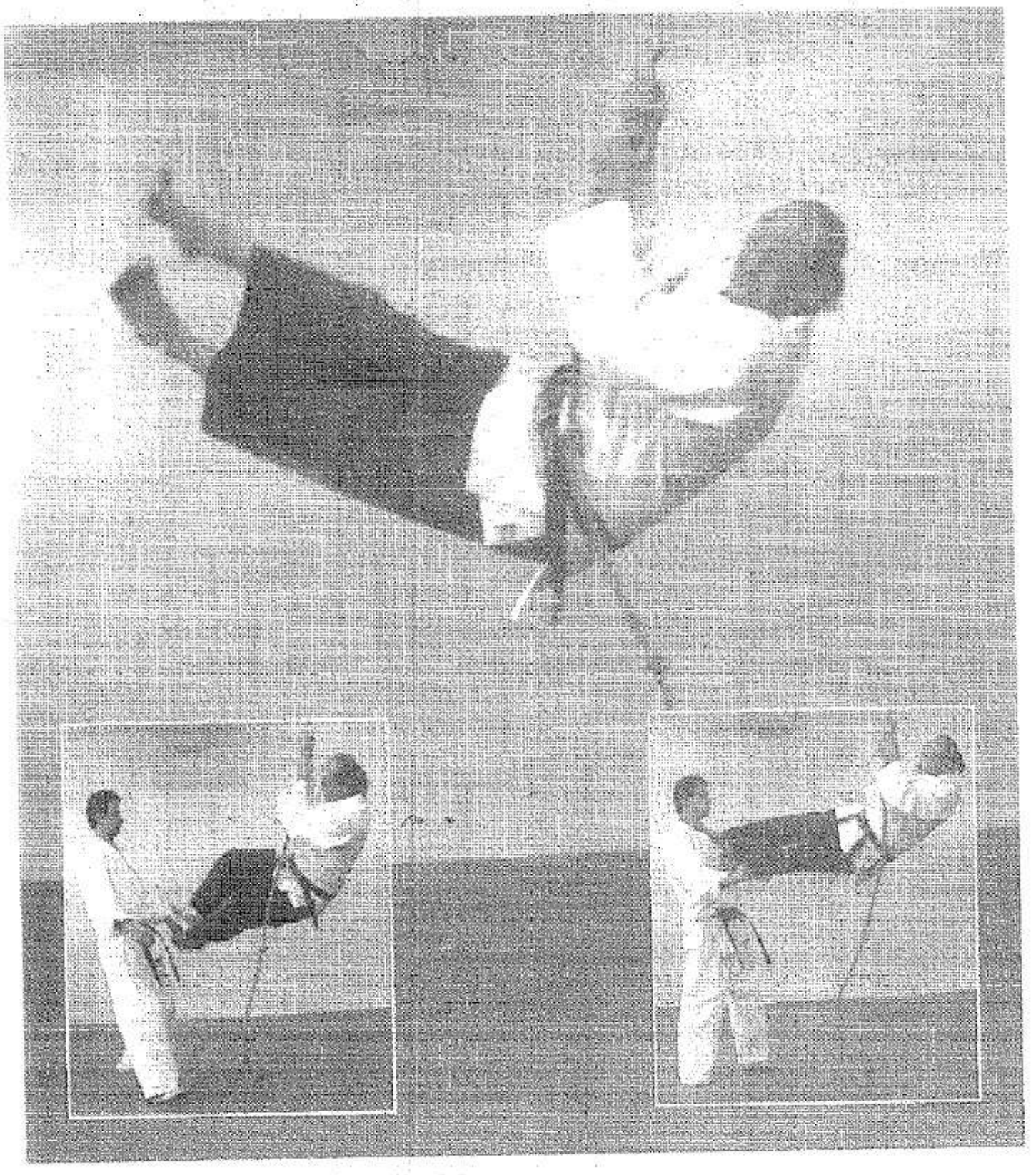
G

Remember: a pitiful and miserable look will certainly help us here. We cannot let the attacker know we are about to attack him until it will be too late for him. Courage, readiness and speed are the key to our success in this kind of situations. If you are not trained enough or do not have enough confidence in the exercise or in your teacher, do not try the defense. The smallest mistake and you may not have another chance to be wrong ever again.

BEITA IM SHTEI HARAGLAIM
KICK WITH BOTH LEGS

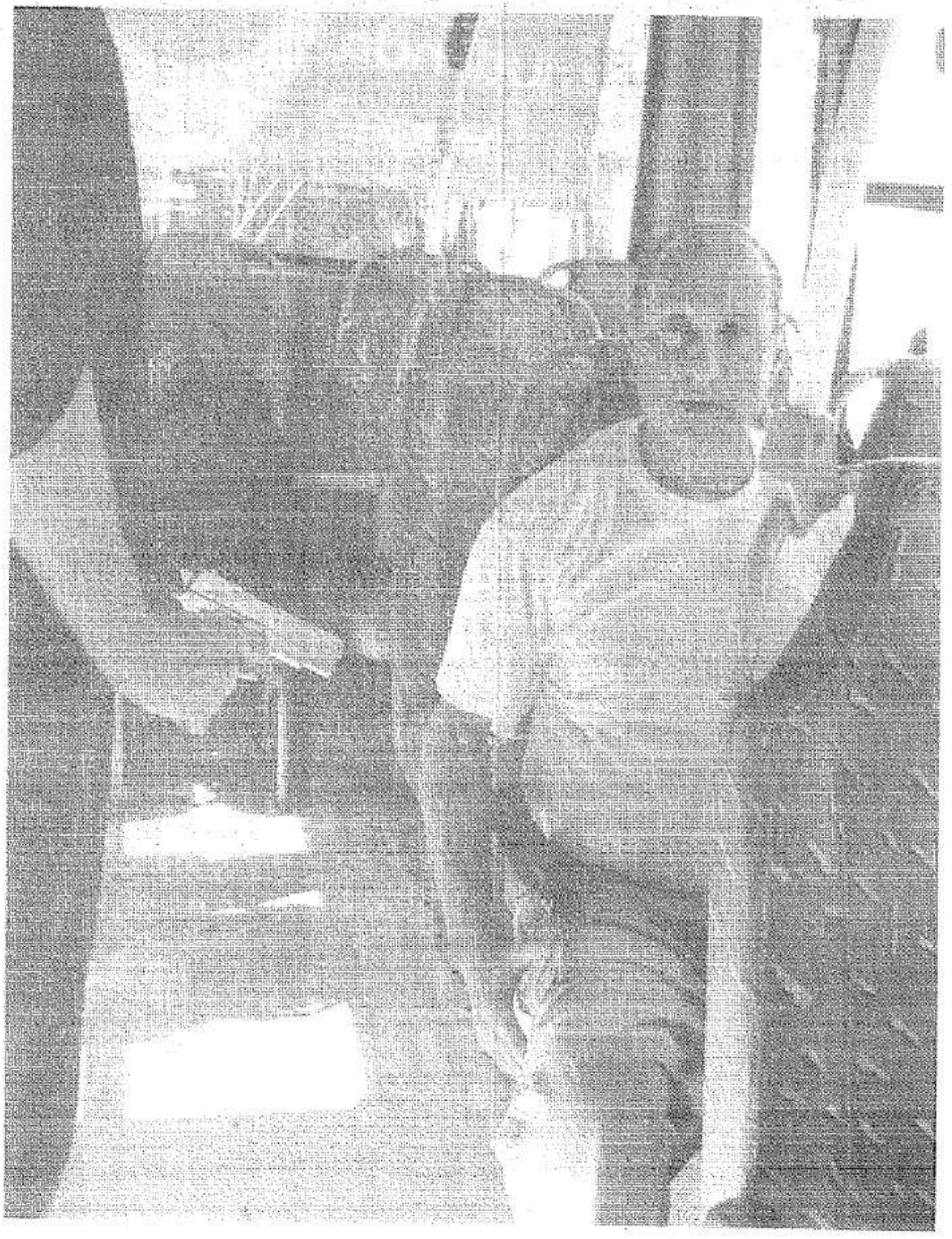
The founder always tried to look for the future and I must say that in most cases his visions were accurate. One day, in the army's training base for physical fitness, he pointed at a rope that was hanging from a shooting target and said we are going to try and jump as high as we can while catching the rope and kicking with both our legs. After a while I asked him what was the purpose of this training and he responded that one day everyone will practice this technique with helicopters, and this way he created an entirely new military technique.

This technique can be used in any situation in which you grab something and while jumping and kicking, like in a bus or an airplane -- it doesn't necessarily has to be a rope.



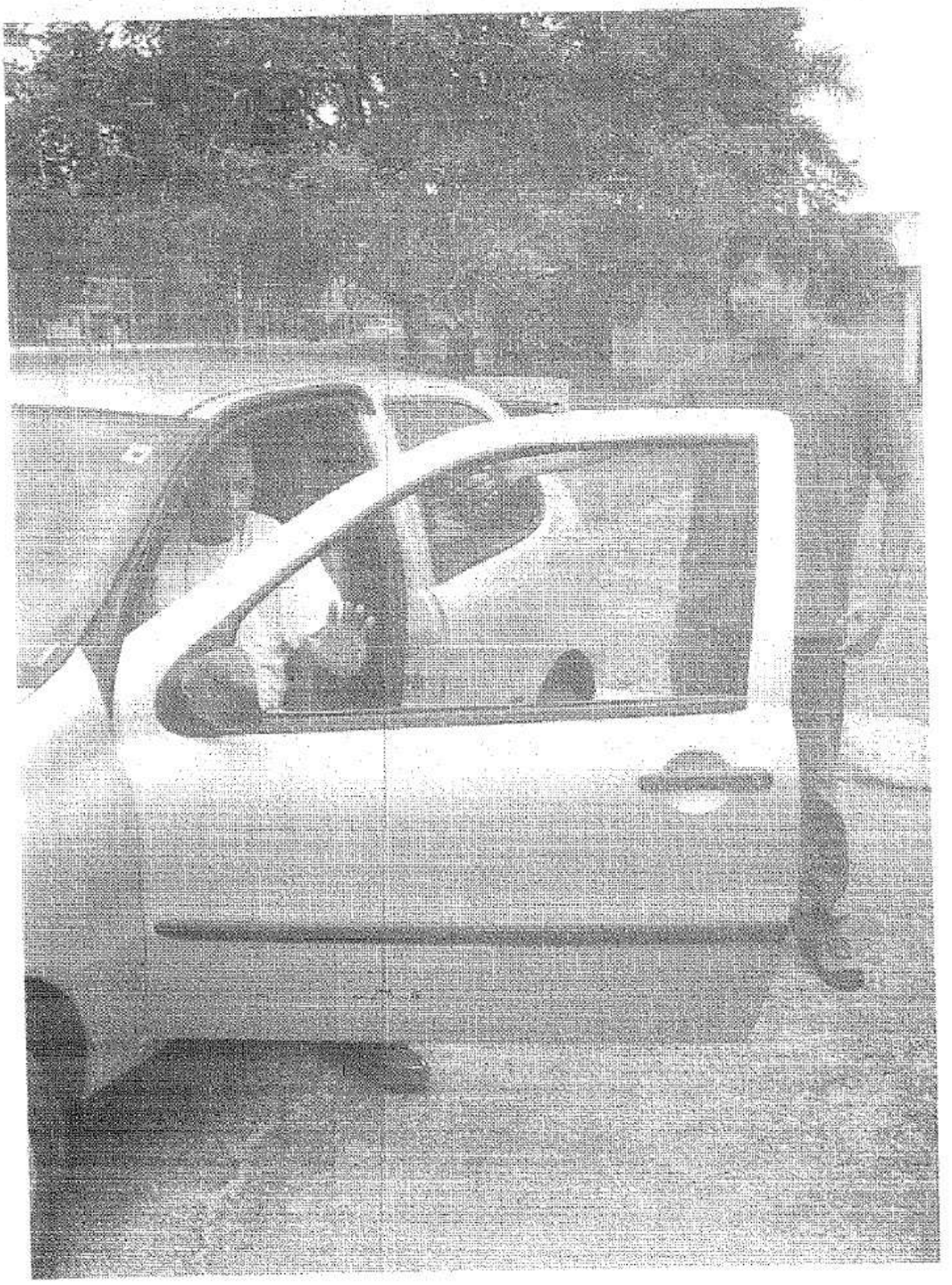
BUS

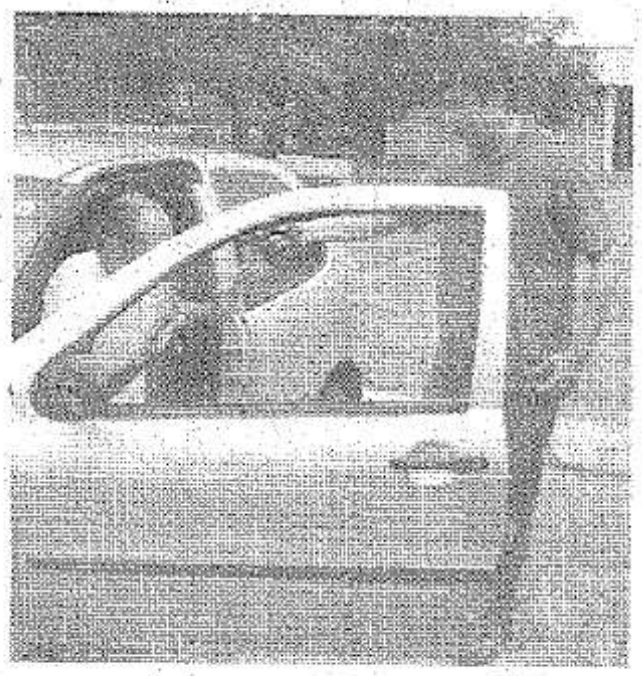
It does not matter what is the place or what is the situation. As long as we will remember to keep the small details, we can defend ourselves in any situation. It can be in a bus, like in the picture, in an airplane, in a submarine or in a spaceship



Inside the Car – Defense Against an Armed Robbery

There are no explanations here because they are not necessary.
We already know what to do.





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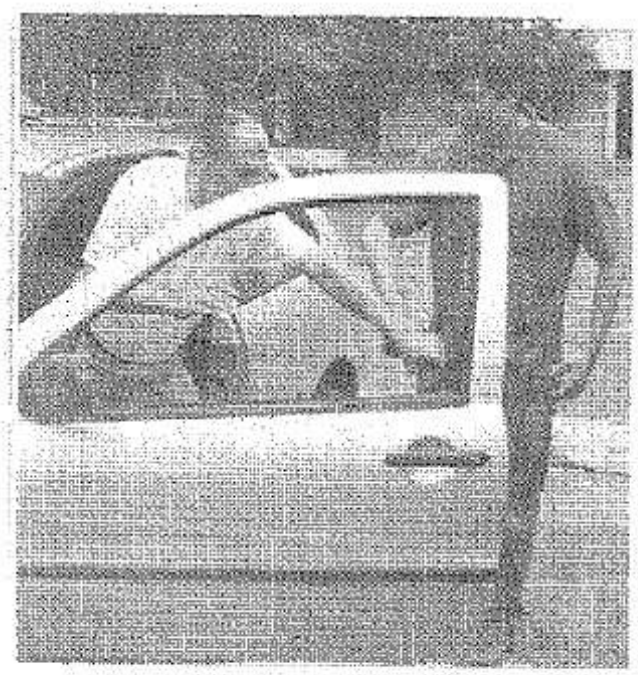

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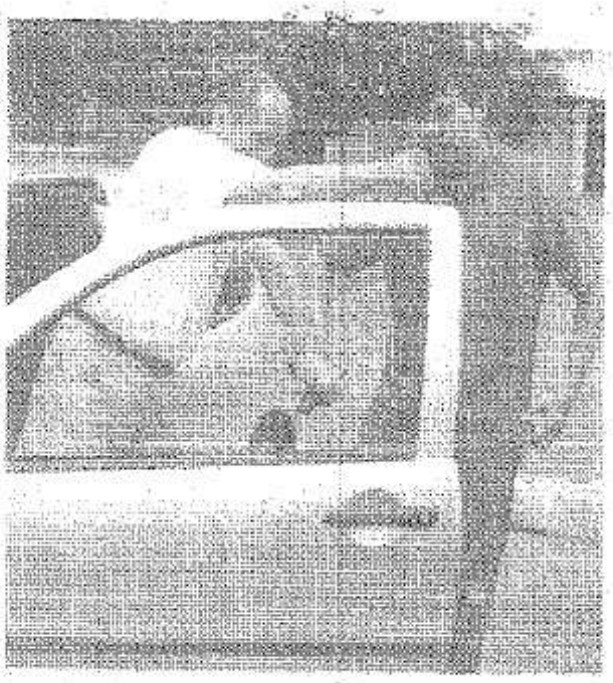

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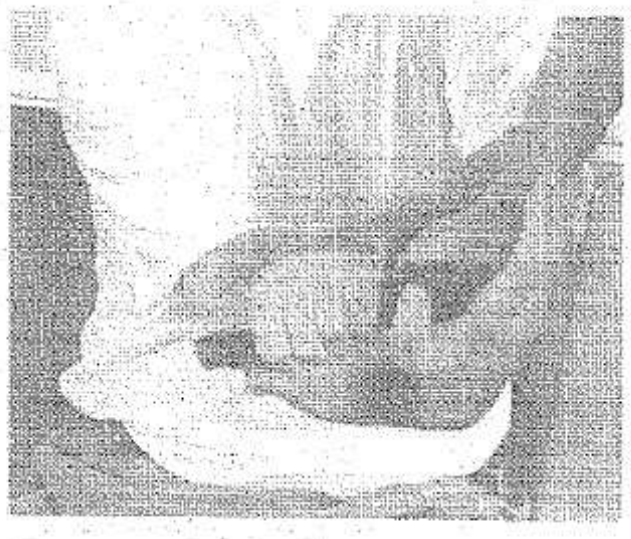

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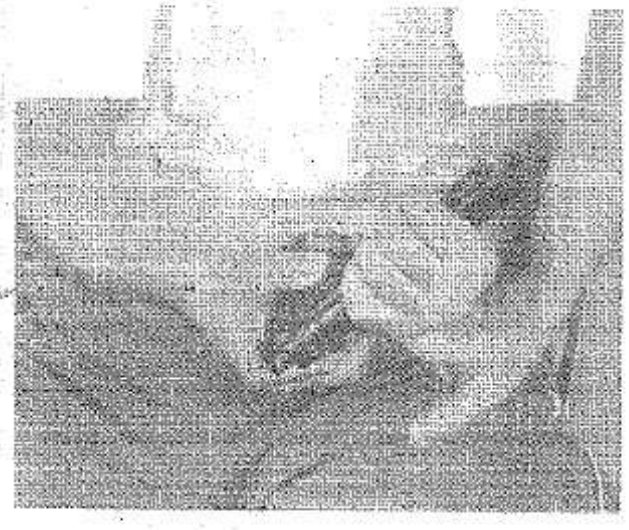

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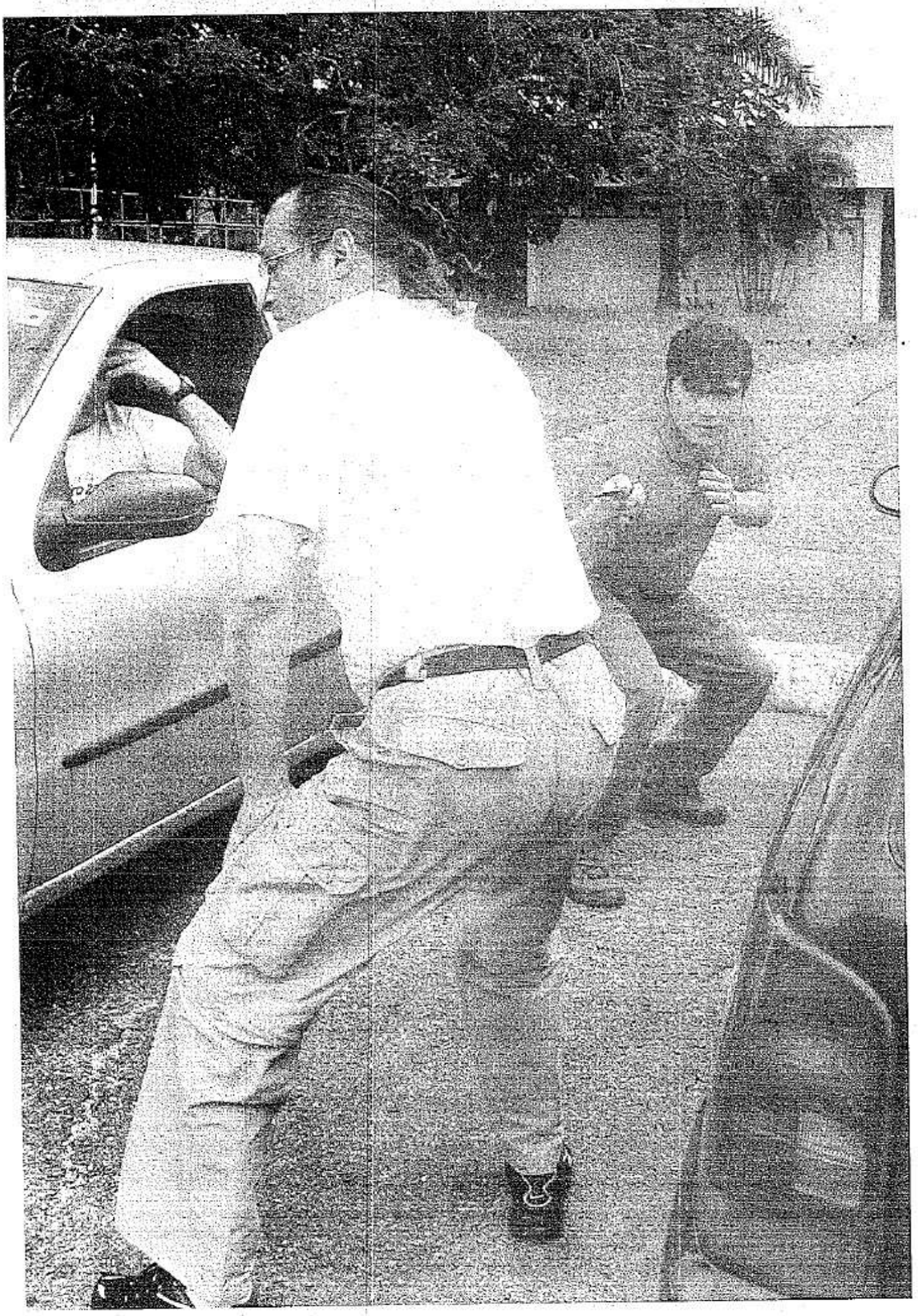
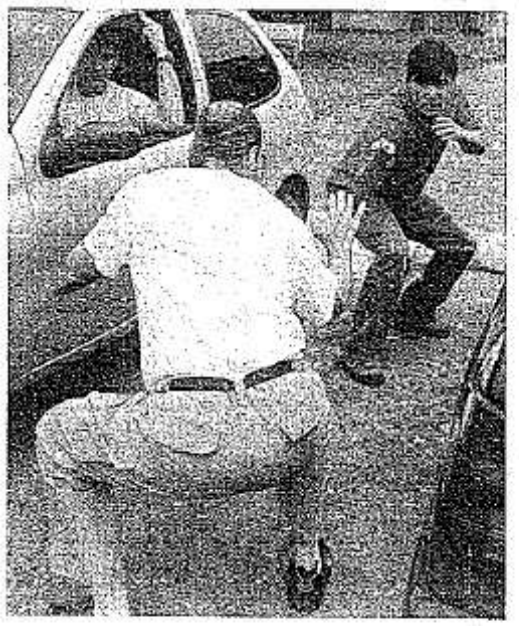
Between two cars...!!!





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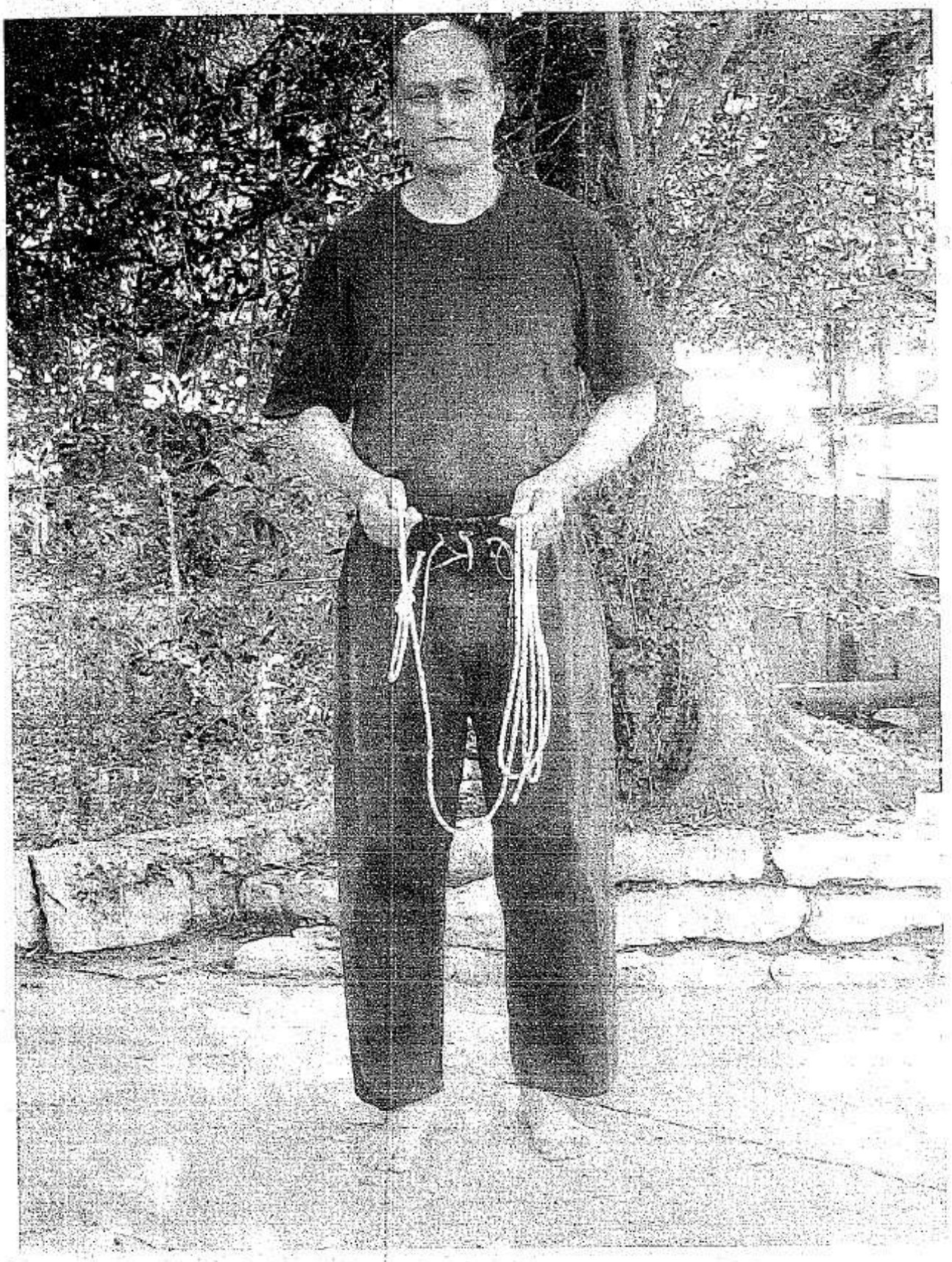
ENERGY LINES IN THE KRAV-MAGA



BUKAN – School of Krav-Maga, Rehovot, Israel, 2005.

Behind me, the olive tree I planted in the ground when it was only one inch tall, in the first day I opened the school, in 1978.

The series of pictures of the energy lines I took in several places all around the world, places where I conducted trainings of several weeks which focused mainly in the various kicking techniques of the Krav-Maga. I preferred to wait a long time to complete this series of photos, in order to try and to pass to the reader the energy strength accumulated in this kind of training camps.

Energy Lines in the Krav-Maga

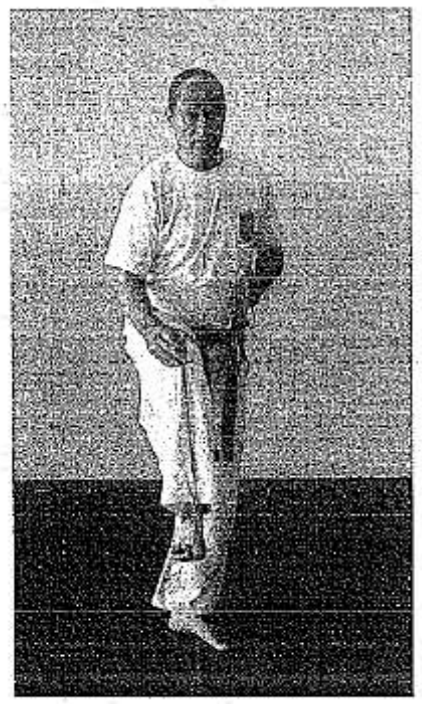
The Krav-Maga is the most dynamic martial art of all. Although it is based upon the physical elements, the founder had implanted in it some spiritual elements which effect the physical side directly.
As I had mentioned in the beginning of the book, we can learn and teach Krav-Maga using only its physical aspect, meaning learning the self-defense techniques and nothing more. I as well, when conducting specific courses to professionals, teach as shorter and faster as possible, there is no time in these cases for the spiritual level.
Only that this book was not written for those who are interested in nothing more than a quick course. This book contains all the Krav-Maga, from beginning to end. That is why I am obligated to include in it all the existing aspects which take part in the Krav-Maga. At this point it is important we understand a number of phenomena which occur in our planet, planet earth.
Our planet is populated by a great number of different types of human beings. There are rich people who know how to make money, however from the other side there are less gifted ones, who are not able to get rich. There are many kinds of artist in the world, some of which are very famous and very successful and their talent is unquestionable, and others are less fortunate and their art is limited. There are those who see the sun shining, and those which this ability was taken away from them, and despite that the sun will rise everyday, and that is the ultimate truth. If we cannot see something, it does not mean it is not there.
The founder had consistently looked for ways to turn the Krav-Maga in to a perfect art, sometimes he acted on his own and sometimes he cooperated with us, his first students, in attempts to understand certain movements or a thought about some technique.
Some of the techniques he created were taught to all his students and other techniques he had shown only to a few, only to some of us - his first students, and more than once he had even asked us not to teach a certain movement or exercise since he considered them to be too dangerous.
During all this time, the founder was preoccupied with the development of techniques parallel to the physical training. The first step at this direction took place in the day he came to us and suggested the unusual idea of doing a "mental training". From this point, the way to understanding the physical laws of the energy lines in the Krav-Maga was short and fast. The founder believed that practicing these techniques would not only improve our physical ability, but will also contribute to the development of other abilities which are not necessarily related to the Krav-Maga, such as the ability to know our body better and by this to develop better self-hilling capacities, which had proven itself, since the principle here is based upon the development of spiritual abilities. Although the founder had never come close to the Far East mystics in his speech, he had certainly liked debating about various philosophical issues. It is not enough to stand on both legs or on one leg and to kick. We must feel the force of the ground on which we stand and to absorb from it the ability to control our body.
The energy-lines in the Krav-Maga do not exist only in the Krav-Maga. They already existed for thousands of years in other places. The founder did not copy them; he re-created them so they will work correctly in the Krav-Maga. One of the most interesting things he had tolled me is related to the energy lines – "understand", so he said, "where the "Ki" ends, begin our energy lines.

How to learn and to understand the way.
All the movements, stands and most of the kicks in the Krav-Maga are based upon the triangle principle, an elementary and leading principle in the Krav-Maga. All the different stability techniques are based upon the triangle principle. In fact, it is not possible "to see", to understand and to do the wide variety of kicks in the Krav-Maga without to activate and to use the triangle principle. Only that many times we do it even without our knowledge, but as instinctive body movements.
This series of pictures shows, as much as possible, the most basic triangles in the Krav-Maga.

Understanding of these situations can improve enormously the quality of our training on the different kicks and as a result of it we will be able to "see", to understand, to feel and to sense the rest of the smaller triangles, which are hidden between the long body movements and are almost impossible to be seen and they are the key to another hidden place for most of the people.
Take a soft and flexible rope, the kind that the firemen use, about 6-8mm thick and about 4 meters long. The rope must be very soft so it will fall down completely straight and without any folds.

Picture A:
In one end of the rope we do a small loop that will enter easily around the thumb. We put the loop around the thumb. Look how the fingers are stretched upwards, the permanent position in the entire Krav-Maga and in some way the first triangle, the most basic one.
Picture B:
Now, in order to better understand, to "see" the triangle, we stick the rope to the hip in a straight line above the thumb. This is the first triangle, created by activating pressure between the heel, karit kaf haregel and the groin muscle, which is responsible for lifting the leg for the kick. Another triangle, a three-dimensional one, is created between the navel, the heel, karit kaf haregel and the touching point of the rope – the energy line.
Picture C:
A second triangle, between the heel, karit kaf haregel and the knee. In this movement there are more hidden triangles, however it is only possible to show one energy line each time.
The most important triangle in this movement / stand, which we had already learned at Yellow Belt – the first stage of Beita Regila Lefanim – is created between the center of our body – the navel, our strength and our stability and the ground. In fact, we must remain totally focused in our body center as the holding point, this is the point that maintains our leg in the air.

B



C

Picture D:
Now we are already combining three triangles simultaneously. The first is the standing leg, which is connected to the navel as the center of our stability. The second one is between the heel and karit kaf haregel. This point is located precisely at the center of my knee and the arrow is pointing at the exact direction of the movement upwards.

The third triangle is between the foot and the stomach center. This is a very powerful triangle and it is the one responsible for the leg lifting movement for the various kicks.

Picture E:

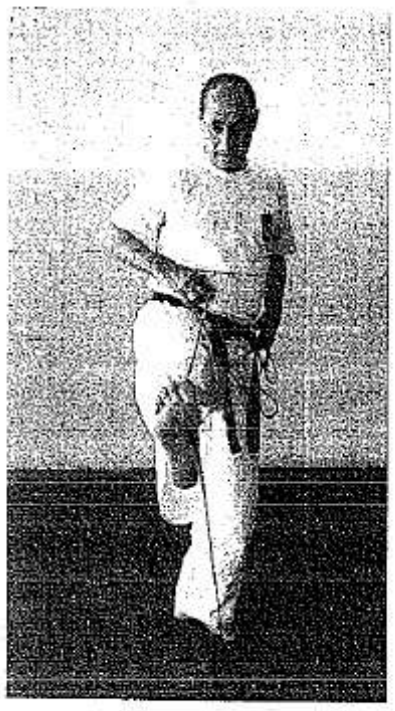
It will be very hard to explain all the triangles which take part in this movement; however I will try to do my best.

Triangle A: between the heel and karit kaf haregel – the energy line (the rope) goes directly to the body center / the navel.

Triangle B: "see" the triangle between the standing leg and the lifted one at the final position of the kick. This triangle is the holding force, and it has a double meaning, since another energy-line goes directly from the navel downwards and keeps the space between the legs, meaning, it keeps the leg in its final position of the kick

Triangle C: the triangle between the body balance center – the nose – and karit kaf haregel. The balance law works in such a way that to wherever we turn our nose, down or up, that is where our body balance center will be turned

D



E

These pictures brought the triangles positions and the energy-lines in Beita Regila Lefanim. Hold the rope softly – do not forget that the rope is not the most important part of the exercise. A correct "observation" of the energy lines, the sense of power which is not a physical power, lifting and keeping the leg in the final position of the kick is the only thing that matters here. In any hypothesis we must not activate a pulling force on the rope in order to help us to stretch or to pull the leg so that it will remain in its final position in each one of the movements.

This training is so advanced that I wonder if it is prudence to expose it in such a way. But I believe I will be diverting myself from the founder's way if I will maintain it unrevealed.

A correct training will lead to a complete control of the student over his body.

THE BASIC TECHNIQUES IN THE KRAV-MAGA

In the Krav-Maga there are 50 basic techniques which include all the attack and defense positions, grips and releases. Some of these techniques are divided into further sub-techniques.
After the founder has left us, many of his students went too far and cut many parts of these techniques. I bring here the full list, as it appears in pictures and exercises all over the book. This is the first time this full list is published publicly, exactly as it was given by the founder to the first Krav-Maga instructors course graduates, that took place in the year 1971, and that I had the honor to be one of its participants.

1. Falls to the ground	Blimot	בלימות
2. Stands positions	Amidat Motza	עמידות מוצא
3. Roles over	Gilgulim	גילגולים
4. Punches with the palm and the hand	Makot Kaf Hayad Vehayad	מכות כף היד והיד
A. Fist punches	Makot Egrof	מכות אגרוף
B. Punches with the elbow	Makot Marpek	מכות מרפק
C. Look at Makot Zirtit	Makot Zirtit	מכות זירתית
D. Completing punches	Makot Mashlimot	מכות משלימות
5. Movements forwards, backwards and to the sides	Tezuzot	תזוזות
6. Regular kicks	Beitot Regilot	בעיטות רגילות
A. Chasing (measured) Kicks	Beitot Beredifa	בעיטות ברדיפה
B. Kicks with the heel	Beitot Akev	בעיטות עקב
C. Defense kicks	Beitot Hagana	בעיטות הגנה
D. Kicks with the sharp side of the foot	Beitot Sakin	בעיטות סכין
E. Combined kicks	Beitot Meshulavot	בעיטות משולבות
F. Sweeping Kicks	Beitot Betitu	בעיטות בטיטוא
G. Kicks from sitting Positions	Beitot Meyeshiva	בעיטות מישיבה
I. Kicks Backwards	Beitot Leachor	בעיטות לאחור
7. Release from a hand and hands grips	Shichrurim Metefisot Yad Veyadaim	שיחרורים מתפיסות יד וידיים
8. 360°	Shlosh Meot Veshishim Maalot	שלוש מאות ושישים מעלות
9. Release from strangulation from the front	Shichrur Mehanika Melefanim	שיחרור מחניקה מלפנים

10 Release from Strangulation from the back	Shichrur Mehanika Meachor	שיחרור מחניקה מאחור
11. Defenses against fist punches	Haganot Neged Egrofim	הגנות נגד אגרופים
A. Defenses inside	Haganot Pnimiyot	הגנות פנימיות
B. Defenses outside	Haganot Hitzoniyot	הגנות חיצוניות
12 Release from Bear hug	Shichrurim Mehavikot	שיחרורים מחביקות
13 Police holds	Tefisot Shoter	תפיסות שוטר
14. Cavaler	Cavaler	קבלר
15. Release from neck grip	Shichrur Metefisat Tzavar	שחרור מתפיסת צוואר
16 Release from shirt grip	Shichrurim Metefisat Hultza	שחרור מתפיסת חולצה
17. Release from police hold	Shicururim Metefisat Shoter	שחרור מתפיסת שוטר
18 Release from Nelson hold	Shichrur Metefisat Nelson	שחרור מתפיסת נלסון
19 Release from hair grip	Shichrur Metefisat Sear	שחרור מתפיסת שיער
20. Release from hands grip from the back	Shichrur Metefisat Yadaim Meachor	שחרור מתפיסת ידיים מאחור
21. Defenses against kicks	Haganot Neged Beitot	הגנות נגד בעיטות
22 Combined kicks	Beitot Meshulavot	בעיטות משולבות
23 Self-sacrifice	Hakrava Atzmit	הקרבה עצמית
24. Fight techniques	Limud Bitzua Kravot	לימוד ביצוע קרבות
25. Defenses against attacks	Haganot Neged Hatkafot	הגנות נגד התקפות
26 Defenses against two or more attackers	Haganot Neged Shnaim O Yoter Tokfim	הגנות נגד שניים או יותר תוקפים
27 Release from lying position	Hishtachreruyot Beshkiva	השתחררויות בשכיבה
28 Defenses against stick	Haganot Neged Makel	הגנות נגד מקל
29. Learning attack angles	Limud Zaviot Tkifa	לימוד זויות תקיפה
A. Long stick	Makel Aroch	מקל ארוך
B. Short stick	Makel Katzar	מקל קצר

30. Defenses against knifes	Haganot Neged Sakin	הגנות נגד סכין
A. Knife against knife	Sakin Neged Sakin	סכין נגד סכין
B. Knife fights	Kravot Sakin	קרבות סכין
31. Defenses against a pistol threat	Haganot Neged Iyum Ekdach	הגנות נגד איום אקדח
32. Defenses against a rifle with bayonet	Haganot Neged Rove Mekudan	הגנות נגד רובה מכודן
33. Attacks with kicks	Hatkafot Im Beitot	התקפות עם בעיטות
34. Flying / Jumping kicks techniques	Technikot Beitot Benitur	טכניקות בעיטות בניתור
35. Side-step techniques	Side-step	סייד-סטפ
36. The technique of domination over the foot	Shlita Bekaf Haregel	טכניקת השליטה בכף הרגל
37. The movements technique in the Krav-Maga	Technikat Hatnua Ba Krav-Maga	טכניקת התנועה בקרב-מגע
38. Jumping / flying attacks	Hatkafot Benitur	התקפות בניתור
39. Artistic attack exercises	Targilei Tkifa Omanutiim	תרגילי תקיפה אומנותיים
40. Taking down a guard	Horadat Zakif	הורדת זקיף
41. Defense exercise against the previous technique	Hagana Neged Horadat Zakif	הגנה נגד הורדת זקיף
42. Defense against attack Intentions from behind	Haganot Neged Kavanot Tkifa Meachor	הגנות נגד כוונות תקיפה מאחור
43. Exercise against a threat With a grenade	Targill Neged Iyum Im Rimon	תרגיל נגד איום עם רימון
44. Taking over a man Threatening hostages	Targil Hishtaltut Al Adam Hameayem Al Bnei Aruba	תרגל הישתלטות על אדם המאיים על בני ערובה
45. Learning strangulations to eliminate an opponent	Limud Hanikot Lechisul Hayariv	לימוד חניקות לחיסול היריב
46. Defenses against two attackers, with a knife and a stick	Haganot Neged Shnei Tokfim Im Sakin Ve Makel	הגנות נגד שני תוקפים עם סכין ומקל

47. Learning to identify an opponent standing inside a group	Limud Zihuy Yariv Metoch Kvutza	לימוד זיהוי יריב מתוך קבוצה
48. The water technique	Technikat Hamaim	טכניקת המים
49 Defenses inside a car	Haganot Betoch Mechonit	הגנות בתוך מכונית
50 Learning energy lines in the Krav-Maga	Limud Kavei energya Ba Krav-Maga	לימוד קווי אנרגיה בקרב-מגע

Every student that would dedicate the necessary time to a deep and accurate learning of these techniques, without any doubt will achieve excellent performances, as long as he will keep an exact learning and a perfect performance of each one of these techniques.
Martial art is not a simple thing, it is a way of life, and especially the Krav-Maga which demands a long range investment and a lot of efforts in order to bring ourselves to a level of perfection, so we would know how to act and how to identify every situation of danger in the street.
Furthermore, learning these techniques will sharpen our senses to such a level that we will be able to identify and to respond in any time or situation in a way that will avoid us unnecessary complications.

And as the founder always said:

Do what you can but do it right
Do not look for shortcuts. They do not exist.

NAMES OF THE KICKS IN THE KRAV-MAGA

THE COMPLETE INDEX

Beitot Regilot

1. Beita Regila Lefanim
2. Beita Regila Lefanim Behitkadmut
3. Beita Regila Lefanim Behitkadmut Im Makat Patish
4. Beita Regila Behitkadmut benitur
5. Beita Beredifa
6. Regila Lasanter + Regila Laashachim

Beitot Magal

1. Magal Regila Lefanim
2. Magal Behataya
3. Magal Kravit
4. Magal Im Haberech

Beitot Hagana

1. Beitat Hagana Im Haktit
2. Beitat Hagana Im kol Kaf Haregel
3. Beitat Hagana Im Haakev
4. Beitat Hagana Im kol Kaf Haregel Beredifa

Beitot Leachor

1. Beita Regila Leachor
2. Beitat Hagana Lasanter Leachor
3. Beitat Hagana Yeshara Leahor
4. Beitot Magal Leachor:
   A Im Haakev Regel Yeshara
   B Im Haakev Mitvach Karov
   C Im Kaf Haregel Mitvach Karov
5. Snokeret Im Haakev

Beitot Akev

1. Akev Latzad – two approach forms
2. Akev Lasanter
3. Akev Beyerida
4. Akev Beshkiva

5. Beita Berekia
6. Magal Im Haakev
7. Beitat Akev Beyerida Beredifa

Regular kicks

Regular kick forwards
Regular kick with a step forwards
Regular kick forwards with hummer punch

Regular kick with a jump step forwards
Chasing (measured) kick
Regular kick to the chin + regular kick to the testicles

Look at Beitot Magal

Regular Magal to the front
Deceptive Magal
Magal for combat use
Magal with the knee

Defense Kicks

Defense kick with karit kaf haregel
Defense kick with the entire foot
Defense kick with the heel
Chasing (measured) Defense kick with the entire foot

Kicks backwards

Regular kick backwards
Defense kick backwards to the chin
Straight defense kick backwards
Magal kicks backwards:
With the heel, the leg is straight
With the heel, at close range
With the foot, at close range
Uppercut kick with the heel

Kicks with the heel

Kick with the heel to the side (to the knee)
Kick with the heel to the chin
Kick with the heel to the Collar-Bone
Kick with the heel in the end of Blima Leachor
Look at Akev Berekia
Magal with the heel
Chasing kick with the heel to the Collarbone

Beitot Sakin	Kicks with the sharp side of the foot
1 Sakin Regila Lefanim	Regular Sakin to the front
2. Sakin Latzad	Sakin to the side
3. Sakin Lefanim Behitkadmut	Sakin to the front with a step forwards
4. Sakin Lefanim Benesiga	Sakin to the front with a step backwards
5. Sakin Latzad Behitkadmut	Sakin to the side with a step forwards
6 Sakin Latzad Benesiga	Sakin to the side with a step backwards
7 Sakin Beharama Mehatzad	Sakin – lift from the side
8 Sakin Beharama Lefanim	Sakin – lift from the front
9 Sakin Stira Mehatzad Im Hazara	Sakin – flick from the side with return
10. Sakin Stira Mehatzad	Sakin – flick from the side
11 Sakin anachit Lefanim	Vertical Sakin

Beitot Meshulavot	Combined kicks
1 Regila Ve-Magal	Regular kick and Magal
2 Magal Leachor Vehazara Im Magal Regila Lefanim	Magal backwards and return with Regular Magal to the chin
3 Akev Latzad Vealiya Im Magal Leachor	Kick with the heel to the knee and Magal Backwards
4 Regila Lasanter Vehazara Im Akev Beyerida	Regular kick to the chin and return with kick with the heel downwards

Beitot Benitur	Flying / jumping kicks
1 Regila Benitur	Regular kick with a jump
2 Magal Regila Benitr	Regular Magal with a jump
3 Regila Ve Magal Benitur	Regular kick and Magal with a jump
4 Magal Ve Regila Benitur	Magal and regular kick with a jump
5 Nitur Beyamin Veregila Beyamin	Jump with the right leg and regular kick with the right leg, and vice-versa
6. Nitur Beyamin Ve Magal Besmol	jump with the right leg and Magal with the right leg and vice-versa
7 Niitur Besmol Ve-Sakin Besmol	Jump with the left leg and Sakin with the left leg and vice-versa
8. Sakin Regila Benitur	Regular Sakin with a jump
9 Sakin Stira Benitur - Beredifa	Chasing (measured) Sakin
10. Sakin Stira Besivuv	Sakin – flick with a turning movement
11 Beitat Nitue Shtei Raglaim Lachaze	Jumping with both leg to the chest
12. Beitat Hagana Leachor Benitur	Defense kick backwards with a jump

Beitat Magal Betitu	Magal with a sweeping movement
1. Magal Betitu shtei Raglaim Melefanim	Magal with a sweeping movement on both legs from the front
2. Magal Betitu Regel Achat Melefanim	Magal with a sweeping movement on one leg from the front
3. Magal Leachor Betitu	Regular Magal backwards with a sweeping movement

It is the first time ever this kind of a dictionary is written. No one has ever done that before, not in the Krav-Maga and as far as we know not in any other book.
The idea behind the dictionary (besides of being the founder's wish) is to give to everyone the opportunity to pronounce correctly the names of the exercises in Hebrew.

HAGURA TZEHUBA - YELLLOW BELT

Blimot	**Falls**
A Blima Regila Leachor	Fall Back
B Blima Letzad Yamin	Fall to the Right
C Blima Letzad Smol	Fall to the Left
D Blima Raka Lefanim	Soft Fall Forwards
E Blima Kasha Lefanim	Hard Fall Forwards

The term **Blima** in Hebrew is taken from the automobile vocabulary. The meaning is to stop the car The founder used this vocabulary a number of times

Gilgulim	**Roles Over**
A Gilgul Ragil Lefanim	Regular Rolling Forwards
B Gilgul Ragil Leachor	Regular Rolling Backwards
C Gilgul Lefanim Veleachor	Rolling Forwards & Backwards
D Gilgul Leachor*	Rolling Backwards (*the knee does not touch the Tatami)

The word **Gilgul** imitates the movement of a car wheel. In Hebrew the word for a car wheel is **Galgal**

Amidat Motza	**Stand Position**

Makot Egrof	**Fist Punches**
A Smol Yeshara Lefanim	Straight Left Forwards
B Yamin Yeshara Lefanim	Straight Right Forwards
C Smol – Yamin	Left – Right
D Smol Lemata Behagana	See the exercise
E Smol Lemata Behatkafa	See the exercise
F Yamin Lemata Behatkafa	See the exercise
G Yamin Lemata Behagana	See the exercise

Tezuzot	**Legs Movements**
First Phase: from Stand Position – only legs work:	
A Hitkadmut Lefanim	Moving Forwards
B Nesiga Leachor	Retreat
C Hitkadmut Letzad Yamin	Moving to the Right
D Hitkadmut Letzad Smol	Moving to the Left
Second Phase:	
A Smol Behitkadmut	Left Punch with an Approaching Step
B Yamin Behitkadmut	Right Punch with an Approaching Step
C Smol Yamin Behitkadmut	Left Right Punches with an Approaching Step

D. Smol Benesiga	Left Punch with a Retreating Step
E. Smol Yamin Behitkadmut Letzad Smol	Left Right Punches with a Step to the Left
F. Smol Yamin Behitkadmut Letzad Yamin	Left Right Punches With a Step to the Right

Do not forget that the founder taught during many years in the Israeli army and some of the terms are taken from the army repertoire.

Makot Magal	**Hook Punches**
A. Makat Magal Yamin Lemata	Lower Right Hook Punch
B. Makat Magal Yamin Lemala	Upper Right Hook Punch
C. Makat Magal Smol Lemata	Lower Left Hook Punch
D. Makat Magal Smol Lemala	Upper Left Hook Punch

The meaning of the word **Magal** in Hebrew is sickle. The founder took the name not only from the instrument, but also from the cutting movement of the hand and the body.

Makot Marpek	**Elbow Punches**
A. Marpek Lefanim	Elbow Punch to the Front
B. Marpek Pnima Vehachutza	Elbow Punch to the Left with the Right Hand
C. Marpek Latzad	Elbow Punch to the Side
D. Marpek Lemala	Elbow Punch Upwards
E. Marpek Leachor	Elbow Punch Backwards
F. Marpek Lemata	Elbow Punch Downwards
G. Marpek Neged Kvutza	Elbow Punch Against a Group of Opponents

All the Elbow Punches must be practiced equally with both hands.

Makot Zirtit	**Zirtit Punches**
A. Zirtit Hachutza	Zirtit Outside
B. Zirtit Pnima	Zirtit Inside
C. Zirtit Pnima Vehachutza	Zirtit Inside & Outside
D. Zirtit Bealachson Pnima	Diagonal Zirtit Inside
E. Zirtit Bealachson Hachutza	Diagonal Zirtit Outside
F. Zirtit Ofkit	Horizontal Zirtit
G. Zirtit Anachit	Vertical Zirtit
H. Zirtit Hachutza Behitkadmut	Zirtit Outside with an Approach Step
I. Zirtit Pnima Behitkadmut	Zirtit Inside with an Approach Step
J. Zirtit Hachutza Benesiga	Zirtit Outside in Retreat
K. Zirtit Bealachson Hachutza Behitkadmut	Diagonal Zirtit Outside with an Approaching Step

The full explanation of the word **Zirtit** was already written in the exercise itself.

Makot Kaf Hayad	**Punches with the Palm**
A. Makat Patish	Hummer Punch
B. Makat Snokeret	Uppercut
C. Makat Pisat Hayad	See the exercise
D. Makat Etzbaot Mekupalot	Punch with the Fingers Folded
E. Makat Etbaot Yesharot – Dekira	Punch with the Fingers (Stabbing)
F. Makat Etzba – Dekira	Punch with the Finger (Stabbing)

G. Makat Etzbaot Alumot	See the exercise
H. Makapt Perek Haagudal	Punch with the Thumb's Knuckle
I. Makat Perek Haetzba	Punch with the Finger's Knuckle
J. Makat Egrof Hafuch	Opposite Fist Punch
K. Swinger	Swinger

We must practice and train well all the punches in order to prepare the different palm parts for hitting the enemy

Beitot	**Kicks**
A. Beita Regila Lefanim	Regular Kick Forwards
B. Beita Regila Behitkadmut	Regular Kick Forwards with an Approach step
C. Beita Regila Behitkadmut Im Makat Patish	Regular Kick Forwards with an Approach Step Combined with Hummer Punch
D. Beita Beredifa	Chasing Kick
E. Beita Behitkadmut Benitur	Regular Kick with a Jump Step
F. Beita Regila Lasanter	Regular Kick to the Chin

Try to be like the Australian Emus that has a strength equal to a thousand Kg in its kick

Shlosh Meot Shishim Maalot	**360°**
A. Shlosh Meot Shishim Maalot	360°
B. Shlosh Meot Shishim Maalot – Hagana Hatkafa	360° – Defense & Attack
C. Shlosh Meot Shishim Maalot – Yadaim Raglaim	360° – Combined with Hands & Legs
D. Shlosh Meot Shishim Maalot – Shnaim Neged Echad	360° – Two against One

Shichrurim Metfisot Yad Veyadaim	**Releases from Hand & Hands Grips**
A. Yad Mul Yad - Manof Al Haama	Right Hand against the Left Hand – Lock Over the Forearm
B. Yad Mul Yad - Meshicha Lemala	Right Hand Against the Left Hand – Pulling Up
C. Yamin Leyamin - Hitkadmut Vesivuv Hayad Hachutza	Right Against Right – a Step Forwards and Pulling the Hand Out
D. Yamin Leyamin - Meshicha Lemala	Right Against Right – Pulling Up
E. Shichrur Metefisat Shtei Yadaim Melemata – 1	Release from Two Hands Grip from Beneath – 1
F. Shichrur Metefisat Shtei Yadaim Melemata - 2	Release from Two Hands Grip from Beneath – 2
G. Shichrur Metefisat Shtei Yadaim Melemata – 3	Release from Two Hands Grip from Beneath – 3
H. Shichrur Metefisat Shtei Yadaim Melemata – 1	Release from Two Hands Grip from Above – 1
I. Shichrur Metefisat Shtei Yadaim Melemata - Im Maka Al Haboanim	Release from Two Hands Grip From Above - With a Punch on the Thumbs
J. Shtei Yadaim Tofsot Yad Achat Melemata – Meshicha Lemala	Two Hands Gripping One Hand From Beneath – Pulling Up

K. Shtei Yadaim Tofsot Yad Achat Melemata – 2	Two Hands Gripping One Hand from Beneath – 2
L. Shtei Yadaim Tofsot Yad Achat Melemala – Meshicha Lemata	Two Hands Gripping One Hand from Above - Pulling Down

Shichrur Mechanika Melefanim The First Four Positions:	**Release from Strangulation from the Front**
A. Tzaad Leachor Vemakat Etzabot Latzavar	Step Backwards and Fingers Punch (Stabbing) to the Throat
B. Tefisat Motnaim Veberech Laashachim	Holding the Waist and Kicking with the Knee to the Testicles
C. Horadat Yedei Hachonek + Berech + Beita	Taking off the Attacker's Hands Combined with a Knee Kick or a Regular Kick
D. Haramt Yad, Sivuv Haguf, Marpek + Zirtit	Lifting the Right Hand, turning the Body and Hitting with the Elbow & Zirtit

Shteim Esre Hamakot	**Twelve Punches**
A. Makat Perek Haagudal	Punch with the Knuckle of the Thumb
B. Makat Perek Haetzba	Punch with the Knuckle of the Finger
C. Makat Kapot Hayadaim	Punch with Both Palms to the Opponent's Ears
D. Makat Etzba	Punch with the Finger (Stabbing)
E. Makat Egrof Laaf	Fist Punch to the Nose
F. Makat Etzbaot Latzavar	Punch with the Fingers to the Throat
G. Makat Egrof Lachaze	fist Punch to the Chest
H. Tefisat Ashachim	Gripping the Opponent's Testicles
I. Berech Laashachim	Kick with the Knee to the Testicles
J. Beita Leetzem Hashoka	Kick to the Tibia-Bone
K. Beitat Rekia Lekaf Haregel	Kick with the Heel on the Foot

When practicing, we must maintain the order in which the exercises and releases appear here. However, in the street this order is not important.

Shichrur Mehanika Meachor	**Release from a Strangulation from Behind**
A. Horadat Yedei Hachonek + Tzaad Leachor + Hatkafa	Taking Off the attacker' Hands Combined with a Step Back and a Counterattack
B. Horadat Yedei Hachonek + Sivuv + Beita	Taking off the Attacker's Hands Combined with a Body Turning Movement and a Kick
C. Tzaad Im Smol + Zirtit Beyamin	A Step with the Left Leg and Zirtit with the Right Hand
D. Tzaad Im Smol Lefanim + Patish Laaf Beyamin	A Step with the Left Forwards Combined with Hummer Punch to the Nose
E. Tzaad Im Smol + Zirtit Lamoten + Patish Laaf	A Step with the Left Leg Combined with Zirtit to the Kidney and a Hummer Punch to the Nose

The founder adopted for the Krav-Maga the colorful belts system, as created by Kawaishi, which received Jigiro Kano's approval to do so. The color of the belts had and still has a special meaning. Only that the founder decided to ignore the Japanese tradition regarding the belts and always explained

the meaning of each belt accordingly to his own Israeli point of view Yellow, as the color of the sun. Light and heat, the beginning of our being. And not without a reason he had chosen to decorate this belt with the Israeli Flower Harttzit

The normal time to receive a Yellow Belt is four to six month The student will only receive the degree after passing an exam.

Only diplomas of BUKAN – School of Krav-Maga from Israel are officially recognized.

HAGURA KTUMA - ORANGE BELT

Haganot Pnimiyot	**Inside Defenses**
A Hagana Pnimit Im Kaf Yad Smol Neged Yamin	Defense Inside with the Left Palm Against Attack with the Right Hand
B Hagana Pitomit Im Kaf Yad Yamin Neged Smol + Hatkafa Besmol	Sudden Defense with the Right Palm Against Left + Counterattack with the Left
C Hagana Im Amat Yad Smol Neged Yamin, Tefisat Sharvul + Hatkafa	Defense with the Left Forearm, Gripping the Sleeve and Attacking
D. Smol Neged Smol	Left Against Left

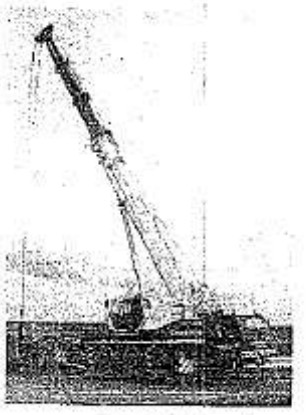
Haganot Hitzoniyot — **Outside Defenses**

The names of these defenses – outside and inside, refer to the position of our "life side / dead side" when facing the opponent's attack There are eight defenses in this series. These defenses do not have names but only numbers from one to eight

Beitot	**Kicks**
A. Beita Regila Lasanter	Regular Kick to the Chin
B Beitat Akev Lachaze	Kick with the Heel to the Chest
C. Beitat Akev Lasanter	Kick with the Hell to the Chin
D Beitat Hagana Im Hakarit	Defense Kick With karit kaf haregel
E Beitat Hagana Im Kol Hakaf	Defense Kick with the Entire Foot
F Beitat Hagana Im Haakev	Defense Kick with the Heel
G. Beitat Sakin Latzad	See the exercise
H. Beitat Sakin Lefanim	See the exercise
I Beitat Sakin Behitkadmut	See the exercise
J Beitat Sakin Benesiga	See the exercise
K. Beitat Magal Regila Lefanim	Regular Sickle Kick
L. Beitat Magal Kravit	Combat Sickle Kick
M. Beitat Magal Behataya	Sickle Kick with Diversion
N Beitat Magal Leachor	Sickle Kick Backwards
O. Beita Regila Leachor	Regular Kick Backwards
P. Beitat Akev Latzad / Laberech	Kick with the Hell to the Side / Knee
Q. Beita Regila + Magal	Regular Kick Combined with Sickle Kick

Hishtachreruyot Mehavikot	**Release from Bear Hugs**
1. Shichrur Mehavika Melefanim – Yadaim Meshuchrarot	**Release from a Bear Hug from the Front (the Defender's hands are Free)**
A. Kifuf Leachor – Manof Al Haaf	Bending Backwards – Lock on the Nose
B Agudalim Laenaim Vedechifa Leachor	Thumbs to the Eyes and pushing Backwards

C. Tefisat Sear, Meshicha Leachor	Gripping the Hair and Pulling Backwards
D. Tefisat Sear, Meshicha Mehatzad Im Shtei Yadaim	Gripping the Hair and Pulling from the Side with Both Hands
E. Neshicha Batzavar	Bite in the Neck
F. Makat Pisat Hayad Laaf	See the Exercise
G. Makat Zirtit Kfula Laklayot	Double Zirtit Punch to the Kidney
H. Tefisat Ashachim	Gripping the Testicles
I. Berech Laashachim	Kick with the Knee to the Testicles
J. Beita Leetzem Hashoka	Kick to the Tibia-Bone
K. Beitat Rekia Legav Kaf Haregel	Kick with the Heel on the Back of the Foot



Manof – a type of a lock. The idea here is the straight arm of the crane.

Manul (a Lock) - the meaning here is the bending and breaking of the opponent and keeping him this way.

Those were the two main elements which inspired the founder when he gave the names for these exercises. The word Manof appears many times in defenses in the Krav-Maga.

2. Shichrur Mehavika Melefanim – Yadaim Tefusot	**Release from a Bear Hug from the Front (Defender's Hands Gripped)**
A. Neshicha	Bite
B. Maka + Berech Laashachim	Punch + Kick with the Knee to the Testicles
C. Rekia Legav Kaf Haregel	Kick with the Hell to the Back of the Foot

Neshicha
Biting is a weapon. Take it very seriously.

Beitat Rekia
This sharp heel is better than a knife. You can use it always.

3. Shichrur Mehavika Melefanim Beharama – Yadaim Tefusot	**Release from a Lifting Bear Hug from the Front (Hands gripped)**
A. Neshciha	Bite
B. Regel Meachorei Regel Vehotzaat Yad	Leg Behind Leg and Taking out the Hand
C. Berech Laashachim	Kick with the Knee to the Testicles.
4. Shichrur Mehavika Meachor – Yadaim Meshuchrarot	**Release from a Bear Hug from the Back (hands Free)**
A. Kifuf Haguf Lefanim	Bending the Body Forwards
B. Tefisat Yad Hayariv	Catch a Finger
C. Maka Im Perek Haetzba	Punch with the Knuckle of the Finger
D. Tefisat Veshevirat Etzba	Catching and Breaking the Finger
E. Marpek Leachor	Punch with the Elbow Backwards
F. Makat Rosh Leachor	Punch with the Head Backwards
G. Maka Laashachim	Punch to the Testicles
H. Akev Leachor	Kick with the Heel Backwards
I. Beitat Rekia Legav Kaf Haregel	Kick with the Heel on the Back of the Foot
5. Shichrur Mehavika Meachor – Yadaim Tefusot	**Release from a Bear Hug from the Back (Hands Held)**
A. Maka Im Harosh Leahor	Punch with the Head Backwards
B. Maka Laashachim Leachor	Punch Backwards to the Testicles
C. Beitat Akev Leachor	Kick Backwards with the Heel
6. Shcihrur Mehavika Meachor Beharama – Yadaim Tefusot	**Release from a Lifting Bear Hug from the Back (Hands Held)**
A. Regel Meachorei Haberech	Leg Behind the Knee
B. Maka Laashachim	Punch to the Testicles
C. Hotzaat Yad + Marpek Larosh	Pulling out the Hand and an Elbow Punch to the Attacker's Head
Tefisot Shoter	**Police Holdings**

The founder developed these exercises especially for the police and this is the source of the name Shoter = Policeman

A. Tefisa Mehatzad Im Manof – Im Beged	Hold from the Side with a Sleeve
B. Tefisa Mehatzad Im Manof – Bli Beged	Hold from the Side with a Lock
C. Tefisa Regila + Tefisat Sear	Regular Hold Combined with a Hair Grip
D. Tefisa Melefanim, Marpek Hayariv Tzamud Latofes	Hold from the Front with the Opponent's Elbow Stuck to the Holder
E. Tefisa Im Gav Kaf Hayad	Hold with the Back of the Palm
F. Hovalat Shoter Yad Yeshara	Hold with a Straight Hand
G. Karusela	Carousel
Gilgulim	**Rolling**
A. Gilgul Berechifa Lefanim	Hovering Role Over Forwards
B. Gilgul Smol Lefanim	Rolling Over with the Left Leg Forwards

C Gilgul Leachor Bli Birkaim	Rolling Backwards – the Knee does not Touches the Ground
D. Gilgul Im Blima (Judo)	Judô Rolling
Tzel – Box	**Combat Legs Movement Technique**
Hitchamkuyot	**Slide Away From the Opponent**

This is the ultimate way to explain the meaning of the word Hitchamkuyot. Step aside from the danger and nothing will happen to you.

The color of the orange. In the sixties the main export of Israel was the orange. Until today the color and the fruit itself are highly appreciated in Israel and are always part of the fashion.

HAGURA YERUKA - GREEN BELT

Kavaler	**Kavaler**
A Halicha Leachor	Walk Backwards
B. Halicha Im Hatokef	Walking with the Opponent
C. Im Haboanim	With the Thumbs
D Im Haama	With the Forearm
Shichrur Metefisat Tzavar	**Release from a Neck Gripping**
A. Shichrur Mehatzad	Release from the Side
B Shichrur Meachor	Release from the Back
C. Shichrur Mehoradat Zakif	See the Exercise
Shichrurim Metefisot Chultza	**Releases from Shirt Gripping**
1. Shichrur Metefisat Chultza – Yad Achat	**Release from a Shirt Grip – One Hand**
A. Sivuv Hayad Pnima	Turning of the Hand Inside
B. Sivuv Hayad Hachutza	Turning of the Hand Outside
2. Shichrur Metefisat Chultza – Yad Achat Im Manof	**Release from a Shirt Grip – One Hand Combined with a Lock**
A Sivuv Hayad Pnima Im Manof	Turning the Hand Inside Combined with a Lock
B Sivuv Hayad Hachutza Im Manof	Turning the Hand Outside Combined with a Lock
C. Lechitza Al Haboen Hatofeset	Force on the Gripping Thumb
D Lechitza Al Kaf Hayad Hatofeset Im Shtei Yadaim	Force on the Gripping Hand Using Both Our Hands

3. Shichrur Metefisat Chultza – Yad Achat O Shtaim	**Release from a Shirt Grip – One Hand or Two Hands**
A Sivuv Perek Hayad Vemanof Al Hamarpek	Turning the Wrist and doing a Lock on the Elbow
B Sivuv Perek Hayad Vemanof Al Hamarpek + Hachnasat Regel	Turning the Wrist and doing a Lock on the Elbow Together with the Leg

Shichrurim Metefisot Shoter	**Releases from Police Holds**

The releases are done by the order of the holds, first from the static position hold and then in moving position, one holds the other and vice-versa

Holds 1-5: all the releases are done with the same movement, and then hold number 6 we practice the fall first from static position and then while walking

Shichrur Metefisat Nelson

Although there are some who claims that the name of this hold comes from the famous admiral himself, I personally believe the original name goes way back. Imi as well, when I asked him in the past about the origin of the name, said he heard first when he practiced wrestling Obviously Imi did not created this name.

A Maka Larakot Venefila	Double Punch to the Temples and Falling with the Opponent
B Hataya Latzad Venefila Leachor	We Put One Leg Behind the Opponent's Leg and Fall Back on Him
Shichrur Metefisat Sear	**Release from a Hair Hold**
A Manof Al Hayad Hatofeset	Lock on the Holding Hand
B Tefisat Hayad Im Shtei Hayadaim, Horada + Beita	Holding the Hand with Both Our Hands, Taking Him Down Combined with a Kick
Shichrur Metefisat Yadaim Meachor	**Release from Hands Grip from the Back**
A Sivuv + Knisa Melemata + Karusela	Turning Under the Opponent's hands and Doing Carousel
B Oto Targil + Nitur	The Same Exercise with a Little Jump
C Oto Targil +Nitur Leyamin + Sivuv Veyerida Letzad Smol	The Same Exercise with a Little Jump to the Right and then Landing on the Left Side

The last two releases are done if the opponent's hold is extremely strong.
For radical situation we must use radical solutions.

Haganot Neged Beitot	**Defenses Against Kicks**
A Hagana Chitzonit Neged Beita Regila - Yamin Megena Smol Matkifa	Defense Outside Against Regular Kick - Right Hand Defenses Left Hand Attacks
B Hagana Pnimit Neged Beita Regila - Smol Megena Yamin Matkifa	Defense Inside Against Regular Kick - Left Hand Defenses Right Hand Attacks
C See the Exercise	See the Exercise

D. Kefitza Latzad Vebeita Beregel Yamin	Jump to the Side Combined with a Kick With the Right Leg
E. Atziiat Haregel Haboetet Im Beitat Akev	Stopping the Kicking Leg with a Kick with the Heel

Haganot Meshulavot

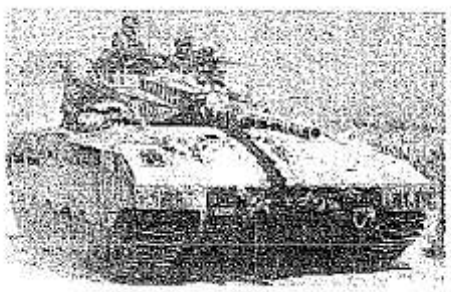
A. Hagana Alyedey Hataya Leachor + Beita Regila Besmol Veredifa Beyamin
B. Hagana Alyedey Hataya Latzad + Beitat Akev Besmol Veredifa Beyamin
C. Hagana Im Beitat Hagana Besmol + Makot Smol Yamin Vebeita Beredifa

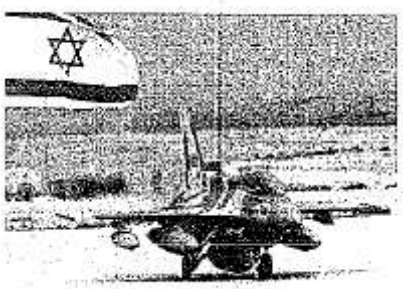
In Hebrew and in Israel the word **Meshulav / Meshulavot** has a very strong significance, and especially when referring to the military area: Hatkafot Meshulavot (combined attacks) – the meaning is the combination of land, air and naval forces for attack or defense I do not know if the army took the name from the Krav-Maga, but remember this: the founder was there long before the army

Combined Defenses

A Defense by Bending back + Regular Kick with the Left Leg and Chasing Kick with the Right Leg
B Defense by Bending to the Side + Kick with the Left Heel and Chasing Kick with the Right Leg
C Defending with a Defense Kick with the Left Leg (with karit kaf heregel) + Right Left Punches and a Chasing Kick

Krav Maga



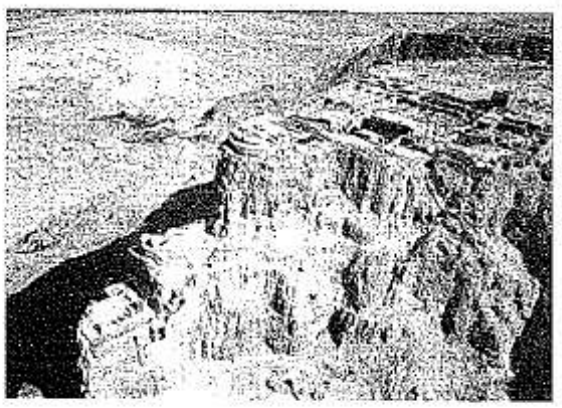


Beitot:	**Kicks**
A. Beitat Sakin Stira Mehatzad	Slap Kick from the Side with the Sharp Side of the Foot
B Hagana Leachor	Defense Kick Backwards
C. Magal Beyamin Veregila Besmol	Sickle Kick with the Right and Regular Kick with the Left – and Vice versa
D. Regila Besmol Vemagal Beyamin	Regular Kick with the left and Sickle Kick with the Right – and Vice Versa
E. Beita Regila Benitur	Regular Jumping Kick
F Beita Beredifa	Chasing Kick
G. Magal Beredifa	Chasing Sickle Kick
H. Sakin Beredifa	Chasing Kick with the Sharp Side of the Foot
I. Magal Leachor + Magal Lasanter	Sickle Kick Backwards Combined with Sickle Kick to the Chin

Has I already wrote, to some of the exercises Imi gave names that even in the Hebrew Language are not very accurate For example, Beitat Sakin. Imi said that the sharp side of the foot reminded him a knife. And therefore, we use the name Sakin – knife in Hebrew.
Also the movement of the leg resemble a slapping movement with the back of the palm.

Hakravot:
A Galgal Chozer
B Hakrava Atzmit – 1. Tefista Begéd
2. Tefisat Yadaim

Self-sacrificing
Returning Wheel
Self-sacrificing – 1. Holding the Lapel
2. Holding the Hands



Masada
During six thousands years of history the people of Israel used many times the principle of self-sacrificing in order to win, like Samson, and of course the people of Masada.
The founder took the name Hakrava Atzmit – Self-sacrificing from the daily life in Israel in which self-sacrificing is a permanent companion, and even so we are still winning with the head up.

Limud Kravot

Learning to Fight

Gilgulim
A Gilgul Al Tzad Smol
B. Gilgul Al Tzad Yamin
C. Gilgul Megova
D. Gilgul Letefisat Chefetz
E. Gilgul Lelo Yadaim

Roles-over
Rolling on the Left Side
Rolling on the Right Side
From a Height
Rolling to Catch a falling Weapon
Without Using the Hands

Targilei Hagana Meyuchadim
A. Hagana Chitzonit 3 + Hatkafa Beota Yad
B Hagana Pnimit Im Haama + Hatkafa

Special Defense Exercises
Outside Defense N. 3 and Attack with the Same Hand
Inside Defense with the Forearm + Attack

HAGURA KCHULA - BLUE BELT

Haganot Neged Hatkafa Melefanim
A Hagana Neged Smol Yamin Alyedei Hataya Leachor – Hagana Im Smol Vehatkafa Beyamin
B Hagana Chitzonit 3 + Hitkadmut Im Yamin + Zirtit Lamoten
C Hagana Neged Yamin Im Yad Smol, Tefisat Hayad Vehatala
D Hagana Neged Yamin Im Ama Smol, Tfisat Sharvul + Hatkafa Vehatala

Defenses Against Attacks from the Front
Defense Against Left & Right Punches by going backwards

Defense outside 3 + advance with the right and Zirtit to the kidney
Defense against the right hand with the left, grabbing the hand and throwing the opponent
defense against the right with the left forearm, grabbing the sleeve and throwing the attacker

E Hagana Egrof Neged Egrof – Timiming	Look at the exercise
F Hagana Neged Meshicha Meachor – Tefisat Katef	Defense against a shoulder pull from behind
G Hagana Neged Havika Melefanim Im Hatala	Release against Bear Hug by throwing the opponent
Haganot Neged Beitot	**Defenses Against Kicks**
A. Hagana Neged Smol: Sidestep + Beita Regila Beyamin	Defense against left: side step + regular kick With the right
B. Hagana Neged Yamin + Maka Lefanim	Defense against the right + a punch forwards
C Sidestep + Tefisat Yad Yamin Vemakat Magal Byad Smol	Side Step + grabbing the right hand and Hitting hook punch with the left hand.
D Sidestep + Rekia Lesheka Haberech	Side Step + kick with the heel to the back Of the knee
E SideStep + Titu Haregel Hamitkademet	Side Step + sweeping the advancing leg
F. Sidestep + Haramat Vehatalat Hayariv	Side Step + lifting and throwing the opponent
G Hagana Hitzonit Negend Beita: Haramat Haregel Vehatala	Defense outside against a kick: lifting the leg and throwing
Haganot Neged Shnaim O Shlosha Yerivim	**Releases From Two or Three Opponents**
1. Hagana Neged Shnaim – Echad Beyamin Veechad Besmol	**Release from two opponents – one from each side**
A. Akev Beyamin Vebeita Regila	Kick with the heel with the right + Regular Kick
B. Beita Beyamin Leshnei Hayerivim	Regular kicks with the right against both opponents
C. Regila Beyamin Veregila Besmol	Regular kick with the right and with the left
2. Hagana Neged Shlosha – Shnaim Tofsim Veechad Melefanim	**Release from three opponents – two grabbing and third coming fro the front**
A. Regila Latokef Melefanim + A, B or C from number 1.	Regular kick against the attacker from the front + A, B or C from number 1
Beitot	**Kicks**
A. Beitat Magal Leachor Neged Hatkafa	Look at the exercise
B. Beitot Benitur Beyamin Vebesmol	Flying kicks with the right and the left
C. Sakin Benitur 360 Maalot	Look at the exercise.
Histachriruyot Beshkiva	**Releases from Lying Position**

The names of some exercises are not really names; they only describe how the technique should be done. And this is exactly what happens here in this exercise. Therefore, I give here only the description in English.

1. Shichrur Metefisat Yadaim Beshkiva	**Release from grabbed hands from lying Position.**

A. Lifting the hip, throwing the opponent and hitting with both hands Makat Zirtit to his kidneys, turning him on his back and punching his testicles.

B. Lifting the hip, grabbing one of his hands, turning and throwing the opponent on his back + creating a lock on his hand.

2. Shichrur Mechanika Beshkiva — **Release from Strangulation from Lying Position**

A. Lifting the hip, releasing the neck, turning and throwing the opponent on his back and attacking his testicles.

B. Grabbing one of the strangling hands and by turning our body we create a lock on the opponent's hands

3. Shichrur Mechanika Mehatzad Beshkiva — **Release from Strangulation from the side from lying position**

A. Pushing the opponent, putting one of our knees between us and the second leg above the opponent's head, grabbing one of his hands, pushing him on his back and creating a lock on his hand.

Haganot Neged Makel Katzar	**Defenses Against a Short Stick**
A. Ama Neged Ama	Forearm against forearm
B. Ama Neged Ama + Hatkafa	Forearm against forearm + attack
C. Hagana Neged Hatkafa Ofkit Mehatzad	Defense against a horizontal attack from the side

Haganot Neged Makel Aroch	**Defenses Against a Long Stick**
A. Ama Neged Hamakel	Forearm against the stick
B. Ama Neged Ama	Forearm against forearm
C. Hagana Neged Hatkafa Bealachson Melemala	Defense against a diagonal attack from above
D. Hagana Neged Hatkafa Mehatzad	Defense against an attack from the side

Hagana Neged Sakin — **Defense against Knife**

All the defenses against a knife stab in the original manual that Imi wrote in 1971 and according to which this book was written, do not have names, only descriptions of how the defenses should be done. Therefore, it is impossible to translate these techniques. The full explanations of each exercise of this series appear in chapter about knife defenses.

Haganot Neged Iyum Ekdach	**Defenses Against Gun Threat**
1. Iyum Melefanim	**Threat from the Front**
A. Iyum Ragil Melefanim	Regular threat from the front
B. Iyum Im Shtei Yadaim Melefanim	Threat from the front with both hands
C. Iyum Larosh	threat to the head
2. Iyum Mehatzad	**Threat from the Side**
A. Ekdach Lemoten Yamin	Gun in the right side (2 forms)
B. Ekdach Lemoten Smol	Gun in the left side (2 forms)
C. Ekdach Laraka	Gun to the temple
3. Iyum Meachor	**Threat from Behind**
A. Ekdach Bagav	Gun in the back

B Ekdach Bagav Im Halicha	Gun in the back - walking
C Ekdach Bagav Im Hataya	Gun in the back + diversion
Rove Mekudan	Rifle with a Bayonet
A Hagana Im Kaf Hayad + Tefisa + Beita	Defense with the palm + grabbing + Kicking
B Hagana Im Haama + Horadat Zakif	Defense with the forearm + taking the opponent down
Rove Mekudan Neged Rove Mekudan	**Bayonet Against Bayonet**
A Hagana Im Hakat + Shisuf	Defense with the butt + cutting
B Hasata + Dekira Lefanim	Pushing to the side + Stabbing forwards

HAGURA CHUMA - BROWN BELT

Hatkafa Im Beitot	**Attacks with Kicks**
A Beitat Hagana Beshiluv Shnei Egrofim Lefanim	Defense kick combined with two fist punches forwards
B Look at the exercise	
Beitot Benitur	**Flying Kicks**
A Nitur Besmol Beita Besmol	Jump with the left kick with the left
B Nitur Beyamin Beita Beyamin	Jump with the right kick with the right
C Nitur Besmol Beita Beyamin	Jump with the left kick with the right
D Nitur Beyamin Beita Besmol	Jump with the right kick with the left
E Beita Regila Benitur Beyamin Vemagal Besmol	Regular flying kick with the right and Magal with the left
F Beita Regila Benitur Besmol Vemagal Beyamin	Regular flying kick with the left and Magal with the right
G Magal Benitur Im Yamin Veregila Besmol	Flying Magal kick with the right and Regular kick with the left
H Magal Benitur Im Smol Veregila Beyamin	Flying Magal kick with the left and regular kick with the right
I Nitur Beyamin Vesakin Beyamin	Jump with the right and Sakin with the right
J Nitur Besmol Vesakin Besmol	Jump with the left and Sakin with the left
K Nitur Beyamin Vesakin Besmol	jump with the right and Sakin with the left
L Nitur Besmol Sakin Beyamin	Jump with the left and Sakin with the right
M Sakin Stira Mehatzad Benitur	Look at the exercise
N Sakin Stira Besivuv Benitur	Look at the exercise
O Beitat Nitur Beshtei Raglaim Latzdadim	flying kick with both legs kicking to the sides
P Beitat Shtei Raglaim Lachaze Mehatzad	Kicking from the side with both legs to the chest
Q Beita Regila Leachor Benitur Lachaze	Regular flying kick backwards to the chest

Beitot Leachor
A. Snokeret Im Haakev
B. Beitat Hagana Leachoı Latzavar
C Magal Leachoı Im Hitchamkut Vehatkafa

Hatkafot Benitur
A. Hatkafa Im Beita Achat
B. Hatkafa Im Shtei Beitot

Targil Tkifa Omanuti
Look at the exercise

Kicks Backwards
Uppercut with the heel backwards
Defense kick backwards to the neck
Magal backwards with diversion and attack

Hunting Flying Attacks
Attack with one kick
attack with two kicks

HAGURA SHCORA - BLACK BELT

From obvious reasons, as I already mentioned along the book, I will not show here everything that Imi put as part of the Black Belt exercises: attack and defense. Some of these techniques are better to remain unknown, since they are used by special forces around the world; Techniques of use, attack and defense with knifes and techniques of strangulation
After witnessing the effectiveness of these techniques, the founder had chosen to keep them unrevealed, and I respect his wishes.

Hagana Neged Tamak

Hagana Neged Shnei Tokfim
A Limud Zaviyot Tekifa
B. Zihui Yariv Mitkarev
C Zihui Yariv Mesukan Bekvutza

D Nitzul Yariv Mul Shutafo
E. Zihui Klei Neshek

Haganot Neged Egrofim
A. *Hagana Neged Smol-yamin, Knisa* Vehatalat Hayariv

Shichrur Metefisat Chultza – Manof Im Haoref

Defense Against Sub-Machinegun

Defense Against Two Attackers
Attack angles
Recognize the opponent
Recognize the dangerous opponent inside A group
Using one opponent against the other
Differences between weapons

Defenses Against Fist Punches
defense against Left and right combined with entering and throwing the opponent

Release from A shirt Holding – Using the Back of the Neck

Good Luck!!!

DISCLOSURE

Everyone can write a book, even a book about Krav-Maga However I am one of those great men in history - I wrote the book of Krav-Maga first in its language of origin – Hebrew, and now in English

My situation, function and rank are a big responsibility, and therefore I see it as my duty, and as a response to the large confusion in the Krav-Maga world today, to take things one step further

In order to show a little of my past - as a reflection of the present and the future, and also to explain what made me write this book, so that you the reader will not have any doubt about the content of this book, which is the complete and true way of the Krav-Maga, as it was created by the founder

Since I began my way as a student of the founder, I became a role model for all of those who practice Krav-Maga, and therefore it is perfectly clear to me that also this act of mine will cause a wave of imitations ..!!!

As Musashi, I waited almost a decade since the founder has passed away, mainly because this was the founder's request, to wait and see to what direction the wind will blow a few years after his death, but also because of the hard and almost impossible work of translating and reorganizing the book from its Hebrew version to English, using the founder's way of "speaking".

This is the first exposure of these documents and diplomas that were given to me by the founder and indicate the level of proximity between us, and I show them here for you the reader

Grand Master
Yaron Lichtenstein
Black Belt
Ninth Dan
Founding father of the Krav-Maga

Only with God's will one can have these three virtues:
To be born human
To seek freedom
To be a student of an illuminated teacher

האגודה לקרב-מגע
KRAV MAGA ASSOCIATION

DIPLOMA תעודה

האגודה לקרב מגע

THIS IS TO CERTIFY THAT — **זאת לעדות ולראיה כי**

ROTEM LICHTENSTEIN — רותם ליכטנשטיין

PASSED SUCCESSFULLY THE EXAMINATIONS FOR — עמד בהצלחה בבחינות

GRADE BLACK BELT — לדרגה חגורה שחורה

DATE 1.8.1996 — תאריך

KRAV MAGA ASSOCIATION

האגודה לקרב מגע ישראלי
נתניה, רח' סמילנסקי 50
טל: (053)30240 ת.ד. 1103

מדריך	האגודה לקרב מגע	נשיא האגודה
INSTRUCTOR	KRAV MAGA ASSOCIATION	PRESIDENT

האגודה לקרב-מגע
KRAV MAGA ASSOCIATION

DIPLOMA תעודה

THIS IS TO CERTIFY THAT

YARON LICHTENSTEIN

PASSED SUCCESSFULLY
THE EXAMINATIONS FOR

GRADE BLACK

DATE 1. XII. 1977

זאת לעדות ולראיה כי

ליכטנשטיין ירון

עמד בהצלחה בבחינות

לדרגה שחור

תאריך

מדריך

INSTRUCTOR

האגודה לקרב מגע

KRAV MAGA ASSOCIATION

נשיא האגודה

PRESIDENT

האגודה לקרב-מגע

KRAV MAGA ASSOCIATION

DIPLOMA תעודה

THIS IS TO CERTIFY THAT

YARON LICHTENSTEIN

PASSED SUCCESSFULLY
THE EXAMINATIONS FOR

זאת לעדות ולראיה כי

ליכטנשטיין ירון

עמד בהצלחה בבחינות

GRADE DAN 2 לדרגה דאן

DATE 2.6.1985 תאריך

מדריך	האגודה לקרב מגע	נשיא האגודה
INSTRUCTOR	KRAV MAGA ASSOCIATION	PRESIDENT

KRAV MAGA ASSOCIATION
P.O.BOX 1103 NETANYA, ISRAEL
PHONE (053)36107

האגודה לקרב מגע
ת.ד. 1103 נתניה
טלפון (053)36107

2.3.85

לכבוד
מר [illegible]
[illegible]
נתניה

הנדון: הגשת דרגה

[illegible] מודיעים כי הוחלט להעניקתך לדרגת כושמה (דאן 2) בקרב מגע.
[illegible] ביצועים [illegible] בקרב מגע.

בברכה, המועצה לקרב מגע.

אלמלי טרה אור
נשיא האגודה.

דרור בן אור
מנכ"ל האגודה.

האגודה לקרב מגע ישראלי
נתניה, רח' [illegible] 34
טל: 053/[illegible] ת.ד. 1103

Qualification letter for second Dan attached to the diploma, signed personally by the founder

האגודה לקרב-מגע
KRAV MAGA ASSOCIATION

DIPLOMA תעודה

THIS IS TO CERTIFY THAT — זאת לתעודה ולראיה כי

YARON LICHTENSTIEN — ירון ליכטנשטיין

PASSED SUCCESSFULLY THE EXAMINATIONS FOR — עמד בהצלחה בבחינות

GRADE 4 — לדרגה שחור דאן 4

DATE 24.8.86 — תאריך

KRAV MAGA ASSOCIATION

מדריך	האגודה לקרב מגע	נשיא האגודה
INSTRUCTOR	KRAV MAGA ASSOCIATION	PRESIDENT

KRAV MAGA ASSOCIATION
P.O.BOX 1103 NETANYA, ISRAEL
PHONE: (053)36107
44902

האגודה לקרב מגע
תיבת דואר 1103 נתניה
טלפון: (053)36107
44902

24.8.1986

לכבוד
ירון ליכטנסטיין
רח' השומרים 24
רחובות

ח . נ .,

הנדון: הענקת דרגה

אנו שמחים להודיעך כי הוחלט להעלותך לדרגת אומן (דאן 4) בקרב מגע
זאת לאור ידע ויכולת מקצועית בקרב מגע.

בברכת האגודה לקרב מגע.

אימי שדה אור
נשיא האגודה.

דוד בן אשר
מנכ"ל האגודה.

האגודה לקרב מגע ישראלי
נתניה ת.ד. 1103
טל: 053/36107

Qualification letter for fourth Dan attached to the diploma, signed personally by the founder and chairman of the association

האגודה לקרב-מגע
KRAV MAGA ASSOCIATION

DIPLOMA תעודה

THIS IS TO CERTIFY THAT

YARON LICHTENSTEIN

PASSED SUCCESSFULLY
THE EXAMINATIONS FOR

GRADE DAN 6

DATE 9.2.89

זאת לעדות ולראיה כי

ירון ליכטנשטיין

עמד בהצלחה בבחינות

לדרגה דאן

תאריך

KRAV MAGA ASSOCIATION

האגודה לקרב מגע ישראלי
נתניה, רח' שמילנסקי 10
טל: 052-30236 ת.ד. 1103

מדריך
INSTRUCTOR

האגודה לקרב מגע
KRAV MAGA ASSOCIATION

נשיא האגודה
PRESIDENT

KRAV MAGA ASSOCIATION
P.O.BOX 1103 NETANYA, ISRAEL
PHONE: (053)36107
44902

האגודה לקרב מגע
תיבת דואר 1103 נתניה
טלפון: (053)36707
44902

9.2.89

לכבוד
ירון ליכטנשטיין
רח' השומרים 24
רחובות

הנדון: הענקת דרגה

כמפתח הקרב מגע אני שמח להעניק לך דרגת רב-אומן בקרב מגע, מגווה שחורה - דאן 6.
ודאת לאור הרומחך הגדולה לקידום הקרב מגע וכן בזכות ידע ויכולת בקרב מגע.

כמו כן, ברכתי עם צאת ספרך על הקרב מגע מעשה שקידם רבות את הקרבמגע.

אימי ליכטנפלד - שיה אור
מייסד הקרב מגע
נשיא האגודה

Qualification letter for sixth Dan attached to the diploma, signed personally by the founder

האגודה לקרב-מגע
KRAV MAGA ASSOCIATION

DIPLOMA תעודה

THIS IS TO CERTIFY THAT

LICHTENSHTEIN YARON

PASSED SUCCESSFULLY
THE EXAMINATIONS FOR

GRADE DAN 9 לדרגה דאן

DATE 1.8.94 תאריך

זאת לעדות ולראיה כי

ליכטנשטיין ירון

עמד בהצלחה בבחינות

KRAV MAGA ASSOCIATION

מדריך	האגודה לקרב מגע	נשיא האגודה
INSTRUCTOR	KRAV MAGA ASSOCIATION	PRESIDENT

KRAV MAGA ASSOCIATION
P.O.BOX 1103 NETANYA, ISRAEL
PHONE: (053)36107
44902

האגודה לקרב מגע
תיבת דואר 1103 נתניה
טלפון: (053)36107
44902

1.8.1994
נתניה

לכבוד
ירון ליכטנשטיין
רחוב השומרים 24
רחובות

הנדון: כתב הסמכה והענקת דרגה

כבר שלושים שנה אתה נימנה בין תלמידי הראשונים והוותיקים ביותר, שנים בהם הוכחת והראת נאמנות ללא גבול אלי באופן אישי ולקרב מגע אשר למדת ממני במיוחד. אני מבין ומבחין ורואה היטב את הנעשה סביבי בקרב מגע כיום ואני לא אוהב את זה בכלל. זה לא הקרב מגע שאני עשיתי ויצרתי. ברור לי כיום כפי שהיה ברור לי כאשר העברתי לך את המועדון ברחוב פינסקר בתל-אביב שאתה היחיד שתלמד והעביר הלאה את הקרב מגע שלי כמו שהוא וללא כל שינוי ולא את מה שכולם עושים כיום, ואני רואה שרותם כנך כבר הולך בדרכך גם הוא.

מכתב זה הינו מכתב תודה והוקרה, מכתב הכרה במעשיך שהביאו את הקרב מגע למקומו כיום.

ברור לי שרק אתה ששלושים שנה לא טעית ולא שינית אפילו מעט שבמעט מדרכי המקורית המשיך בכך גם בעתיד. אתה היחיד כיום שעושה את הדרך המלאה והאמיתית של הקרב מגע כאומנות לחימה להגנה עצמית ועבור כך הנני נותן ומעניק לך את ברכתי והסמכתי זו להמשך דרכך, כדי שאנשים יראו ויבינו מה עשינו באמת.

אני מצרף למכתב זה תעודת חגורה שחורה דאן 9 בחתימת ידי.

תעודה המעידה על היותך הגראנד מאסטר של הקרב מגע אחרי.

מכתב זה הינו הוכחה לכך שתעודות אלו הינם רצוני האישי כמייסד ומפתח הקרב מגע.

דברים אלו הודפסו בנוכחותי כדי לחת משנה תוקף לדברי ולרצוני.

אימי ליכטנפלד שדה-אור
מייסד ומפתח הקרב מגע

Letter of certification for ninth Dan, written and signed by the founder, recognizing Mr. Yaron Lichtenstein as Grand Master of the Krav-Maga.

This letter came attached to the document which appears in the next page.

מס' סידורי 1651

אישור העתק

אני הנדון יעקב קרקובר עורך ונוטריון מרח' בילו 17, רחובות, מאשר כי המס[illegible] המצ[illegible]
והמסומנים באותיות 'A' - 'C' הם העתקים מדויקים של המסמכים המקוריים [illegible]
העברית ושהוצגו בפני.

ולראיה הנני מאשר את זיוק ההעתקים הנ"ל,

בחתימת ידי ובחותמי היום 22.1.2001

שולם סך 60 ש"ח (כולל מע"מ)

Certification of Copy

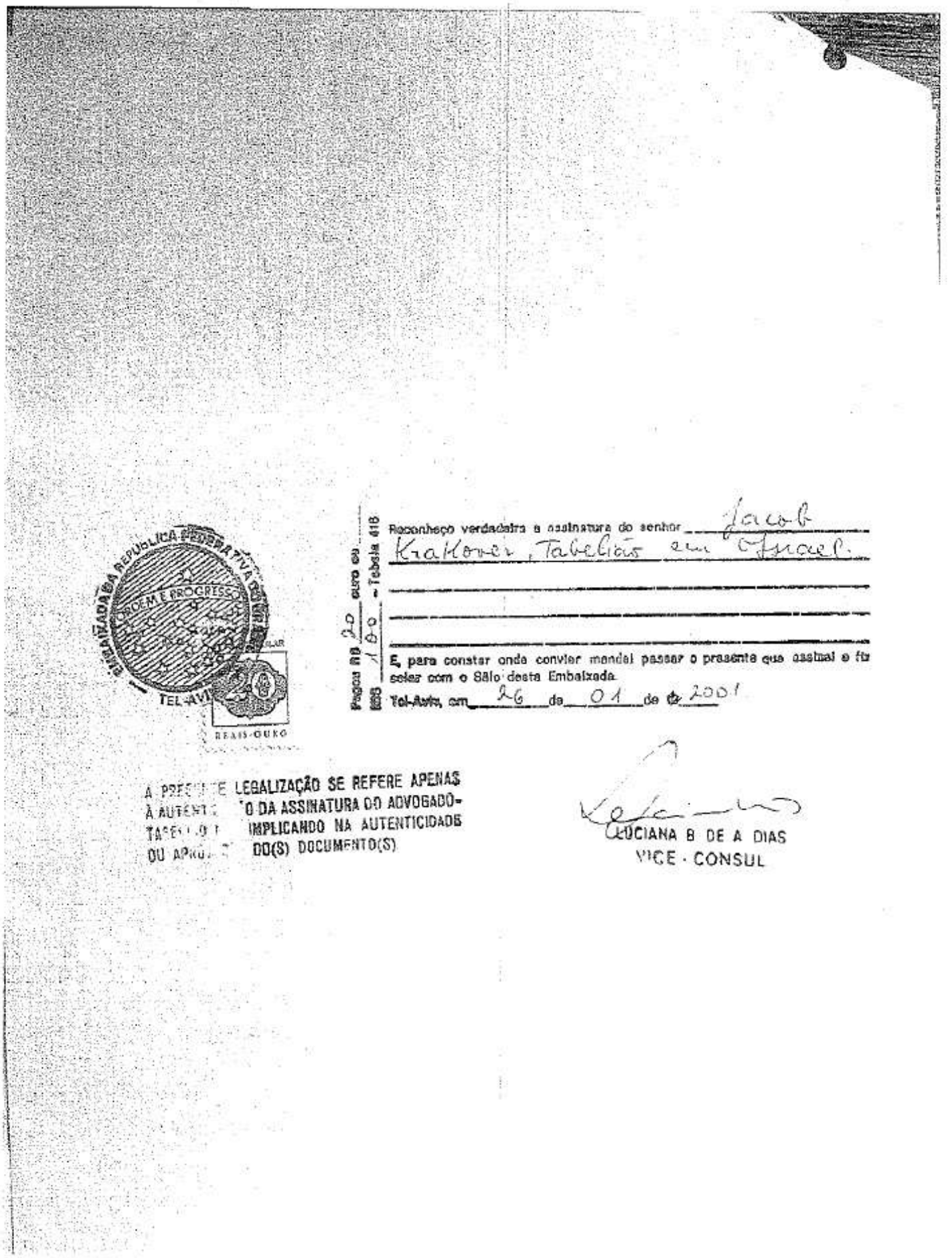
I the undersigned **Jacob Krakover** notary at 17 Bilu St. Rehovot, Israel, hereby certify that the attached documents marked A - C are to the best of my knowledge, correct copies of the original documents which are drawn up in the Hebrew language, and have been produced to me.

In witness whereof I hereto set my signature and seal this January 22, 2001

Signature
חתימת הנוטריון

Notary's Seal
חותם הנוטריון

A Notary certification for the authenticity of the ninth Dan Diploma.
(the first page)
Autenticação de notário para o diploma de nono Dan (primeira Página)



Reconheço verdadeira a assinatura do senhor Jacob Krakower, Tabelião em Israel.

E, para constar onde convier mandei passar o presente que assinei e fiz selar com o Sêlo desta Embaixada.

Tel-Aviv, em 26 de 01 de 2001

Preços RB 20 euro ou 180 – Tabela 418

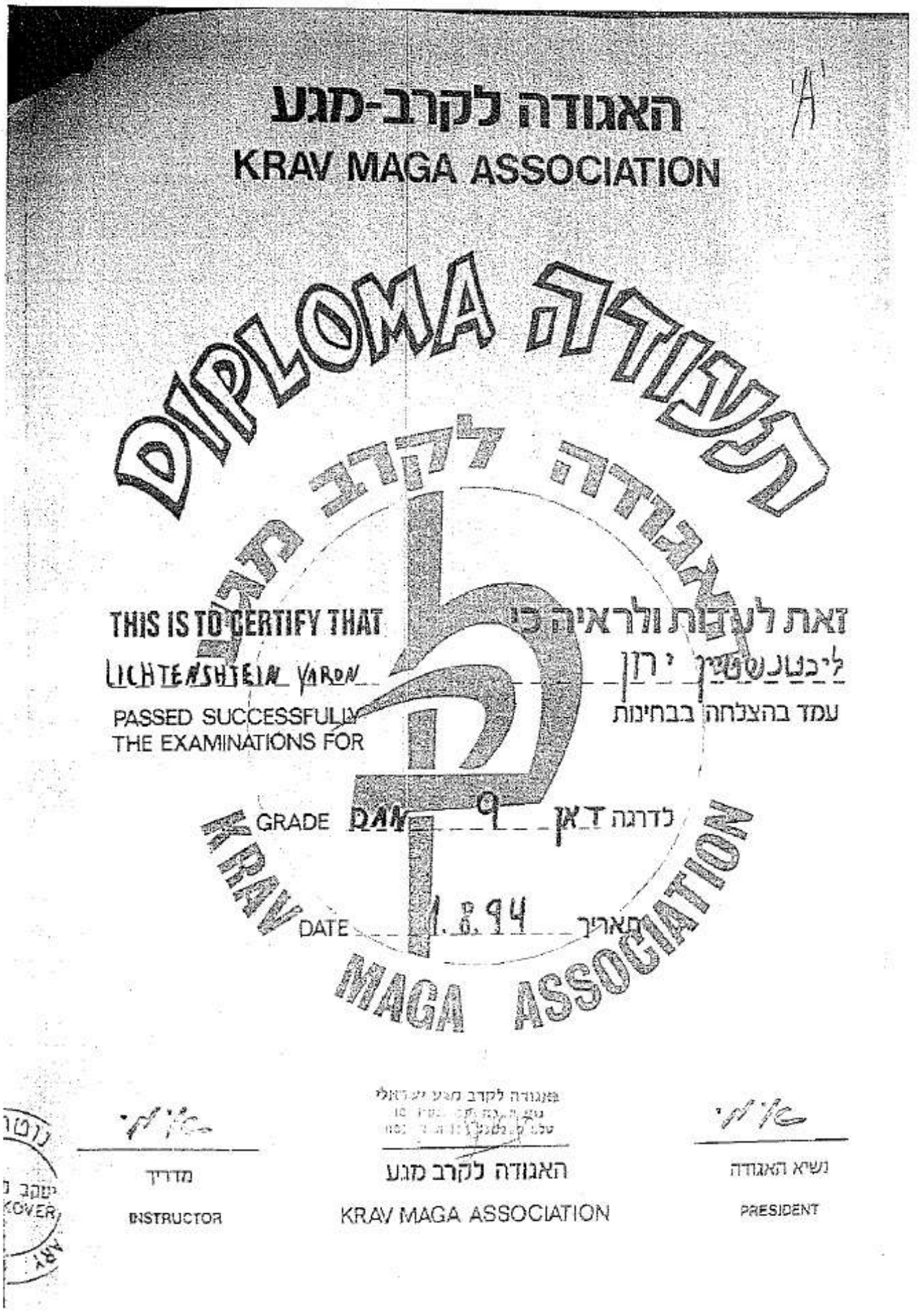
REPÚBLICA FEDERATIVA DO BRASIL – PROGRESSO E PROGRESSO – TEL-AVIV – REAIS-OURO

A PRESENTE LEGALIZAÇÃO SE REFERE APENAS À AUTENTICAÇÃO DA ASSINATURA DO ADVOGADO-TABELIÃO OU APROVAÇÃO IMPLICANDO NA AUTENTICIDADE DO(S) DOCUMENTO(S)

LUCIANA B DE A DIAS
VICE - CONSUL

The back of the first page – a consular authentication of the Brazilian embassy in Tel-Aviv

O lado contrário da primeira página – autenticação consular da embaixada brasileira em Tel-Aviv



Second page – diploma of ninth Dan, authorized and signed by the notary, In the low left side and in the upper right side.
Segunda página – diploma de nono Dan, autenticado pelo notário, na parte inferior esquerda e na parte superior direita.

Mariana Erika Heynemann
Tradutora Pública Juramentada e Intérprete Comercial
Inglês- Português
Matriculada na Junta Comercial do Estado do Rio de Janeiro sob n°091
Av. Rio Branco, 135, grupo 1014 – tel 2224-6860
Rio de Janeiro-RJ-Brasil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

A abaixo assinada, Tradutora Pública e Intérprete Comercial na Praça do Rio de Janeiro, Capital do Estado do Rio de Janeiro, República Federativa do Brasil, nomeada para o idioma inglês, atesta que lhe foi apresentado um documento exarado em idioma inglês a fim de traduzi-lo para o vernáculo, o que cumpre em razão de seu ofício.

EM TESTEMUNHO DO QUE, aponho minha assinatura e afixo meu Selo de Ofício.

MARIANA ERIKA HEYNEMANN TRADUTORA PÚBLICA INTÉRPRETE COMERCIAL Rio de Janeiro

Mariana Erika Heynemann

Tradução IN23883/05

Juristic translation of the ninth Dan diploma to Portuguese (first page)

Mariana Erika Heynemann
Tradutora Pública Juramentada e Intérprete Comercial
Inglês- Português
Matriculada na Junta Comercial do Estado do Rio de Janeiro sob nº091
Av. Rio Branco, 135, grupo 1014 – tel. 2224-6860
Rio de Janeiro-RJ-Brasil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

MARIANA ERIKA HEYNEMANN
TRADUTORA PÚBLICA
INTERPRETE
COMERCIAL
Rio de Janeiro

Tradução IN23883/05

O documento entregue para tradução é um Diploma exarado em inglês e hebraico. ----------

Associação de Krav Magá

Diploma

Este diploma é para certificar que ----------

Lichtenshtein Yaron----------

Foi aprovado com sucesso nos exames para ----------

Grau Dan 9 ----------

Data: 8/1/94 ----------

[*Assinatura ilegível*] Instrutor ----------

[*Assinatura ilegível*] Associação de Krav Magá--------

[*Assinatura ilegível*] Presidente----------

Autenticação de Cópia

Eu, o abaixo-assinado, Jacob Krakover, tabelião público em 17 Bilu St., Rehovot, Israel, certifico através deste documento que os documentos em anexo marcados de A até C são, até onde sei, cópias fiéis dos documentos originais que foram exarados em idioma hebraico, e me foram apresentados ----------

Juristic translation of the ninth Dan diploma to Portuguese (second page)

Mariana Erika Heynemann
Tradutora Pública Juramentada e Intérprete Comercial
Inglês- Português
Matriculada na Junta Comercial do Estado do Rio de Janeiro sob nº091
Av. Rio Branco, 135, grupo 1014 – tel. 2224-6860
Rio de Janeiro-RJ-Brasil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

Em testemunho do que, apus minha assinatura e selo em 22 de janeiro de 2001 [*Selo notarial e assinatura ilegível*]----------

[*Consta no verso da primeira página reconhecimento da assinatura do tabelião público Jacob Krakover feita por Luciana B. de A. Dias, Vice-Cônsul do Brasil em Tel-Aviv, Israel. Assinatura ilegível. Selo de R$20,00 e carimbo do consulado.*] ----------

[*Constam dois outros documentos escritos somente em hebraico*]----------

Rio de Janeiro, 29 de junho de 2005. ----------

Juristic translation of the ninth Dan diploma to Portuguese (third page)

SONIA FEDERMAN

TRADUTORA PÚBLICA JURAMENTADA E INTÉRPRETE COMERCIAL

Bacharel em Educação pela Universidade Santa Ursula (RJ)

Av. Oswaldo Cruz, 28 apt. 502
FLAMENGO
Tel.: (21) 2552-2251
CEP: 22250-060
CPF: 254.782.147-87
Rio de Janeiro – RJ

Eu, *Sonia Federman*, abaixo assinada Tradutora Pública Juramentada e Intérprete Comercial nesta cidade do Rio de Janeiro, Capital do Estado do Rio de Janeiro, República Federativa do Brasil, nomeada para o idioma Hebraico a três de Outubro de mil novecentos e setenta e quatro, pelo Presidente da Junta Comercial do Rio de Janeiro, declaro que me foi apresentado um documento exarado em idioma hebraico, a fim de traduzi-lo para o vernáculo, o que em razão do meu ofício, fiz como segue:

Tradução nº.: 2150

ESTADO DE ISRAEL .....
MINISTÉRIO DE EDUCAÇÃO E CULTURA .....
DEPARTAMENTO DE ESPORTE E EDUCAÇÃO FÍSICA

INSTITUTO WINGATE PARA EDUCAÇÃO FÍSICA E ESPORTE .....
ESCOLA PARA TÉCNICOS E INSTRUTORES EM NOME DE 'NET HOLMAN' NO INSTITUTO WINGATE .....

DIPLOMA

O Diretor do Departamento de Orientação da Escola de Técnicos e Instrutores no Instituto Wingate, confere a YARON ALEXANDER LICHTENSTEIN, portador da Carteira de Identidade nº 5212471, o Diploma nº 2783 por sua participação no curso de aperfeiçoamento de Instrutores-Chefes e Técnicos graduados realizado no período de 1983/84, no Instituto Wingate. Após haver cumprido com suas obrigações teóricas e práticas e prestado exames finais, foi outorgado com o título de **Instrutor Chefe e *Técnico Graduado de Esporte,** no setor de Krav-/Mag Instituto Wingate, 1ª turma Ano 1983/84

Juristic translation of a chief-instructor diploma to Portuguese (first page)

Assinaturas do Diretor da Escola para Técnicos e Instrutores, Diretor do Departamento de Esporte e Educação Física e Diretor do Departamento de Aperfeiçoamento de Técnicos e Instrutores .....

* **Observação**: Designação correta da palavra *Técnico* conforme o seu significado em hebraico (substituindo a expressão Orientador, não condizente com o título correto). Tradução datada de 21/02/2006.....

ERA QUANTO SE CONTINHA no documento que me foi exibido em seu original em Hebraico.....

FEITO E PASSADO NA CIDADE DO RIO DE JANEIRO, capital do Estado do Rio de Janeiro, aos vinte e sete dias do mês de outubro do ano de dois mil e seis da ERA COMUM.....

POR TRADUÇÃO CONFORME:

SONIA FEDERMAN
Tradutora Publica Juramentada e Intérprete Comercial
Tel. 552-2251 — RJ

LIII. FL 2807

14º CARTÓRIO DO 14º OFÍCIO DE NOTAS - AV. N. SRA. DE COPACABANA 995 - S/L
CEP 22060-000 - TEL. (21) 2548-3646
TABELIÃ: DRA. CONCELINA HENRIQUE DE SOUZA 506455

RECONHECIMENTO DE FIRMA Nº 639285
Reconheco por semelhança a(s) firma(s):
SONIA FEDERMAN. #==========
Rio de Janeiro, 6 de Novembro de 2006 às 10:58:22
1- Em Testemunho da verdade.
FRANCISCO BARRETO DA SILVA FILHO - Autorizado - FBSF - 1
Firma: 0,70 + Dados: 2,54 + FETJ 0,34 + Fundos 0,13 = R$ 3,04

CARTÓRIO 14º OFÍCIO DE NOTAS
Corregedoria Geral da Justiça - RJ
Selo de Fiscalização
Copacabana
SGA
ISR96104

Juristic translation of a chief-instructor diploma to Portuguese (second page)

I translated this document / diploma into three languages: English, Portuguese and Spanish, so that more than one and a half billion people around the world will be able to read it…

האגודה לקרב-מגע

KRAV MAGA ASSOCIATION

1.8.1994

נתניה

לכבוד

ירון אלכסנדר ליכטנשטיין

הנדון: כתב הסמכה והענקת דרגה

DIPLOMA תעודה

אני, מר איתי ליכטנפלד עדה אור, מייסד
וכפתח אומנות הקרב מגע מצהיר בזאת את הדברים
הללו הקראתי לגבית המדפיסה זאת בנוכחותי, לאחר כבן
הוקראו בפני ואני מאשר את תוכנם ונכונותם. הדברים מודפסים על
תעודות וניתן מכתבים אלו הטבורים אצלי למטרה זו כדי לתת משנה תוקף לדברי
ולרצוני:

1. אני מעניק בזאת למר ירון ליכטנשטיין תגורה שחורה דאן 9.
2. ירון ליכטנשטיין הינו גראנד מאסטר של הקרב מגע בעולם כולו.
3. לבהיש "בוקאן" ולירון בראנו ניתנת הסמכות והצלאה להעניק כל דרגה בקרב מגע
באילו ביתנה על ידי, העודה אלו יתמנו הוכחה לדרך המלאה והאמיתית של

THIS IS TO CERTIFY THAT — **זאת לעדות ולראיה כי**

הקרב מגע כפי שיצרתי אותו.
אני כותב ומכחיב דברי אלו ומושר תעודה זו בידיך ירון, מתוך כוונה למנוע
בכל בעיות שיתעוררו אלי בכל ספק בעתיד וכדי שיהיה בולם על דרכו המלאה

PASSED SUCCESSFULLY THE EXAMINATIONS FOR — **עמד בהצלחה בבחינות**

והאמיתית של הקרב מגע שלנו. לפיכך אני רואה כך
אב מייסד של הקרב מגע אחרי. מיקנותי שתפעל בכל יכולתך לחירגוסם של שני
הסמרים שהוצאה על הקרב מגע, מי שקבולם יבירו את דרכו המלאה.
כל מסחוב הנקרא והודפס במילים שלי עצמי. לבחתי חבאת איתך אדם נוסף כעדות בהכל

GRADE — **דרגה**

בלבד וכמר למחדרין. תעודה זו הינה תעודה אישית ממני כמייסד הקרב מגע אל מר ירון
ליכטנשטיין ואף אחד אינו יכול ורשאי לערער על כך לא כיום ולא בעתיד.
אני מכיר אותך ירון מאז היותך נער צעיר ומכיר היטב את ילדותך ועברך. מעולם לא
פחדת מלחמה ואף הוכחת זאת בעדה הקרב עצמו. אתה היחיד מביין תלמידי שנתך דמו בער
ארצו ולא רק — במילים — אני בודאי שמחכה לך מרב **DATE** **תאריך** קטה כאשר יראו
כולם תעודתך אלו בידיך. אך אני יודע שתנצח בטיבקרב זה.

איתי ליכטנפלד עדה אור
מייסד ומפתח אומנות
הקרב מגע

ירון ליכטנשטיין
רחוב השומרים 24
רחובות

מרחוב פינס 6
רחובות

האגודה לקרב מגע ישראלי
נתניה, רח' שמילבסקי 10
טל: 053)30240 פ.ד. 1003

מדריך

INSTRUCTOR

האגודה לקרב מגע

KRAV MAGA ASSOCIATION

נשיא האגודה

PRESIDENT

SONIA FEDERMAN

TRADUTORA PÚBLICA JURAMENTADA E INTÉRPRETE COMERCIAL
Bacharel em Educação pela Universidade Santa Úrsula (RJ)

Av. Oswaldo Cruz, 28 apt. 50
FLAMENGO
Tel.: (21) 2552-2251
CEP: 22250-060
CPF.: 254.782.147-87
Rio de Janeiro – RJ

Eu, *Sonia Federman*, abaixo assinada Tradutora Pública Juramentada e Intérprete Comercial nesta cidade do Rio de Janeiro, Capital do Estado do Rio de Janeiro, República Federativa do Brasil, nomeada para o idioma Hebraico a três de Outubro de mil novecentos e setenta e quatro, pelo Presidente da Junta Comercial do Rio de Janeiro, declaro que me foi apresentado um documento exarado em idioma hebraico, a fim de traduzi-lo para o vernáculo, o que em razão do meu ofício, fiz como segue:

Tradução n°.: 2186

ASSOCIAÇÃO DE KRAV-MAGA
Símbolo da Associação

Data: 1.8.1994
SENHOR YARON ALEXANDER LICHTENSTEIN
NETANYA

ASSUNTO: **ESCRITURA DE ORDENAÇÃO E OUTORGAÇÃO DE GRAU**
(Lavrada no documento oficial Timbrado de Diploma, outorga de título da Associação de KRAV-MAGA)

Eu, Senhor IMI LICHTINFELD SDE-OR, fundador e elaborador da arte de Krav-Maga, declaro que estes dizeres ditei a senhora que os imprime em minha presença, e que após foram lidos diante de mim, sendo autorizado o seu conteúdo e veracidade pela minha pessoa.
Os dizeres estão impressos em diplomas, e este documentos guardados sob o meu poder, para o objetivo de dar um poder duplo as minhas palavras e a minha vontade.

1. Eu, outorgo através deste instrumento, ao Senhor YARON ALEXANDER LICHTENSTEIN, a FAIXA PRETA, DAN-9.

2. YARON ALEXANDER LICHTENSTEIN é Grande Mestre de Krav-Maga em todo o mundo.

3. Ao colégio "Bukan" e a Yaron na sua direção é concedida a autoridade plena, na outorga a cada categoria em Krav-Maga; como se fora concedida por mim; certificados estes servirão de comprovação para o caminho pleno e verdadeiro do Krav-Maga, conforme o criei.

Eu redijo e dito estes meus dizeres e entrego-lhe este documento em suas mãos Yaron, com a intenção de evitar quaisquer problemas que surgirão, sem sombra de dúvida, no futuro, e para que saibam todos, sobre o caminho pleno e verdadeiro do nosso Krav-Magá.
Portanto, eu vejo em você, o pai fundador de Krav-Maga, depois de mim.
Minhas esperanças são que atues com toda capacidade para a tradução dos dois livros que editastes sobre Krav-Maga, para que todos conheçam a grande trajetória.

Todo conteúdo escrito foi ditado e impresso por minhas próprias palavras e em solicitação ao meu pedido, trouxestes contigo uma outra pessoa, como testemunho de que tudo é correto e apropriado.

Este certificado é um documento pessoal, de minha autoria, fundador de Krav-Maga, IMI LICHTINFELD SDE-OR, para o senhor YARON ALEXANDER LICHTENSTEIN e ninguém poderá ou está autorizado a apelar sobre isto, nem hoje e nem no futuro.

Eu conheço-o Yaron, desde que você era jovem, conhecendo muito bem sua infância e seu passado. Nunca temestes as guerras e comprovastes isso no próprio campo de batalha. Você é o único dentre meus alunos que deu seu sangue por sua pátria e não somente em palavras.

Eu sei que te aguarda uma luta difícil, quando, no futuro, todos verão estes certificados. Mas, eu sei que nesta batalha, tu também vencerás.

Assinaturas:

IMI LICHTINFELD SDE-OR Fundador e Elaborador do Krav Maga	Sra. **YAEL HACHSHON** Rechov Pines, 8 Rehovot	**YARON LICHTENSTEIN** Rechov Hashomrim, 21 Rehovot
Presidente da Associação	p/ Associação Krav-Maga	Instrutor

(Conforme consta do documento timbrado)

ERA QUANTO SE CONTINHA no documento que me foi exibido em seu original em Hebraico.

FEITO E PASSADO NA CIDADE DO RIO DE JANEIRO, capital do Estado do Rio de Janeiro, aos treze dias do mês de abril do ano de dois mil e sete da ERA COMUM.

POR TRADUÇÃO CONFORME:

SONIA FEDERMAN
Tradutora Pública Juramentada
Intérprete Comercial
Tel. [illegible] — RJ

14º CARTÓRIO DO 14º OFÍCIO DE NOTAS - AV. N. SRA. DE COPACABANA [illegible]
CEP 22060-000 - TEL. (21) 2548-3848 575520
TABELIÃ: DRA. CONCELINA HENRIQUE DE SOUZA
RECONHECIMENTO DE FIRMA NO [illegible]
Reconheço por semelhança a(s) firma(s) de SONIA FEDERMAN, [illegible]
Rio de Janeiro 19 de Abril de 2007 às 11:36:[illegible]
Em testemunho da verdade
CARLA DA COSTA ROSA - Autorizada [illegible]

CORREGEDORIA GERAL DA JUSTIÇA - RJ
SEGOR/ESCRIVANIA
RECONHECIMENTO DE FIRMA
ESO
IUP20166

Mariana Erika Heynemann
Sworn Public Translator
English-Portuguese
Enrolled with the Board of Trade of the State of Rio de Janeiro under # 091
Av. Rio Branco, 135, gr 1014 – tel. 2224-6860
Rio de Janeiro-RJ-Brazil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

MARIANA ERIKA HEYNEMANN
TRADUTORA PÚBLICA
INTÉRPRETE
COMERCIAL
Rio de Janeiro

Translation IN26207/07

The document submitted for translation is a certificate. ----------

KRAV-MAGA ASSOCIATION ----------

Association's logo ----------

Date: 08/01/1994 ----------

MR. YARON ALEXANDER LICHIENSTEIN ----------

NETANYA ----------

SUBJECT: **DEED OF ORDINATION AND DEGREE GRANTING** ----------

(Revised on the Diploma Crested official document, title approval from KRAV-MAGA Association) ---------

I, Mr. IMI LICHTINFELD SDE-OR, founder and developer of the Krav-Maga art, state that this certificate has been dictated to the lady who prints it before me, and, after having read it to me, its contents and veracity have been attested by me. ----------

As to double the credit of my word and will, the statement was written on diplomas, and these are being kept with me under my responsibility. ----------

1. I hereby grant to Mr. YARON ALEXANDER LICHTENSTEIN the BLACK BELT, DAN-9. ----------

Mariana Erika Heynemann
Sworn Public Translator
English-Portuguese
Enrolled with the Board of Trade of the State of Rio de Janeiro under # 091
Av Rio Branco, 135, gr 1014 – tel 2224-6860
Rio de Janeiro-RJ-Brazil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

MARIANA ERIKA HEYNEMANN
TRADUTORA PÚBLICA
INTÉRPRETE
COMERCIAL
Rio de Janeiro

2 YARON ALEXANDER LICHTENSTEIN is pronounced a Great Krav-Maga Master all over the world ----------

3. The "Bukan" school and Yaron, who is the school's manager now, are now given full authority, upon the approval granted on each Krav-Maga category; as it was granted by me; and such certificates will work as evidence for the true and certain Krav-Maga way, as I did create it. ----------

I pronounce and dictate this statement and give it to you Yaron on your hands so not to raise any problem or shadow of a doubt in the future and so everyone knows of our true and certain Krav-Maga way. ----------

Therefore, I can see the founder father of Krav-Maga in you, after me. ----------

My hope is that you work with full power on the translation of those two Krav-Maga books you edited so that everyone knows the long jouney we have been through. ----------

The full contents herein have been dictated and printed based upon my very words. Moreover, being aware of my request, you have brought someone else as witness of all that is right and adequate. ----------

Mariana Erika Heynemann
Sworn Public Translator
English-Portuguese
Enrolled with the Board of Trade of the State of Rio de Janeiro under # 091
Av. Rio Branco, 135 gr 1014 – tel. 2224-6860
Rio de Janeiro-RJ-Brazil
E-mail: atendimento@amerikas.com.br
Web: www.amerikas.com.br

MARIANA ERIKA HEYNEMANN
TRADUTORA PÚBLICA
INTÉRPRETE
COMERCIAL
Rio de Janeiro

This certificate is a personal document, elaborated by me, founder of Krav-Maga, IMI LICHTENFELD SDE-OR, to Mr YARON ALEXANDER LICHTENSTEIN and no one shall doubt it, not today nor in the future.---
I know you, Yaron, since you were young. I know your childhood very well, and also your past. You have never feared war and you proved that to me upon the very battlefield. You're the only student among all who gave his blood for his nation and not just in words. -----
I know tough fighting awaits you, when, in the future, everyone gets to see this certificate. ----------
But I know that, once more, the victory of this battle belongs to you.----------
Signatures: ----------
IMI LICHTINFELD SDE-OR, founder and developer of Krav-Maga *[Blank for signature]*, Association President----------
Mrs. YAEL HACHSHON, Rechov Pines, 6 Rehovot *[Blank for signature]*, to the Krav-Maga Association ---
YARON LICHTENSTEIN, Rechov Hashomrim, 24 Rehovot *[Blank for signature]*, Master----------
Rio de Janeiro, April 13, 2007. ----------

AMERIKAS
TRADUÇÕES

rachel catran
Tradutor Público Juramentado
MATRÍCULA JUCERJA 53
Av. Rio Branco, 135, Grupo 1014
Tel: (021) 2224-6860 . Fax: (021) 2509-9055
20040-006 , Rio de Janeiro , RJ , Brasil
atendimento@amerikas.com.br
http://www.amerikas.com.br

Traducción ES16078/07

El documento presentado para traducción es una Declaración. ----------

Asociación de Krav Maga ----------

Emblema de la Asociación----------

Fecha: 01/08/1994 ----------

Sr. Yaron Alexander Lichtenstein Netanya --------

Asunto: **Escritura de Ordenación y Otorgamiento de Grado** (expedida en el documento oficial Timbrado de Diploma, otorgamiento de título de la Asociación de Krav Maga)----------

Yo, Sr. Imi Lichtinfeld Sde-Or, fundador y elaborador del arte de Krav Maga, declaro que estas palabras se las he dicho a usted quien las imprime ante mí, y que después han sido leídas ante mí, y que he autorizado su contenido y su veracidad. ----------

Estas palabras están impresas en diplomas y estos documentos quedan bajo mi posesión, para darles un poder doble a mis palabras y a mi voluntad. ---

1. Yo otorgo, a través de este instrumento, al Sr. Yaron Alexander Lichtenstein el Cinturón Negro, Dan-9 ----------

2. Yaron Alexander Lichtenstein es Gran Maestro de Krav Maga en todo el mundo.----------

3. Al Colegio "Bukan" e a Yaron es concedida la

AMERIKAS
TRADUÇÕES

rachel catran
Tradutor Público Juramentado
MATRÍCULA JUCERJA 53
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20040-006 , Rio de Janeiro , RJ Brasil
ntendimento@amerikas.com.br
http://www.amerikas.com.br

autoridad plena en el otorgamiento de cada categoría en Krav Maga, como si fuera por mi concedidos; estos certificados van a servir como comprobación del camino pleno y verdadero del Krav Maga, según lo he creado ----------

Yo escribo y dicto mis palabras y entrego este documento a ti, Yaron, con la intención de evitar cualquier problema que pueda surgir, sin duda, en el futuro y para que todos sepan sobre el camino pleno y verdaderod el Krav Maga. ----------

Luego, veo en ti el padre fundador del Krav Maga tras mí.----------

Mi expectativa es que actúes con toda capacidad para traducir los dos libros que has editado sobre el Krav Maga, para que todos conozcan su gran trayectoria. ----------

Todo el contenido escrito fue dictado e impreso en mis propias palabras y, a mi pedido, has traído contigo otra persona como testigo de que todo es correcto e apropiado.----------

Este certificado es un documento personal, de mi autoría, fundador del Krav Maga, Imi Lichtinfeld Sde-Or, para Sr. Yaron Alexander Lichtenstein y nadie podrá o está autorizado a contestar esto, ni actualmente, tampoco en el futuro. ----------

Conozco a ti, Yaron, desde que eras muy joven y

AMERIKAS
TRADUÇÕES

rachel catran
Tradutor Público Juramentado
MATRÍCULA JUCERJA 53
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atendimento@amerikas.com.br
http://www.amerikas.com.br

conociendo muy bien su infancia y su pasado. Nunca has temido las guerras y has comprobado eso en el propio campo de batalla. Eres el único de mis alumnos que ha dado su sangre por su patria, no sólo palabras ----------

Yo sé que un desafío muy difícil te espera cuando, en el futuro, todos vean estos certificados. --------

Pero sé que, en esta batalla, también vas a vencer.

Firmas:----------

Imi Lichtinfeld Sde-Or – Fundador y Elaborador del Krav Maga ----------

Presidente de la Asociación ----------

Sra. Yael Hachshon – Rechov Pines, 6 Revohot ---

Asociación de Krav Maga ----------

Yaron Lichtenstein – Rechov Hashomrim, 24 Revoshot----------

Instructor ----------

(Según consta del documento timbrado)----------

Río de Janeiro, 18 de abril de 2007. ----------

מדינת ישראל
משרד הביטחון

בטכל / 722
לי תשרי תשיח
2.12.48

לקבוצי מערכות ישראל
בשם ממשלת ישראל ובשם צבא-הגנה-לישראל.

אני שולח לכם ברכת אחים וחברים נאמנה:
עם ישראל מקבל פניכם בהוקרה ובאהבה.
סבלכם וייסוריכם לא היו לשווא - ותשאו אותם בגאון:
כי עליהם נבנתה מדינת ישראל.
המולדת לא תשכח לעולם את משמרתה.
וכאשר זכיתם להיות בין הלוחמים
הזכו להיות בין הבונים

בברכת מדינת ישראל
דוד בן גוריון
ראש הממשלה ושר הביטחון

יהא זה ביטוי להוקרה על תרומתך
לביטחון מדינת ישראל

שם ירון אלכסנדר ליכטנשטיין

מס. זהות 052124716

כאי אדר תשס"ו
21.03 2006
תאריך

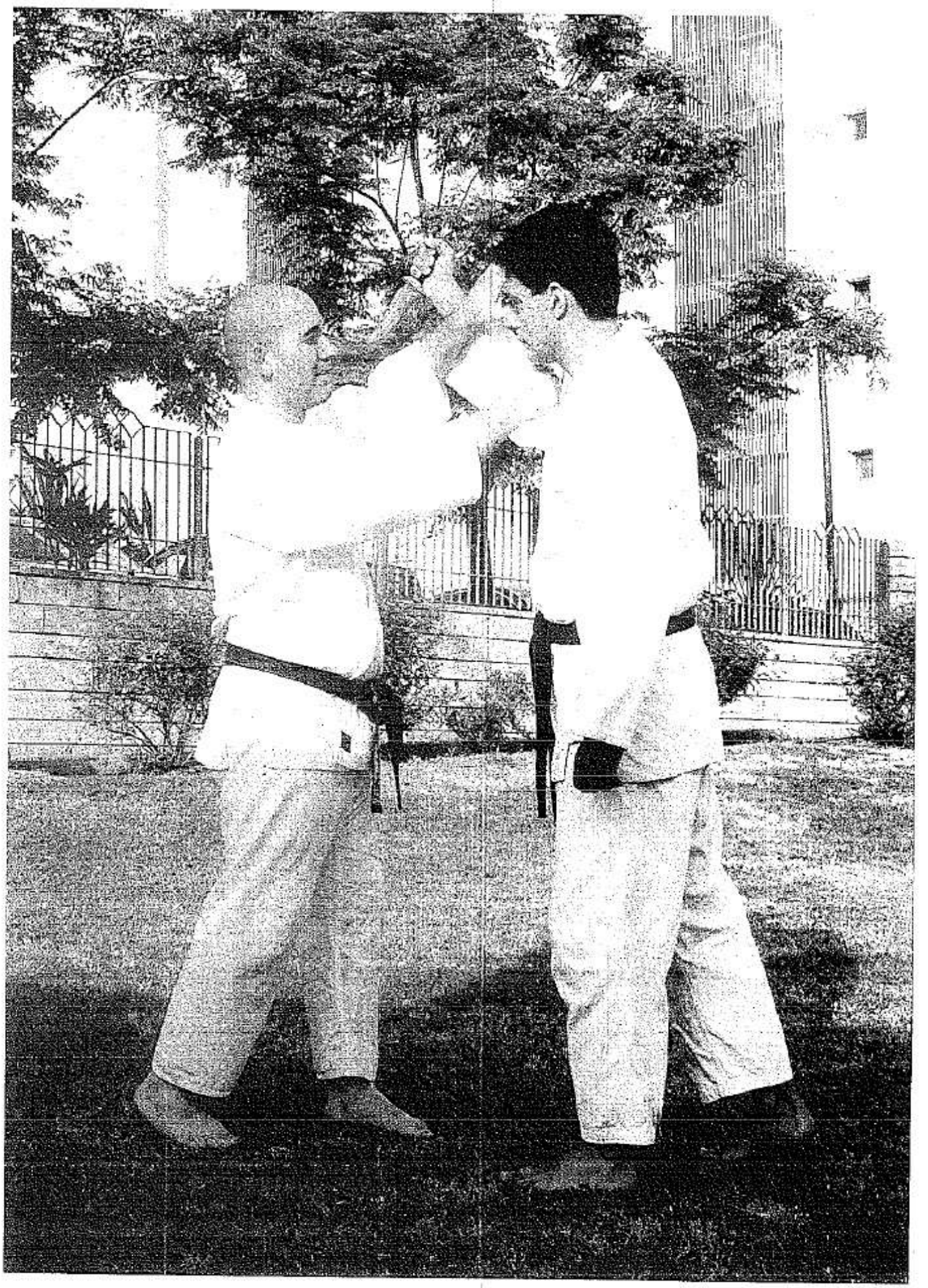
819
מספר תעודה

עמי כהן
סגן המנהל הכללי
רי אנף משאבי אנוש

פדוי שבוי

An official letter of appreciation given to Grand Master Yaron Lichtenstein for his enormous contribution to the security of the state of Israel

1978 – The first class of Grand Master Yaron Lichtenstein as a Krav-Maga instructor in Wingate University



Israel, 2007.
The next generation of Black Belts of BUKAN – School of Krav-Maga
To Dudi and Ovad. Sometimes loyalty is everything.